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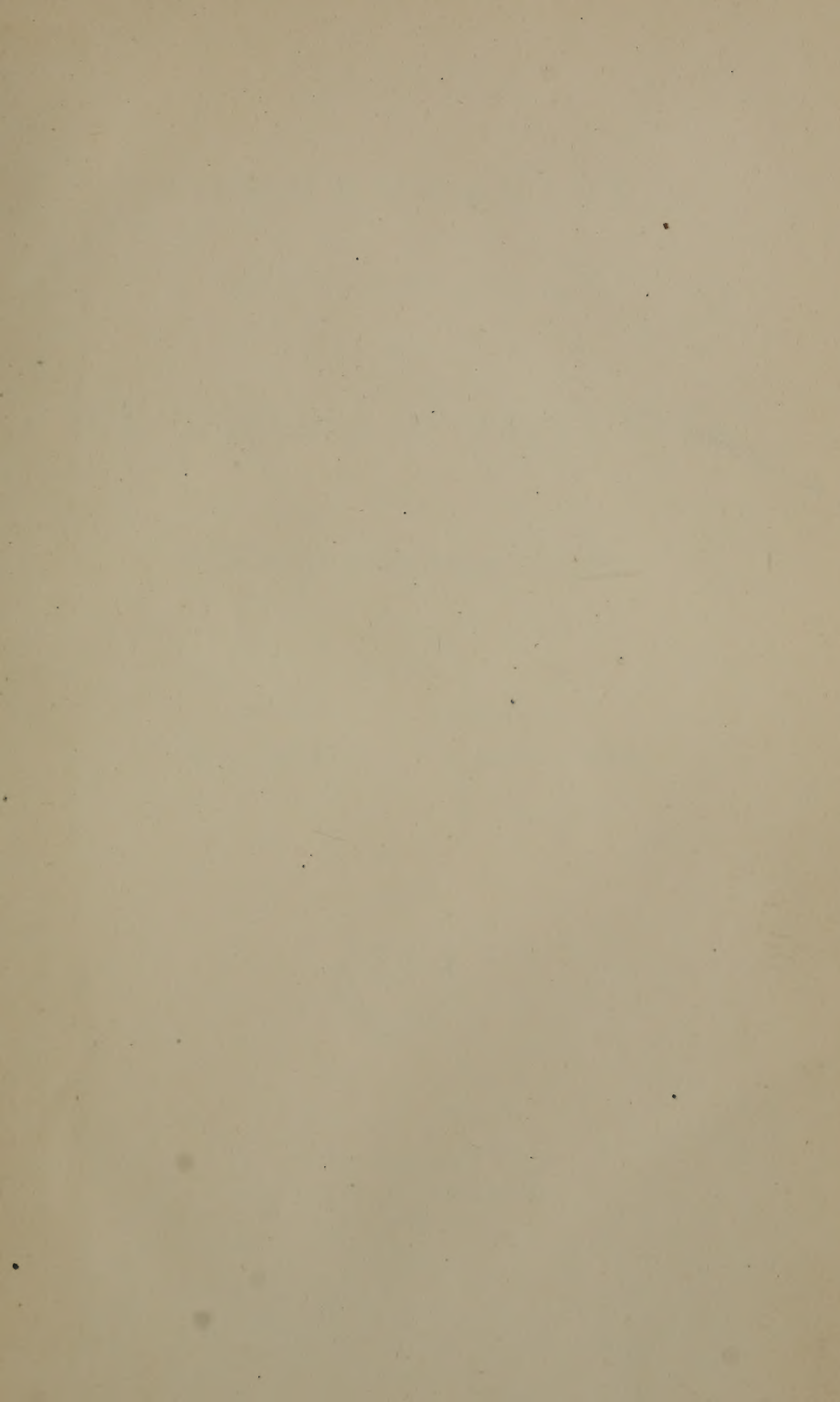
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ELLICOTT'S

COMMENTARIES,

CRITICAL AND GRAMMATICAL,

ON

THE EPISTLES OF SAINT PAUL,

WITH

REVISED TRANSLATIONS.

VOLUME I.

GALATIANS,

EPHESIANS,

1 THESSALONIANS,

2 THESSALONIANS.



Andover:  
WARREN F. DRAPER.  
MAIN STREET.  
1881.





A

CRITICAL AND GRAMMATICAL  
COMMENTARY  
ON ST. PAUL'S  
EPISTLE TO THE GALATIANS,  
WITH A  
REVISED TRANSLATION.

BY  
RT. REV. CHARLES J. ELLICOTT,

BISHOP OF GLOUCESTER AND BRISTOL.

*With an Introductory Notice*

By CALVIN E. STOWE, D. D.,  
PROFESSOR OF SACRED LITERATURE IN ANDOVER THEOLOGICAL SEMINARY.



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WARREN F. DRAPER,  
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1881.

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## INTRODUCTORY NOTICE

### TO THE AMERICAN EDITION.

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THE Commentaries of Professor Ellicott, modest and unassuming as they are in tone, really mark an epoch in English sacred literature. They are as different from other English commentaries as De Wette's are from the Germans who preceded him ; and what De Wette has been to German exegesis, Ellicott is and will be to the English. I speak of scholarship and mode of exhibition mainly ; but the remark is also true in another respect, for, as De Wette was in his time the soundest and most favorable type of German rationalism as applied to the exposition of Scripture, Ellicott now most fitly represents the clear common sense and reverential piety so happily characteristic of the best biblical expositors in the English church. Protestant Germany only could have produced a De Wette, and Protestant England only, an Ellicott.

It is the professed object of both these writers, by a severe and purely grammatical analysis of the language of the sacred penmen, to ascertain precisely the ideas which they meant to convey ; and to express the results of this analysis in the simplest and briefest manner possible, without reference to theological systems, or ecclesiastical prepossessions, or practical inferences. This method must lie at the foundation of all true exegesis, and, to those who receive the Bible as the word of God, must form the basis of all Christian theology. Yet it is a method very seldom followed with any good degree of strictness, and it is not a method which is generally particularly interesting to theologians and preachers. It differs from the usual style of commentary as pure wheat differs from mer-

chantable flour. Though the ascertainable purity of the wheat is acknowledged to be a great advantage, there is the trouble of grinding it before it can be made into bread. Theologizing and sermonizing commentary, though everywhere intermingled with the speculations and prepossessions of the commentator, is generally preferred to a severe and strictly linguistic exegesis, because, though less pure, it furnishes the material more ready for immediate use. But which method is it that really takes the Bible as the sufficient and only authoritative rule of Christian faith and practice, and follows out to its legitimate results the fundamental principle of Protestantism? There can be but one answer to this question; and it is this, the only truly biblical and Protestant method of commentary, which Professor Ellicott has conscientiously, consistently, and successfully pursued.

It is the crowning excellence of these commentaries, that they are exactly what they profess to be, *critical* and *grammatical*, and therefore, in the best sense of the term, *exegetical*. It is no part of the author's object to theologize or to sermonize, or to make proof-texts, or to draw inferences or to repel them, but simply to interpret the language of the sacred writers; and this object he accomplishes. He first, with the utmost care and the most conscientious laboriousness, gives the reader a correct text, by means of a widely extended comparison of original MSS., ancient translations, and the best editions. The amount of hard work evidently expended on this part of his undertaking is, to one who knows how to appreciate it, almost appalling. His results are worthy of all confidence. He is more careful and reliable than Tischendorf, slower and more steadily deliberate than Alford, and more patiently laborious than any other living New Testament critic, with the exception, perhaps, of Tregelles. Having thus ascertained the text, he then goes to work lexically and grammatically upon every word, phrase, and sentence which it offers; and here again is everywhere seen the real *labor limae* of the untiring and conscientious scholar. Nothing escapes his diligence, nothing wears out his patience. His exegetical conclusions are stated briefly and modestly, and with the utmost simplicity.

His references to other opinions and other writers, and to all the requisite authorities, are abundantly copious for the purposes of the most thorough study. The marginal indications of the course of thought are exceedingly judicious and helpful; and the full translations given at the close of each Commentary harmonize with all the other parts of the work. Here the constant marginal quotations from the older translators give the reader the best possible opportunity for an extensive comparison, which would otherwise, in most cases, be quite impossible, for want of access to the books.

The reader will be gratified to learn something of the history of the unpretending scholar who has already done so much, and who gives promise of so much more. CHARLES JOHN ELLICOTT is of an old Devonshire family, a branch of which early emigrated to America, and still has descendants here. He was born in 1819, the son of Rev. Charles Spencer Ellicott, Rector of Whitwell in Rutlandshire. He studied at the grammar schools of Oakham and Stamford, and afterwards entered St. John's College, Cambridge, of which society he became a Fellow in 1844. In 1848 he married and took the Rectorship of Pilton, in Rutlandshire, which he held till the beginning of 1856; when, for the sake of having access to large public libraries, he resigned his living and returned to Cambridge. In 1858 he was appointed one of the select preachers before the University, and prepared and published a volume of sermons on the "Destiny of the Creature" (Rom. 8: 19 ff.). He received the same appointment again the next year, and was also made Hulsean Lecturer. In this capacity he delivered a course of lectures on the connection of the events in the life of Christ, which are now in press, and will soon be published. In 1858, also, he was appointed to succeed Professor Maurice in the professorship of Divinity at King's College, London, which office he still holds. On the 20th of February, 1860, while on a journey from Cambridge to London, in fulfilment of the duties of his office, he came very near losing his life by a shocking accident on the Eastern Counties Railway. Three persons in the same compartment with him



were instantly killed, and he had both legs broken, and his arm and head were severely scalded. His life was saved by his throwing himself upon the bottom of the carriage at the moment when the shock was greatest. He has now recovered from his injuries and is pursuing his work with undiminished zeal and success. He has already published on all the epistles of Paul, except Corinthians and Romans, and these he has now in hand, and will in due time complete.

The American publisher will issue the successive volumes, as rapidly as circumstances will permit, in the same order with the English (the next being the epistle to the Ephesians), till the whole series is in the hands of our scholars. It is to be hoped also that the American publishers of Alford's work on the Greek Testament will speedily complete that, as the last volume is now in press in England. It is a different kind of commentary from Ellicott's, though equally useful in its own way. It includes the whole of the New Testament, and has more of what critics call *introduction* in the shape of extended and elaborate *prolegomena* to the several books, and is designedly of as popular a cast as, from the nature of the case, a scholarly commentary on a Greek book can be. The two works cannot at all interfere with each other. Both are an honor to the English theological literature of the present generation; each in its own sphere supplies an urgent want; and they both ought to be accessible to American students at as cheap a rate as possible.

C. E. STOWE.

THEOL. SEM., ANDOVER, MASS.

Aug. 30, 1860.

## PREFACE TO THE FIRST EDITION.

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THE following commentary is the first part of an attempt to elucidate St. Paul's Epistles, by systematically applying to the Sacred Text the present principles of grammar and criticism.

It is the result of several years' devotion to the study of biblical Greek, and owes its existence to the conviction that, in this country, the present very advanced state of philology has scarcely been applied with sufficient rigor to the interpretation of the New Testament. Our popular commentaries are too exclusively exegetical,<sup>1</sup> and presuppose, in the ordinary student, a greater knowledge of the peculiarities of the language of the New Testament than it is at all probable he possesses. Even the more promising student is sure to meet with two stumbling-blocks in his path, when he first maturely enters upon the study of the Holy Scripture.

In the first place, the very systematic exactitude of his former discipline in classical Greek is calculated to mislead him in the study of writers who belonged to an age when change had impaired, and conquest had debased the language in which they wrote;—his exclusive attention to a single dialect, informed, for the most part, by a single and prevailing spirit, ill prepares him for the correct apprehension of writings in which the tinge of nationalities, and the admixture of newer and deeper modes of thought are both distinctly recognizable;—his familiarity with modes of expression, which had arisen from the living wants of a living language, ill prepares him correctly and completely to understand their force when they are reproduced by aliens in kindred and customs, and strangers, and even more than strangers in tongue. Let all these diversities be fairly considered, and then, without entering into any more exact comparisons between biblical and classical Greek, it will be difficult not to admit that the advanced student in Attic Greek is liable to carry with him prejudices, which may, for a time at least, interfere with his full appreciation of the outward form in which the Sacred Oracles

<sup>1</sup> I must explain the meaning in which, I use this word when in contradistinction to "grammatical." By a *grammatical* commentary, I mean one in which the principles of grammar are either exclusively or principally used to elucidate the meaning: by an *exegetical* commentary, one in which other considerations, such as the circumstances or known sentiments of the writer, etc., are also taken into account. I am not quite sure that I am correct in thus limiting "exegetical," but I know no other epithets that will serve to convey my meaning.

are enshrined. No better example of the general truth of these observations could be adduced than that of the illustrious Hermann, who, in his disquisition on the first three chapters of this very epistle, has convincingly shown, how even perceptions as accurate as his, and erudition as profound, may still signally fail, when applied, without previous exercise, to the interpretation of the New Testament.

A second stumbling-block that the classical student invariably finds in his study of the New Testament, is the deplorable state in which, till within the last few years, its grammar has been left. It is scarcely possible for any one unacquainted with the history and details of the grammar of the N. T. to form any conception of the aberrant and unnatural meanings that have been assigned to the prepositions and the particles; many of which cling to them in N. T. lexicons to this very day.<sup>1</sup> It requires a familiar acquaintance with the received glosses of several important passages to conceive the nature of the burdens hard to be borne, which long-suffering Hebraism — ‘that hidden helper in all need,’ as Lücke<sup>2</sup> calls it — has had to sustain; and how generations of excellent scholars have passed away without ever overcoming their Pharisaical reluctance to touch one of them with the tip of the finger. Then, again, grammatical figures have suffered every species of strain and distortion; enallage, hendyadys, metonymy, have been urged with a freedom in the N. T. which would never have been tolerated in any classical author, however ill-cared for, and however obscure. Here and there in past days a few protesting voices were raised against the uncritical nature of the current interpretations; but it is not, in Germany, till within a very few years, till the days of Fritzsche and Winer, that they have met with any response or recognition; and, among ourselves, even now, they have secured only a limited and critical audience.

It thus only too often happens, that, when a young man enters, for the first time, seriously upon the study of the N. T., it is with such an irrepressible feeling of repugnance to that laxity of language, which he is led to believe is its prevailing characteristic, that he either loses for the language of inspiration that reverence which its mere literary merits alone may justly claim; or else, under the action of a better though mistaken feeling, he shrinks from applying to it that healthy criticism to which all his previous education had inured his mind. The more difficult the portion of Scripture, the more sensibly are these evils felt and recognized.

It is under these feelings that I have undertaken a commentary on St. Paul's Epistles, which, by confining itself to the humbler and less ambitious

<sup>1</sup> That this language is in no way overstrained may be easily seen by the notices in Winer's *Grammar*, on any leading preposition or conjunction. 'Εν is a difficult preposition in the N. T., but it would require a considerable amount of argument to make us believe it could ever, even in Heb. xiii. 9, bear the meaning of *ex*! See Winer, *Gr.* § 48, a, p. 384 (Am. ed.)

<sup>2</sup> Lücke, on *John* iii. 20, vol. iii. p. 241.

sphere of grammatical details, may give the student some insight into the language of the New Testament, and enable him with more assured steps, to ascend the difficult heights of exegetical and dogmatical theology. My own studies have irresistibly impelled me to the conviction, that, without making any unnecessary distinctions between grammar and exegesis, we are still to recognize the necessity, — of first endeavoring to find out what the words actually convey, according to the ordinary rules of language; then, secondly, of observing the peculiar shade of meaning that the context appears to impart. Too often this process has been reversed; the commentator, on the strength of some ‘received interpretation’ or some dogmatical bias, has stated what the passage ought to mean, and then has been tempted, by the force of bad example, to coerce the words ‘per Hebraismum,’ or ‘per enallagen,’ to yield the required sense. This, in many, nay, most cases, I feel certain, has been done to a great degree *unconsciously*, yet still the evil effects remain. God’s word, though innocently, has been dealt deceitfully with; and God’s word, like His Ark of the Covenant, may not, with impunity, be stayed up by the officiousness of mortal aid.

I have, then, in all cases, striven, humbly and reverently, to elicit from the words their simple and primary meaning. Where that has *seemed* at variance with historical or dogmatical deductions, — where, in fact, exegesis has seemed to range itself on one side, grammar on the other, — I have never failed candidly to state it; where it has confirmed some time-honored interpretation, I have joyfully and emphatically cast my small mite into the great treasury of sacred exegesis, and have felt gladdened at being able to yield some passing support to wiser and better men than myself.<sup>1</sup> This, however, I would fain strive to impress upon my reader, to whatever party of the Church (alas! that there should be parties) he may chance to belong, that, as God is my witness, I have striven to state, in perfect candor and singleness of heart, all the details of interpretation with which I have come in contact. I have sought to support no particular party, I have desired to yield countenance to no peculiar views. I will candidly avow that on all the fundamental points of Christian faith and doctrine my mind is fully made up. It is not for me to sit in judgment upon what is called the liberal spirit of the age, but, without evoking controversies into which I have neither the will nor the abil-

<sup>1</sup> Amidst all these details, I have, I trust, never forgotten that there is something higher than mere critical acumen, something more sure than grammatical exactitude; something which the world calls the “theological sense,” but which more devout thinkers recognize as the assisting grace of the Eternal Spirit of God. Without this, without also a deeper and more mysterious sympathy with the mind of the sacred writer whom we are presuming to interpret, no mere verbal discussions can ever tend truly to elucidate, no investigation thoroughly to satisfy. I trust, indeed, that I have never been permitted to forget these golden words of him whom of all commentators I most honor and revere: — οὐδὲ γὰρ δεῖ τὰ ρήματα γυμνὰ ἐξετάζειν, ἐπεὶ πολλὰ ἔψεται τὰ ἀπορήματα· οὐδὲ τὴν λέξιν κατ’ ἐαυτὴν βασανίζειν, ἀλλὰ τῇ διανοίᾳ προσέχειν τοῦ γράφοντος. Chrysost. tom. x. p. 675 B (ed. Bened.)



ity to enter, I may be permitted to say, that upon the momentous subject of the inspiration of Scripture, I cannot be so untrue to my own deepest convictions, or so forgetful of my anxious thoughts and investigations, as to affect a freedom of opinion which I am very far from entertaining. I deeply feel for those whom earth-born mist and vapor still hinder from beholding the full brightness and effulgence of divine truth; I entertain the most lively pity for those who still feel that the fresh fountains of Scripture are, in all the bitterness of the prophet's lamentation, only 'waters that fail;' — I feel it and entertain it, and I trust that no ungentle word of mine may induce them to cling more tenaciously to their mournful convictions, yet still I am bound to say, to prevent the nature of my candor being misunderstood, that throughout this commentary the full<sup>1</sup> inspiration of Scripture has been felt as one of those strong subjective convictions to which every hour of meditation adds fresh strength and assurance. Yet I have never sought to mask or disguise a difficulty: I have never advanced an explanation of the truth of which I do not, myself at least, feel convinced. I should shrink from being so untrue to myself, I should tremble at being so presumptuous towards God; as if He who sent the dream may not in His own good time send 'the interpretation thereof.' That there are difficulties in Scripture, — that there are difficulties in this deep Epistle, I both know and feel, and I have, in no case, shrunk from pointing them out; but I also know that there is a time, — whether in this world of unrest, or in that rest which remaineth to God's people, I know not, — when every difficulty will be cleared up, every doubt dispersed: and it is this conviction that has supported me, when I have felt and have been forced to record my conviction, that there are passages where the world's wisdom has not yet clearly seen into the depth of the deep things of God.

Before I wholly leave this momentous subject, I would fain plead its importance in regard to the method of interpretation which I have endeavored to follow. I am well aware that the current of popular opinion is now steadily setting against grammatical details and investigations. It is thought, I believe, that a freer admixture of history, broader generalizations, and more suggestive reflections, may enable the student to catch the spirit of his author, and be borne serenely along without the weed and toil of ordinary travel. Upon the soundness of such theories, in a general point of view, I will not venture to pronounce an opinion; I am not an Athanase, and cannot confront a world; but, in the particular sphere of Holy Scripture, I may, perhaps, be permitted to say, that if we would train our younger students to be reverential thinkers, earnest Christians, and sound divines, we must habituate them to a patient and thoughtful study of the words and language of

<sup>1</sup> I avoid using any party expressions. I would not wish, on the one hand, to class myself with such thinkers as Calovius, nor could I subscribe to the *Formula Consensus Helvetici*; but I am far indeed from recognizing that admixture of human imperfection and even error, which the popular theosophy of the day now finds in the Holy Scripture.



Scripture, before we allow them to indulge in an exegesis for which they are immature and incompetent. If the Scriptures are divinely inspired, then surely it is a young man's noblest occupation, patiently and lovingly to note every change of expression, every turn of language, every variety of inflection, to analyze and to investigate, to contrast and to compare, until he has obtained some accurate knowledge of those outward elements which are permeated by the inward influence and powers of the Holy Spirit of God. As he wearisomely traces out the subtle distinctions that underlie some illative particle, or characterize some doubtful preposition, let him cheer himself with the reflection that every effort of thought he is thus enabled to make, is (with God's blessing) a step towards the inner shrine, a nearer approach to a recognition of the thoughts of an Apostle, yea, a less dim perception of the mind of Christ.

No one who feels deeply upon the subject of inspiration will allow himself to be beguiled into an indifference to the mysterious interest that attaches itself to the very grammar of the New Testament.

I will then plead no excuse that I have made my notes so exclusively critical and grammatical. I rejoice rather that the awakening and awakened interest for theology in this country is likely to afford me a plea and a justification for confining myself to a single province of sacred literature. Already, I believe, theologians are coming to the opinion that the time for compiled commentaries is passing away. Our resources are now too abundant for the various details of criticism, lexicography, grammar, exegesis, history, archæology, and doctrine, to be happily or harmoniously blended in one mass. One mind is scarcely sufficiently comprehensive to grasp properly these various subjects; one judgment is scarcely sufficiently discriminating to arrive at just conclusions on so many topics. The sagacious critic, the laborious lexicographer, the patient grammarian, the profound exegete, the suggestive historian, and the impartial theologian, are, in the present state of biblical science, never likely to be united in one person. Excellence in any one department is now difficult; in all, impossible. I trust, then, that the time is coming when theologians will carry out, especially in the New Testament, the principle of the division of labor, and selecting that sphere of industry for which they are more particularly qualified, will, in others, be content to accept the results arrived at by the labors of their contemporaries.<sup>1</sup>

<sup>1</sup> In the present Epistle, there are distinct and instructive instances of the application of this principle. Hilgenfeld has published a recent edition of the Epistle to the Galatians, in which distinct prominence is given to historical and chronological investigations. Dr. Brown has lately devoted some expository discourses nearly exclusively to the doctrine and practical teaching of the Epistle; while Mr. Veitch has supplied him with grammatical annotations. Both of these works have their demerits as well as their merits, but, at any rate, they show that their authors had the good sense to confine themselves to those departments of interpretation for which they felt the greatest aptitude.

The most neglected portion of the New Testament literature is its lexicography; and this is the more inexcusable, as the excellent concordance of Bruder has been now twelve years before the world. I have here suffered greatly from want of sound help; and in addition to having frequently to draw solely from my own scanty resources in this department, and to leave my own more immediate subject to discuss points which I should have gladly found done to my hand, I have also had the thankless task of perpetually putting my readers on their guard against the overhasty and inaccurate classifications of Bretschneider and others. I have generally found Bretschneider's Lexicon the best; but the pages of my commentary will abundantly show how little reliance I have been able to place upon him. I rejoice to say that Dr. Scott, master of Baliol College, is engaged on a Lexicon to the N. T.; and those who know his eminent qualifications for the task must feel, as I do, the most perfect confidence in the way in which it will be executed. I regret that it was too little advanced to be of any use to me in this commentary. The general lexicon (beside that of Stephens) which I have chiefly used, is the edition of Passow's Lexicon by Palm and Kost, which I cannot help thinking is by very far the best lexicon, in a moderate compass, that we at present possess. The prepositions, in particular, are treated remarkably well, and very comprehensively.

The synonyms of the Greek Testament, a *most* important subject, have been greatly neglected. We have now a genial little volume, from one who always writes felicitously and attractively upon such subjects; but the agreeable author will not, I am sure, be offended when I say that it can scarcely be deemed otherwise than, as he himself modestly terms it, a slight contribution to the subject. We may fairly trust that an author who has begun so well will continue his labors in a more extended and comprehensive form. As Mr. Trench's work came too late into my hands, I have principally used the imperfect work of Tittman; but I perfectly agree with Mr. Trench in his estimate of its merits.

In the Grammar of the N. T. we are now in a fairly promising state. The very admirable work of Winer has completely rehabilitated the subject. It is a volume that I have studied with the closest attention, and to which I am under profound obligations. Still, it would not be candid if I did not admit that it has its weak points. I do not consider the treatment of the particles (a most important subject in St. Paul's epistles) at all equal to that of the prepositions, or by any means commensurate with our wants on this portion of grammar; the cases also might, perhaps, be more successfully handled. The great fault of the book is its superabundance of reference to the notes and commentaries on classical authors. In many cases these are of high importance; but, in a vast quantity of others, as I have often found to my cost, but little information is to be derived from the source to which the reader is referred. Mr. Green's *Grammar* I consider a work of great

ability, but too short and unsystematic to be of the use it might otherwise have been to the student. I have, therefore, been obliged to use freely other grammatical subsidies than those which more particularly bear upon the New Testament.<sup>1</sup> My object has been throughout to make my references more to grammars and professed repertories of similar information, than to notes or commentaries on classical authors; for I am convinced that a *good* reference to a good grammar, though not a very showy evidence of research, is a truly valuable assistance; while a discursive note in an edition of a classic, from its want of a context, frequently supplies little real information. I have allowed myself greater latitude in references to the notes of commentators on the N. T., for here the similarity of language, and frequently of subject, constitutes a closer bond of union. In particular, I have used Fritzsche's edition of the Romans nearly as a grammar, so full is it and so elaborate in all details of language. As a grammarian, I entertain for him the highest respect; but I confess my sympathy with him as a theologian is not great, nor can I do otherwise than deplore the unjust levity with which he often treats the Greek Fathers, and the tone of bitterness and asperity which he assumes towards the learned and pious Tholuck. It is a sad evidence of an untouched heart and unchastened spirit, when a commentator on the New Testament leaves the written traces of his bitterness on the margins of the Covenant of Love.

The same principle that has induced me to refer to repertories and systematic treatises on grammar, has also influenced me whenever I have been led into dogmatical questions. I have sought, in most cases, information from writers who have made the whole subject their study. I have freely used Bishop's Bull's *Harmonia Apostolica*, Waterland's *Works*, and such other of our great English divines as I have the good fortune to be acquainted with. I have used with profit the recent and popular treatise on St. Paul's doctrine by Usteri, and that by Neander in his *Planting of Christianity*; both of which, with, perhaps, some reservations, may be recommended to the student. I regret that I cannot speak with so much freedom of the discussions of the clever and critical Ferdinand Baur in his *Apostel Paulus*. I have referred to him in a few cases, for his unquestionable ability has seemed to demand it, but it has been always cautiously and warily; nor do I at all wish to commend him to the notice of any student except of

<sup>1</sup> I have especially used the admirable and (in my opinion) wholly unrivalled syntax of Bernhardt, the good compendious syntax of Madvig, the somewhat heavy treatise on the same subject by Scheuerlein, Jelf's Grammar, and the small Greek grammar by Dr. Donaldson, which, though unpretending in form and succinct in its nature, will never be consulted, even by the advanced student, without the greatest advantage. On the particles, I have principally used the somewhat clumsy though useful work of Hartung, and the very able and voluminous notes of Klotz on *Devarius*. This latter work the student will rarely consult in vain. I have also derived some assistance from Thiersch's very good dissertation on the *Pentateuch*.



advanced knowledge and of fully fixed principles. The other books and authorities which I have cited will sufficiently speak for themselves.

I desire briefly, in conclusion, to allude to the general principles which I have adopted in the construction of the text, the compilation of the notes, and the revision of the translation, and to record my many obligations.

(I.) The text is substantially that of Tischendorf:<sup>1</sup> the only deviations from it that I have felt compelled to make form the subject of the critical notes which are, at intervals, appended to the text. Changes have been made in punctuation; but these, generally speaking, have not been such as to require special notice. I have here applied the principle of division of labor which I venture to advocate. It has always seemed to me that it is at least a very hazardous, if not a presumptuous undertaking, for any man, however good a scholar, to construct an original text without eminent qualifications for that task. Years of patient labor must have been devoted to those studies; an unflagging industry in collecting, and a persistent sagacity in sifting evidence, must be united in the biblical critic, or his labors will be worse than useless. Those who have not these advantages will do well to rely upon others, reserving, however, to themselves (if they are honest men and independent thinkers) the task of scrutinizing, testing, and, if need be, of expressing dissent from the results arrived at by those whom they follow. I have humbly endeavored thus to act with regard to the text of the present epistle; where there has seemed reason to depart from Tischendorf (and he is *far* from infallible), I have done so, and have in all cases acted on fixed principles which time, and, above all, failures, have taught me. For a novice like myself to obtrude my critical canons on the reader would be only so much aimless presumption. I will only say that I can by no means assent to a blind adherence to external evidence, especially where the preponderance is not marked, and the internal evidence of importance; still, on the other hand, I regard with the greatest jealousy and suspicion any opposition to the nearly coincident testimony of the uncial MSS., unless the internal evidence be of a most strong and decisive character. I have always endeavored, first, to ascertain the exact nature of the diplomatic evidence; secondly, that of what I have termed *paradiplomatic* arguments (I must apologize for coining the word), by which I mean the apparent probabilities of erroneous transcription, permutation of letters, itacism, and so forth; thirdly and lastly, the internal evidence, whether resting on apparent deviations from the *usus*

<sup>1</sup> It was long with me a subject of anxious thought whether I should adopt the text of Lachmann (for whose critical abilities I have a profound respect), or that of Tischendorf. The latter I consider inferior to Lachmann in talent, scholarship, and critical acumen. But as a palæographer he stands infinitely higher, as a man of energy and industry he is unrivalled, and as a critic he has learnt from what he has suffered. Moreover, he is with us, still learning, still gathering, still toiling; while Lachmann's edition, with all its excellences and all its imperfections, must now remain as he has left it to us.

*scribendi* of the sacred author, or the *propensio*, be it *critica*, *dogmatica*, or *exegetica*, on the part of the copyist. I have also endeavored to make the critical notes as perspicuous as the nature of the subject will permit, by grouping the separate classes of authorities, uncial manuscripts (MSS.), cursive manuscripts (mss.), versions (Vv.), and Fathers (Ff.), Greek and Latin, and in some measure familiarizing the uneducated eye to comprehend these perplexing, yet deeply interesting particulars. The symbols I have used are either those of Tischendorf (to whose cheap and useful edition I refer the reader), or else self-explanatory. I cannot leave this part of the subject without earnestly advising the younger student to acquire, at least in outline, a knowledge of the history and details of sacred criticism, and I can recommend him no better general instructor than Dr. Davidson, in the second volume of his excellent treatise on Biblical criticism.

(II.) With regard to the notes, I would wish first to remark, that they neither are, nor pretend to be, original. I have consulted all the best modern, and, I believe, the best ancient authorities, wherever they seemed likely to avail me in the line of interpretation I had marked out to myself. But as I have endeavored to confine myself principally to critical and grammatical details, numerous authors of high position and merit in other provinces of interpretation have unavoidably been, though not unconsulted, still not generally cited. Hence, though I entertain a deep reverence for the exegetical abilities of some of the Latin Fathers, I have never been able to place that reliance on their scholarship which I thankfully and admiringly recognize in the great Greek commentators. Many of our popular English expositors I have been obliged, from the same reasons, to pass over; for to quote an author merely to find fault with him, is a process with which I have no sympathy. I have studied to make my citations, *in malam partem*, on a fixed principle. In the first place, I hope I have always done it with that quick sense of my own weakness, imperfection, and errors, that is the strongest incentive to charitable judgments, and with that gentleness which befits a commentator on one whose affections were among the warmest and deepest that ever dwelt in mortal breast. In the second place, I have, I trust, rarely done it except where the contrast seemed more distinctly to show out what I conceived the true interpretation; where, in fact, the shadow was needed to enhance the light. Thirdly, I have sometimes felt that the allegiance I owe to Divine Truth, and the profound reverence I entertain for the very letter of Scripture, has required me to raise my voice, feeble as it is, against mischievous interpretations and rash criticism. The more pleasant duty of quoting *in bonam partem* has also been regulated by a system; first and foremost, of endeavoring to give every man his due; secondly, of supporting myself by the judgments and wisdom of others. I have, however, in no case sought to construct those catenæ of names, which it seems now the fashion



of commentators<sup>1</sup> to link together in assent or dissent; for whenever I have examined one in detail, I have invariably found that the authors, thus huddled together, often introduced such countervailing statements as made their collective opinion anything but unanimous. This easy display of erudition, and of error, cannot be too much reprobated.

The portions upon which I have most dwelt are the particles, the cases, the prepositions, and, as far as I have been able, the compound verbs; but on this latter subject I have keenly felt the want of help, and have abundantly regretted that Winer never has completed the work he projected. If in the discussions on the particles I may have seemed wearisome or hypercritical, let me crave the reader's indulgence, and remind him of the excessive difficulties that have ever been felt and acknowledged in the connection of thought in St. Paul's Epistles. I hope no one will think my pains have here been misplaced. That my notes have visibly overlaid my text will, I fear, be urged against me. This I could have avoided by a more crowded page, or by disuniting the text and the notes; but I prefer bearing the charge to perplexing the reader's eye with close typography, or distracting his attention by references to an isolated text. The notes have been pared down, in some cases, to the very verge of obscurity; but in so difficult an epistle, after all possible curtailment, they must still be in disproportion to the text.

(III.) The last portion I have to notice is the translation. This it seemed desirable to append as a brief but comprehensive summary of the interpretations advanced in the notes. The profound respect I entertain for our own noble version would have prevented me, as it did Hammond, from attempting any performance of this nature, if I had not seen that a few corrections, made on a fixed principle, would enable the Authorized Version adequately to reflect the most advanced state of modern scholarship. The Authorized Version has this incalculable advantage, that it is a truly *literal* translation, —the only form of translation that can properly and reverently be adopted in the case of the holy Scriptures. Of the two other forms of translation, the idiomatic and the paraphrastic, I fully agree with Mr. Kennedy (*Preface to Transl. of Demosth.*) in the opinion that the former is most suitable for the general run of classical authors; while the latter may possibly be useful in some philosophical or political treatises, where the matter, rather than the manner, is the subject of study. But in the holy Scriptures every peculiar expression, even at the risk of losing an idiomatic turn, *must* be retained. Many words, especially the prepositions, have a positive dogmatical and theological significance, and to qualify them by a popular turn or dilute them by a paraphrase, is dangerous in the extreme. It is here that the excellence of our Authorized Version is so notably conspicuous; while it is studiously close

<sup>1</sup> I regret to find that Professor Eadie, in his learned and laborious commentary on the Ephesians, has adopted this method; in some cases, e. g. p. 15, his authorities occupy five full lines of the commentary.

and literal, it also, for the most part, preserves the idiom of our language in the most happy and successful way. It has many of the merits of an idiomatic translation, and none of the demerits of what are popularly called literal translations, though they commonly only deserve the name of un-English metaphrases. A paraphrastic translation, such as that adopted by Messrs. Conybeare and Howson, I cannot but regard as in many ways unfitted for holy Scripture. I have, then, adopted the Authorized Version, and have only permitted myself to depart from it where it appeared to be *incorrect, inexact, insufficient, or obscure*, whether from accident or (as is alleged) from design. The citations I have appended from eight other versions will, perhaps, prove interesting, and will show the general reader what a "concordia discors" prevails among all the older English Versions,<sup>1</sup> and how closely and how faithfully the contributors to the Authorized Version adhered to their instructions to consult certain of the older translations, and not to depart from the Standard Version which had last preceded them except distinctly necessitated. Thus the Authorized Version is the accumulation, as well as the last and most perfect form of the theological learning of fully two hundred and thirty years. From such a translation, he must be a bold and confident man who would depart far, without the greatest caution and circumspection.

(IV.) Finally, I feel myself bound to specify a few of the commentators to whom I am more specially indebted.

Of the older writers I have paid the most unremitting attention to Chrysostom and Theodoret: for the former especially, often as a scholar, always as an exegete, I entertain the greatest respect and admiration. Of our older English commentators, Hammond has been of the greatest service to me; his scholarship is, generally speaking, very accurate, and his erudition profound. The short commentary of Bishop Fell I have never consulted without profit. Bengel's *Gnomon* has, of course, never been out of my hands. Of later writers I should wish to specify Dr. Peile, from whose commentary I have derived many valuable suggestions. I frequently differ from him in the explanation of *νόμος* without the article; but I have always found him an accurate scholar, and especially useful for his well-selected citations from Calvin. To the late lamented Professor Scholefield's *Hints for a New Translation* I have always attended. The translation of Conybeare and Howson has been of some use; but, as far as my experience goes, it appears the least happily executed portion of their valuable work. Dr. Brown's *Expository Discourses on the Galatians* is a book written in an excellent spirit, of great use and value in an exegetical point of view, but not always to be relied upon as a grammatical guide. I cannot pass over Dr. Bloomfield, though he has not been of so much use to me as I could have wished. To the recent Ger-

<sup>1</sup> I have also consulted Abp. Newcome's, and all the later versions of any celebrity, even the Unitarian, but have derived from them no assistance whatever.

man commentators I am under the greatest obligations, both in grammar and exegesis, though not in theology. Meyer more as a grammarian, De Wette more as an exegete, command the highest attention and respect; to the former especially, though a little too Atticistic in his prejudices, my fullest acknowledgments are due. The commentaries of Winer and Schott are both excellent; to the latter, Meyer seems to have been greatly indebted. Usteri has generally caught most happily the spirit of his author; his scholarship is not profound, but his exegesis is very good. Rückert, more voluminous and more laborious, has always repaid the trouble of perusal. The two works in the best theological spirit are those of Olshausen and Windischmann: the latter, though a Romanist, and by no means uninfluenced by decided prejudices, always writes in a reverent spirit, and is commonly remarkable for his good sense, and not unfrequently his candor. Baumgarten-Crusius I have found of very little value. Hilgenfeld is very useful in historical questions, but has a bad tone in exegesis, and follows Meyer too closely to be of much use as an independent grammatical expositor.

These are not more than one-third of the expositors I have consulted, but are those which, for my own satisfaction, and the guidance of younger students, I should wish to specify.

I have now only to commit this first part of my work, with all its imperfections, faults, and errors, to the charitable judgment of the reader. I have written it, alone and unassisted, with only a country clergyman's scanty supply of books, in a neighborhood remote from large libraries and literary institutions; and though I have done my uttermost to overcome these great disadvantages, I can myself see and feel with deep regret how often I have failed. I commend myself, then, not only to the kind judgment, but I will also venture to add, the kind assistance of my readers; for I shall receive and acknowledge with great thankfulness any rectifications of errors or any suggestions that may be addressed to me at the subjoined direction.

I will conclude with earnest prayer to Almighty God, in the name of his ever-blessed Son, that He may so bless this poor and feeble effort to disclose the outward significance, the jots and tittles of His word, that He may make it a humble instrument of awakening in the hearts of others the desire to look deeper into the inward meaning, to mark, to read, and to understand, and with a lowly and reverent spirit to ponder over the hidden mysteries, the deep warnings, and the exhaustless consolations of the Book of Life.

To Him be all honor, all glory, and all praise.

C. J. ELLICOTT.

GLASTON, UPPINGHAM, SEPTEMBER, 1854.

# PREFACE

## TO THE SECOND EDITION.

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THE present edition is but little different from the first in the results arrived at, and in the statement of the principles on which those results mainly rest; but, in the details and construction of many of the notes, it will be found to involve changes both of diction and arrangement.

These changes have been found to be wholly unavoidable. The first edition was not only written with a scanty supply of books, and with a very limited knowledge of the contents of the Ancient Versions, but was constructed on principles which, though since found to be sound and trustworthy, do not appear in some cases to have been applied with sufficient ease and simplicity, or to have received a sufficiently extended range of application. It is useless to disguise the fact, that what at first professed to be only purely critical and purely grammatical, has by degrees become also exegetical; and has so far intruded into what is dogmatical, as to give systematic references to the leading treatises upon the points or subjects under discussion. The extremely kind reception that the different portions of this series have met with, has led in two ways to these gradual alterations. On the one hand, the not unnatural desire to make each portion more worthy of the approval that had been extended towards its predecessor, has been silently carrying me onward into widening fields of labor; on the other hand, the friendly criticisms that I have received from time to time have led me to retrench what has seemed unedifying, to dwell with somewhat less technicality of language on the peculiarities of grammar and construction, and yet at the same time to enter more fully upon all that has seemed to bring out the connection of thought and sequence of argument.

The latter portions of my work have been based on these somewhat remodelled principles, and—if I may trust the opinions of, perhaps, too partial and friendly judges—so far successfully, that I shall apparently be wise to keep them as the sort of standard to which, if God mercifully grant me life and strength, former portions of the series (wherever they may seem to need it) may be brought up, and future portions conformed.



The present edition, then, is an effort to make my earliest and decidedly most incomplete work as much as possible resemble those which apparently have some greater measures of maturity and completeness. It has involved, and I do not seek to disguise it, very great labor—labor, perhaps, not very much less than writing a new commentary. For though the notes remain *substantially* what they were before, and though I have found no reason to retract former opinions, except in about four or five debatable and contested passages,<sup>1</sup> I have still found that the interpolation of new matter, and the introduction of exegetical comments have obliged me, in many cases, to alter the arrangement of the whole note, and occasionally even to face the weary and irksome task of total re-writing, and reconstruction. I rejoice, however, now at length to feel that the reader of the later portions of this series will find no very appreciable difference when he turns back to this edition of the first portion. He will now no longer be without those invaluable guides, the Ancient Versions; he will, I trust, find but few links missing in the continuous illustration of the arrangement, scarcely any omission of a comment on important differences of reading, and on points of doctrinal difficulty no serious want of references to the best treatises and sermons of our great English divines. At the same time he will find the mode of interpretation and tenor of grammatical discussions precisely the same. Though the details may be often differently grouped, the principles are left wholly unchanged; and this, not from any undue predilection for former opinions, but simply from having found, by somewhat severe testing and trial, that they do appear to be sound and consistent.

For a notice of details, it will be now sufficient to refer to the prefaces to earlier portions of this series, more especially to those prefixed to the third, fourth, and fifth volumes, in which the different component elements of the notes above alluded to will be found noticed and illustrated at some length. This only may be added, that particular care has been taken to adjust the various references, especially to such authorities of frequent occurrence as Winer's *Grammar of the New Testament*, to the paging of the latest edition.<sup>2</sup> Where, from inability to obtain access to the last edition of works previously

<sup>1</sup> These changes of opinion will be found noticed in their different places: I believe the only passages are chap. ii. 6, *προσανέθεντο*; iii. 4, *ἐπ' αὐτῇ*; iii. 19 (in part), iv. 17, *ἐκκληΐσαι*; vi. 17 (slightly), *βασιλεύω*.

<sup>2</sup> I have also retained the references to the translation of Neander's *Planting*, as published by Mr. Bohn, and of Müller's *Doctrine of Sin*, as published by Messrs. Clark, simply because the presence of these volumes in two justly popular series makes it probable that many readers may have these works, who have not, and, perhaps, may not be in the habit of consulting the originals. The translation of the latter of these works has, I believe, been somewhat severely criticized. I fear I am unable to defend it; but, as the allusions to Müller in my notes relate more to general principles than to individual passages, I do not think the general reader will suffer much from the inaccuracies or harshness of the translation.



quoted, this has not been done, the reader will commonly find some allusion to the continued use of the authority in its earlier form.<sup>1</sup>

I may also remark that, in deference to the wishes of some of my critics, I have prefixed to the Epistle a few sentences of introduction, giving a summary account of the results of recent historical criticism. This portion of sacred literature has been so fully treated, both by Dr. Davidson and Dean Alford, and has farther received so much valuable illustration from the excellent *Life of Saint Paul* by Messrs. Conybeare and Howson, that I feel it now unnecessary to do more than to group together a few remarks for the benefit, not of the critical scholar, but of the general student, to whom these brief notices sometimes prove acceptable and suggestive.

I must not conclude without expressing my hearty sense of the value of several commentaries that have appeared since the publication of my first edition. I desire particularly to specify those of my friends, Dean Alford, and Mr. Bagge, and the thoughtful commentary of my kind correspondent, Dr. Turner, of New York. Of the great value of the first of these it is unnecessary for me to speak; my present notes will show how carefully I have considered the interpretations advanced in that excellent work, and how much I rejoice to observe that the results at which we arrive are not marked by many differences of opinion. The edition of Mr. Bagge will be found very useful in critical details, in the careful and trustworthy references which it supplies to the older standard works of lexicography, and in what may be termed phraseological annotations. The third of these works differs so much from the present in its plan and general construction, as to make the points of contact between us so much fewer than I could wish; but I may venture to express the opinion, that the reader who finds himself more interested in general interpretation than in scholastic detail, will rarely consult the explanatory notes without profit and instruction. The recent edition of Professor Jowett has not been overlooked; but after the careful and minute examination of his *Commentary on the Thessalonians*, which I made last year, I have been reluctantly forced into the opinion that our systems of interpretation are so radically different, as to make a systematic reference to the works of this clever writer not so necessary as might have been the case if our views on momentous subjects had been more accordant and harmonious.

Before I draw these remarks to a close, I must not fail gratefully to return my heartfelt thanks for the numerous kind and important suggestions which I have received from private friends and from public criticism. By

<sup>1</sup> In the note on ὁρθοδοδοῦσιν (chap. ii. 14), I have still been unable to verify the references to Theodorus Studita. The best edition, I believe, is that of Sirmoud, and this I have used, as well as one or two others, but without effect. I should be glad if some reader, experienced in Bibliography, could direct me to the edition probably referred to.

this aid I have been enabled to correct whatever has seemed doubtful or erroneous; and to these friendly comments the more perfect form in which this commentary now appears before the student is, in many respects, justly due. From my readers, and those who are interested in these works, I fear I must now claim some indulgence as to the future rate of my progress. While I may presume to offer to them the humble assurance that, while life and health are spared to me, the onward course of these volumes will not be suspended, I must not suppress the fact, that the duties to which it has now pleased God to call me are such as must necessarily cause the appearance of future commentaries to take place at somewhat longer intervals. Those who are acquainted with studies of this nature, will, I feel sure, agree with me, that it is impossible to hurry such works; nay, more, I am convinced that all sober thinkers will concur in the opinion, that there is no one thing for which a writer will have hereafter to answer before the dread tribunal of God with more terrible strictness, than for having attempted to explain the everlasting Words of Life with haste and precipitation. When we consider only the errors and failures that mark every stage in our most deliberate and most matured progress, even in merely secular subjects, we may well pause before we presume to hurry through the sanctuary of God, with the dust and turmoil of worldly, self-seeking, and irreverent speed.

May the great Father of Lights look down with mercy on this effort to illustrate His word, and overrule it to His glory, His honor, and His praise.

CAMBRIDGE, 28TH JANUARY, 1859.

## INTRODUCTION.

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THIS animated, argumentative, and highly characteristic Epistle would appear to have been written by St. Paul not very long after his journey through Galatia and Phrygia (Acts xviii. 23), and as the *ταχέως* (ch. i. 6) *seems* to suggest (but comp. notes, and see contra, Conyb. and Hows. *St. Paul*, Vol. II. p. 164, ed. 2), towards the commencement of the lengthened abode at Ephesus (Autumn 54 or 55 to Pentecost 57 or 58; comp. Acts xix. 10, xx. 31, 1 Cor. xvi. 8), forming apparently the first of that series of Epistles (Gal., 1 Cor., 2 Cor., Rom.) which intervenes between the Epp. to the Thessalonians and the four Epp. of the first captivity (Col., Eph., Philem., Phil.). It was addressed to the churches of the province of Galatia (ch. i. 2), — a province of which the inhabitants could not only boast a Gallic origin, but also appear to have retained some of the peculiarities of the Gallic character; see notes on ch. i. 6, iii. 1. The Epistle was not improbably encyclical in its character (see Olshaus. on ch. i. 2, and notes on ch. vi. 17), and was called forth by the somewhat rapid lapse of the Galatians into the errors of Judaism, which were now being disseminated by unprincipled and self-seeking teachers (comp. ch. vi. 12, 13) with a dangerous and perhaps malignant activity. Against these errors the Apostle had already solemnly protested (ch. i. 9), but, as this Epistle shows, with at present so little abiding effect, that the Judaizing teachers in Galatia, possibly recruited with fresh emissaries from Jerusalem, were now not only spreading dangerous error, but assailing the very apostolic authority of him who had founded these churches (comp. ch. iv. 13), and who loved them so well (ch. iv. 19, 20).

In accordance with this the Epistle naturally divides itself into *two* controversial portions, and a concluding portion which is more directly hortatory and practical. The *first* portion (ch. i. ii.) the Apostle devotes to a *defence* of his office, and especially to a proof of his divine calling and of his independence of all human authority (ch. i. 11—ii. 10), — nay, his very opposi-

tion to it in the person of St. Peter, when that Apostle had acted with inconsistency (ch. ii. 11—21). In the *second*, or what may be called the *polemical* portion (ch. iii. iv.), the Apostle, both by argument (ch. iii. 1, sq.), appeal (ch. iv. 12—20), and illustration (ch. iv. 1—7, 21—30), establishes the truth of the fundamental positions that justification is by faith, and not by the deeds of the law (ch. iii. 5, 6), and that they alone who are of faith are the inheritors of the promise, and the true children of Abraham; comp. notes on ch. iii. 29. The *third* portion (ch. v. vi.) is devoted to hortatory warning (ch. iv. 31—v. 6), illustrations of what constitutes a *real* fulfilment of the law (ch. v. 13—26), practical instructions (ch. vi. 1—10), and a vivid recapitulation (ch. vi. 11—16).

The genuineness and authenticity are supported by distinct external testimony (Irenæus, *Hæc.* 111. 7. 2, Tertull. *de Præscr.* § 6; see Lardner, *Credibility*, Vol. II. p. 163 sq., Davidson, *Introduction*, Vol. II. p. 318 sq.), and, as we might infer from the strikingly characteristic style of the Epistle, have never been doubted by any reputable critic; comp. Meyer *Einleit.* p. 8.

# THE EPISTLE TO THE GALATIANS.

## CHAPTER I. 1.

Apostolic address and salutation, concluding with a doxology.

III ΑΥΛΟΣ ἀπόστολος, οὐκ ἀπ' ἀνθρώπων  
οὐδὲ δι' ἀνθρώπου, ἀλλὰ διὰ Ἰησοῦ

1. ἀπόστολος] ‘*an Apostle*,’ in the higher and more especial meaning of the word; and as such (particularly when enhanced by the succeeding clause), a forcible protest against the Judaists, who probably refused to apply it in this particular sense to any out of the significant number of the Twelve; comp. Hilgenf. *Galat. brief*, p. 107. It may be observed (comp. Maurice, *Unity of N. T.* p. 402) that the question involved more than mere personal slander (τὴν γεγενημένην διαβολήν, Theod.): in asserting the preëminence of the Twelve over St. Paul, they were practically denying Christ’s perpetual rule over His church. With regard to the meaning of ἀπόστολος in St. Paul’s Epp., we may remark that in a few instances (*e. g.* 2 Cor. viii. 23, and most probably Phil. ii. 25, see notes *in loc.*), it appears to be used in its simple etymological sense. In 2 Cor. xi. 13, 1 Thess. ii. 6, the meaning may be thought doubtful; but in Rom. xvi. 7, οἱ τινὲς εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις (commonly cited in this sense, Conyb. and Hows. *St. Paul*, Vol. i. p. 463), the correct translation appears certainly that of Fritzsche,

‘quippe qui in Apostolorum collegio bene audiant:’ compare Winer, *RWB.* s. v. *Apostel*, Vol. i. p. 69, note 2. The various applications of this word in eccles. writers are noticed by Suicer, *Thesaur.* s. v. Vol. i. p. 475 sq., Hamm. *on Rom.* xvi. 7. οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου] ‘*not from men nor by man*,’ ‘not from men as an ultimate, nor through man as a mediate authority,’ — the prep. ἀπὸ here correctly denoting the *causa remotior* (Winer, *Gr.* § 47. b, p. 331, Bernhardt, *Syntax*, v. 12, p. 222), διὰ, the *causa medians*; see Winer, § 50. 6, p. 372, Green, *Gr.* p. 299. ‘*Ἀπὸ* is thus not ‘for ἐπὶ,’ Brown *in loc.* (comp. Rück., Olsh.), as the use of ἀπὸ for ἐπὶ, especially after passives, though found apparently in some few instances in earlier writers (Poppo, *Thucyd.* i. 17, Vol. i. p. 158), occasionally in later (Bernhardt, *Synt.* v. 12, p. 224), and frequently in Byzantine Greek, does not appear in St. Paul’s Epistles, nor in any *decisive* instance in the N. T.; comp. Winer, *Gr.* § 47. b, p. 332, note. In all cases the distinction between the prepp. seems sufficiently clear: ἐπὶ points to an action which results from



Χριστοῦ καὶ Θεοῦ πατρὸς τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν,

a more immediate and *active*, ἀπὸ to a less immediate and more *passive* cause; comp. Herm. Soph. *Elect.* 65, and see Rom. xiii. 1 (*Lachm., Tisch.*), where St. Paul's correct use of these prepp. may be contrasted with that of Chrysost. *in loc.* There are, indeed, few points more characteristic of the Apostle's style than his varied but accurate use of prepp. esp. of two or more in the same or in immediately contiguous clauses (*e. g.* εἰς . . . ἐπὶ, Rom. iii. 22; ἐξ . . . διὰ . . . εἰς, xi. 36; ἐπὶ . . . διὰ . . . ἐν, Eph. iv. 6; ἐν . . . διὰ . . . εἰς, Col. i. 16), for the purpose of more precise definition or limitation; comp. Winer, *Gr. l. c.*, p. 372. δι' ἃν ὁ ῥῶπον] 'through man,' οὐκ ἀνθρώπων χρησάμενος ὑπουργῶ, Theod., — not with any studied force in the singular as pointing to any particular individual (Mosheim, *Reb. ante Constant.* p. 70), nor yet for solemnity's sake, as more exclusive (Alf.), but simply as thus forming a more natural antithesis to the following διὰ Ἰησοῦ Χριστοῦ. καὶ Θεοῦ πατρός] 'and God the Father;' in noticeably close union with Ἰησ. Χρ., both being under the vinculum of the single preposition διὰ; comp. verse 3. We might here not unnaturally have expected καὶ ἀπὸ Θεοῦ πατρός, as forming a more exact antithesis to what precedes, and as also obviating a ref. of διὰ to the *causa principalis* (Gal. i. 15); comp., however, 1 Cor. i. 9, and see Winer, *Gr.* § 47. i. p. 339, and the list in Fritz. *on Rom.* i. 5, Vol. i. 15, — but exclude from it 1 Pet. ii. 13, 14. In the present case the use of διὰ seems due partly to a brevity of expression, which is obviously both natural and admissible where it is not necessary to draw strict lines between agency, origin, and medium (comp. Rom. xi. 36, and even Plato, *Sympos.* p. 186 E, διὰ τοῦ θεοῦ κυβερνᾶται), and partly to an instinctive association of the two Persons

of the blessed Trinity in his choice and calling as an Apostle. To urge this as a *direct* evidence for the ὁμοουσία of the Father and the Son (Chrys., Theod.) may perhaps be rightly deemed precarious; yet still there is something *very* noticeable in this use of a common preposition with both the first and second Persons of the Trinity, by a writer so cumulative, and yet for the most part so exact, in his use of prepositions as St. Paul. Θεοῦ πατρός] 'God the Father;' not in the ordinary inclusive reference to all men (De W., Alf.), nor with more particular reference to Christians, scil. 'our Father' (Ust. al.), but, as the associated clause seems rather to suggest, with special and exclusive reference to the preceding subject, our Lord Jesus Christ;

so, perhaps too expressly, Syr. ܡܬܢܐܝܐ] [patrem ejus]; comp. Pearson, *Creed*, Art. i. Vol. i. p. 42, (ed. Burt.).

τοῦ ἐγείραντος κ. τ. λ.] 'who raised Him from the dead.' The addition of this designation has been very differently explained. While there may probably be a *remote* reference to the fact that it is upon the resurrection of Jesus Christ that our faith rests (1 Cor. xv. 17; comp. Usteri, *Paul. Lehrbegr.* II. i. 1, p. 97, 98), and from it all gifts of grace derived (Alf.), the context seems clearly to suggest that the more *immediate* reference is to the fact that the Apostle's call was received from Christ in His exalted and glorified position (1 Cor. ix. 1, 1 Cor. xv. 8); 'verax etiam novissimus Apostolus qui per Jesum Christum totum jam Deum post resurrectionem ejus missus est,' August. *in loc.*; see Brown, *Galatians*, p. 22. The article with νεκρῶν appears regularly omitted in this and similar phrases, except Eph. v. 14, and (with ἀπὸ) Matth. xiv. 2, xxviii. 7, al.; see Winer, *Gr.* § 19, p. 112.

<sup>2</sup> καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοί, ταῖς ἐκκλησίαις τῆς Γαλατίας.  
<sup>3</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου ἡμῶν Ἰησοῦ  
 Χριστοῦ, <sup>4</sup> τοῦ δόντος ἑαυτὸν περὶ τῶν ἁμαρτιῶν ἡμῶν, ὅπως

2. πάντες] Emphatic: 'ceteros qui secum erant omnes commotos adversus eos ostendit,' Ps. Ambr. St. Paul frequently adds to his own name that of one or more of his companions, *e. g.* Sosthenes, (1 Cor. i. 1), Timothy, (2 Cor. i. 1, Phil. i. 1, Col. i. 1), Silvanus and Timothy, (1 Thess. i. 1, 2 Thess. i. 1): here, however, to add weight to his admonitions, and to show the unanimity (Chrysost.) that was felt on the subject of the Epistle, he adopts the inclusive term πάντες ἀδελφοί, defining it more closely by οἱ σὺν ἐμοὶ (Phil. iv. 21), — 'all the brethren who are my present companions in my travels and my preaching.' There is, then, no necessity for restricting ἀδελφοί to 'official brethren' (Brown, comp. Beza), nor for extending οἱ σὺν ἐμοὶ to the whole Christian community, of the place from which the Epistle was written (Erasm., Jowett): in this latter case we should certainly have expected 'with whom I am,' rather than 'who are with me;' see Usteri *in loc.*

ταῖς ἐκκλησίαις τῆς Γαλ.] 'to the churches of Galatia;' plural, and with a comprehensive reference, (πανταχοῦ γὰρ εἶρπεν ἡ νόσος, Theod., comp. Chrys.), the epistle probably being an encyclical letter addressed to the different churches (of Ancyra, Pessinus, Tavium, and other places) throughout the province. The omission of the usual titles of honor or affection seems undoubtedly *intentional* (Chrys.), for in the only other Epistles where the simple τῇ ἐκκλησίᾳ is used, (1 Cor. i. 2, 2 Cor. i. 1, 1 Thess. i. 1, 2 Thess. i. 1), there is in the two former passages the important and qualifying addition τοῦ Θεοῦ, and in the two latter ἐν Θεῷ πατρὶ κ. τ. λ.

3. χάρις ὑμῖν καὶ εἰρήνη] 'Grace

to you and peace:' not merely a union of two ordinary forms of Jewish salutation (Fritz. *Rom.* i. 7, Vol. i. p. 23), or of the Greek χαίρειν, and the Hebrew שָׁלוֹם, but a greeting of full spiritual significance; χάρις, as Olsh. observes, being the divine love manifesting itself to man, εἰρήνη the state that results from a reception of it. The Oriental and Occidental forms of salutation are thus blended and spiritualized in the Christian greeting; see notes on Eph. i. 2, and comp. Koch on 1 Thessal. p. 60.

καὶ Κυρίου κ. τ. λ.] 'and (from) our Lord Jesus Christ. Strictly speaking, Christ is the mediating impartor of grace, God the direct giver; but just as in verse 1, διὰ was applied both to the Father and the Son, so here, in this customary salutation see on Phil. i. 4), ἀπὸ is applied both to the Son and the Father. Olshausen (on *Rom.* i. 7) justly remarks that nothing speaks more decisively for the divinity of our Lord than these juxtapositions with the Father, which pervade the whole language of Scripture.

4. τοῦ δόντος ἑαυτόν] 'who gave Himself;' scil. to death; more fully expressed 1 Tim. ii. 6, ὁ δὸς ἑαυτὸν ἀντίλυτρον, comp. Tit. ii. 14. The participial clause serves at the very outset to specify the active principle of the error of the Galatians. The doctrine of the atoning death of Jesus Christ, and a recurrence to the laws of Moses, were essentially incompatible with each other. περὶ τῶν ἁμαρτ. ἡμῶν] 'for our sins,' scil. to atone for them, Rom. iii. 25, Gal. iii. 13. The reading ὑπὲρ (*Rec*) has but little external support, and is, perhaps, due to dogmatical correction, or to that interchange of περὶ and ὑπὲρ (Fritz. *Rom.* Vol. i. p. 28) of which the MSS. of the

ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ κατὰ τὸ θελημα

N. T. present so many traces. Strictly speaking, ὑπέρ, in its ethical sense, retains some trace of its local meaning, 'bending over to protect' (μάχεσθαι ὑπέρ τινος; Donalds. *Gr. Gr.* § 480), and thus points more immediately to the action, than to the object or circumstance from which the action is supposed to spring. The latter relation is more correctly defined by περί, — *e. g.* φοβεῖσθαι περί τινος; see Winer, *Gr.* § 47. c, p. 334, Schæfer. *Demosth.* Vol. i. p. 189, 190. Περὶ will thus be more naturally used with the thing, 'sins,' ὑπέρ with the person, 'sinners;' and this, with a few exceptions (*e. g.* 1 Cor. xv. 3, Heb. v. 3), appears the usage of the N. T.; comp. 1 Pet. iii. 18, where both forms occur. Still it must be admitted that both in the N. T., and even in classical Greek (Buttm., *Ind. ad Mid.* p. 188) the distinction between these two prepp. is often scarcely appreciable; see notes on *Eph.* vi. 19, and on *Phil.* i. 7. ὅπως ἐξέληται]

'in order that he might deliver us;' not 'eximeret,' Beza, but 'eriperet,' Vulg., — the verb ἐξαίρεισθαι (only here in St Paul's Epp.) deriving from the context the idea of rescuing (δύναμιν σημαίνει τοῦ ῥυσαμένου, Theod. Mops.) as from danger, etc.; comp. Acts xii. 11, xxiii. 27, and appy. xxvi. 17, and see Elsner. *Obs.* Vol. ii. p. 170. On the force of ὅπως in the N. T., and its probable distinction from ἵνα, see notes on 2 *Thess.* i. 12.

ἐκ τοῦ ἐνεστῶτος κ. τ. λ.] 'out of the present evil world;' not exactly ἐκ τῶν πράξεων τῶν πονηρῶν, Chrysost., still less τοῦ παρόντος βίου, Theod., but simply, — 'the present evil state of things,' see notes on *Eph.* i. 21, where the meaning of αἰὼν is briefly discussed. It is doubtful whether δ' ἐνεστῶς αἰὼν is (α) simply equivalent to δ' νῦν αἰὼν (2 *Tim.* iv. 10, *Tit.* ii. 12, see notes), and therefore in opposition to δ' αἰὼν δ' μέλλων (comp. Clem. *Cor.* ii. 6,

ἔστιν δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί), or whether (β) it denotes in a more restricted sense 'the commencing age,' the age of faithlessness and the developing powers of Antichrist that had already begun; see Meyer *in loc.* The participle ἐνεστῶς will appy. admit either meaning (comp. Rom. viii. 38, 1 *Cor.* iii. 22, with 2 *Thess.* ii. 2, and see exx. in Rost u. Palm, *Lex.*, s. v. Vol. i. p. 929, Schweigh. *Lex. Polyb.* s. v.); the order of the words, however, — not τοῦ πον. αἰῶνος τοῦ ἐνεστ., — and the general and undogmatical character of the passage seem decidedly in favor of (α): so distinctly Syr. ܐܢܐ ܕܥܡܪܐ [hoc sæculo],

Vulg., Clarom., 'præsenti sæculo,' and sim. the best of the remaining Vv. In either case the influence of the article appears to extend only to ἐνεστ.; αἰῶνος πονηροῦ forming an explanatory apposition, in effect equivalent to a tertiary predication (Donalds. *Gr.* § 489), 'an evil age as it is,' and pointing out either (α) more generally, or (β) more specifically, the corrupting influences of the world and its works: see esp. Donalds. *Journal of Sac. and Class. Philol.* No. ii., p. 223. The reading αἰῶνος τοῦ ἐνεστ., adopted by Lachm., has but weak external support AB<sup>s</sup>; 39; Orig. (3), Did. al., and is internally suspicious as a grammatical correction.

Θεοῦ καὶ πατρὸς ἡμῶν] 'God and our Father,' 'Dei et patris nostri,' Vulg., — not 'God, even our Father' (Brown), καὶ being only the simple copula; see Middleton, *Greek Art.* p. 292, 367 (ed. Rose), and comp. notes on 1 *Thess.* iii. 11. The august title δ' Θεὸς καὶ πατὴρ occurs several times in the N. T., both alone (1 *Cor.* xv. 24, *Col.* iii. 17, James i. 27), and with a dependent genitive, viz. (α) τοῦ Κυρίου ἡμῶν 'I. X., Rom. xv. 6, *Eph.* i. 3, 2 *Cor.* i. 3, xi. 31, *Col.* i. 3,



τοῦ Θεοῦ καὶ πατὴρ ἡμῶν, <sup>5</sup> ὃ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων· ἀμήν.

I marvel at your speedy  
lapse to another gospel,

<sup>6</sup> Θαυμάζω ὅτι οὕτως ταχέως μετετίθεσθε  
which if an angel were to preach, let him be anathema. It is not man but God whom I strive to please.

1 Pet. i. 3, and (b) ἡμῶν only, as here, Phil. iv. 20, 1 Thess. i. 1, iii. 11, 13, and 2 Thess. ii. 16. Whether in these latter formulæ the gen. depends on both, or only on the latter of the two nouns, cannot be positively decided. No *grammatical* arguments based on the absence of the article are here applicable, as πατήρ is anarthrous according to rule (Middl. *Gr. Art.* iii. 4, § 2, Winer, *Gr.* § 19, 4, p. 116); nor will the most careful investigation of the separate passages afford any *sure* grounds for deciding on *exegetical* principles; contr. Fritz. *Rom.* Vol. iii. p. 234. This, however, may be said, that as the term πατήρ conveys necessarily a *relative* idea, which in theological language admits of many applications (see Suicer, *Thesaur.* s. v. Vol. ii. p. 629 sq.), while Θεός conveys only one *absolute* idea, it would not seem improbable that the connection of thought in the mind of the inspired writer might lead him in some passages to add a defining gen. to πατήρ which he did not intend necessarily to be referred to Θεός. The Greek commentators, whose opinion on such a point would be of great value, do not appear to be unanimous: Theod. Mops. *in loc.* and Theodoret, *on Rom.* xvi. 6, refer the gen. to the last nom.; Chrys. *on Eph.* i. 3, leaves it doubtful; see notes *on Eph.* i. 3.

5. ἡ δόξα] 'the glory,' scil. ἐν ᾧ ἔστω; see *on Eph.* i. 2. In this and similar forms of doxology, — excepting that of the angels, Luke ii. 14, and of the multitude, Luke xix. 38, — δόξα regularly takes the article when used alone, e. g. Rom. xi. 36, xvi. 27, Eph. iii. 21, Phil. iv. 20, 2 Tim. iv. 18, Heb. xiii. 21, 2 Pet. iii. 18. When joined with one or more substantives it appears sometimes

with the art. (1 Pet. iv. 11, Rev. i. 6, vii. 12), sometimes without it (Rom. ii. 10; 1 Tim. i. 17, Jude 25). It is thus difficult to determine whether we have here (a) the 'rhetorical' form of the article (Bernhardy, *Synt.* vi. 22, p. 315), 'the glory which especially and alone belongs to God' (comp. Winer, *Gr.* § 18. 1, p. 97), or (b) whether δόξα takes the article as an abstract noun (Middl. *Gr. Art.* v. 1). On the whole, (a) seems the most natural, and best suited to the context.

αἰῶνας τῶν αἰώνων] 'the ages of the ages,' sæcula sæculorum, Vulg., less precisely Syr. ܣܝܠܐ ܕܝܠܐ ܕܝܠܐ

ܣܝܠܐ ܕܝܠܐ ܕܝܠܐ [sæculum sæculorum]; a

semi-Hebraistic expression for a duration of time superlatively (infinitely) long; comp. Winer, *Gr.* § 36. 2, p. 220. The same words occur, Phil. iv. 20, 1 Tim. i. 17, 2 Tim. iv. 18, and frequently in the Apocalypse. Occasionally we meet with the singular αἰὼν τῶν αἰώνων (Eph. iii. 21, comp. Dan. vii. 18), and the perhaps more distinctly Hebraistic αἰὼν τοῦ αἰῶνος, Heb. i. 8 (quotation), Psalm cxi. 10, — but with scarcely any appreciable difference of meaning; see notes *on Eph.* iii. 21. Vorst. (*de Hebraismis N. T.*, p. 325) investigates both this and the similar expression γενεὰς γενεῶν; but his remarks must be received with caution, as on the subject of Hebraisms he cannot now be considered a safe guide.

6. Θαυμάζω] 'I wonder;' 'manifestatis beneficiis, mirari se dicit quod ab Illo potuerint separari,' Ps. Jerome. The idea of wondering at something *blameworthy* is frequently implied in this word: see Rost u. Palm. *Lex.* s. v., and compare Mark vi. 6, John vii. 21, 1 John iii. 13. The further idea which Chrys.



ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι Χριστοῦ εἰς ἕτερον εὐαγγέλιον,

finds in the address, οὐ μόνον ἐντρέπων . . . . . ὁμοῦ δὲ καὶ δεικνύς οἷαν ἔχει περὶ αὐτῶν ὑπόνοιαν, ὅτι μεγάλην τινὰ καὶ ἐσ-  
ποῦδασμένην, — does not seem intended. οὕτως ταχέως] ‘so quickly.’ After what? In our ignorance of the exact time when the Galatians were converted, as well as the circumstances of their defection, this question cannot be satisfactorily answered. Of the proposed answers, — (a) their conversion, Mey., Alf.; (b) the Apostle’s last visit, Beng., Flatt; or (c) the entry of the false teachers, Chrys., Theoph., — the first appears the least, and the last the most probable, as the following verse seems to show whom the Apostle had in his thoughts. At any rate the reference of the adverb seems decidedly rather to *time* than *manner* (2 Thess. ii. 2, 1 Tim. v. 22, compare Conyb. and Hows. *in loc.*), however that time be defined. Still all historical deductions from such a passage (Wieseler, *Chronol.* p. 285, Davids. *Introduct.* Vol. II. p. 297) must obviously be debatable and precarious. Grotius appositely cites, in illustration of the levity of the Gallic character, Cæsar, *Bell. Gall.* iv. 5, ‘sunt (Galli) in consiliis capiendis mobiles, et novis plerumque rebus student;’ comp. *ib.* II. 1, III. 10, 19: see Elsner, *Observ. Sacr.* Vol. II. p. 172.

μετατίθεσθε] ‘are going over from, are falling away from:’ present (οὐκ εἶπε μετέδεσθε, ἀλλὰ, μετατίθεσθε, Chrys., — the defection was still going on), and middle, not passive, as Theod.-Mops. (μετάγεσθε, ὡς ἐπὶ ἀψύχων; comp. Heb. vii. 12), Vulg., Clarom., al. While in earlier writers μετατίθεμαι is used both with and without an accusative (γνώμην), in the sense of ‘changing an opinion’ (see exx. in Rost u. Palm, *Lex.* s. v.), it is as frequently used in later writers in the sense ‘descisco,’ with prepp. εἰς, πρὸς, ἐκ of the party, etc., *to whom* — *e. g.*

Polyb. III. 118, 8, μετατίθεσθαι πρὸς τοὺς Καρχηδονίους — and ἐκ, ἀπό (or a simple gen., Diod. Sic. xvi. 31), of the party, etc., *from whom* the defection has taken place; so Appian, *Bell. Mithr.* 41, ἀπὸ Ἀρχελάου πρὸς Σύλλαν μετατίθεσθαι: comp. 2 Macc. vii. 24, and see further exx. in Kyrc, *Obs.* Vol. II. p. 273, and in Wetst. *in loc.*

τοῦ καλέσαντος] ‘Him who called you,’ scil. God the Father (Chrys., Theod.), to whom the calling of Christians appears regularly ascribed by St. Paul (verse 15, Rom. viii. 30, ix. 24, 25, 1 Cor. i. 9, vii. 15, 17, 1 Thess. ii. 12, 2 Thess. ii. 14, 2 Tim. i. 9), — not ‘Christ who called you,’ Syr., Jerome, al., the correct theological distinction being, ἡ μὲν κλήσις ἐστι τοῦ Πατρὸς, τῆς δὲ κλήσεως ἡ αἰτία, τοῦ Υἱοῦ, Chrys.: comp. Rom. v. 15. Brown (p. 39), excepts Rom. i. 6, but scarcely with sufficient reason; see Fritz. and De W. *in loc.* and comp. Reuss, *Théol. Chrét.* IV. 15, Vol. II. p. 144, Usteri, *Lehrb.* II. 2, 3, p. 269, 279 sq. The passages cited by Alford *on Rom.* i. 6, viz. John v. 25, 1 Tim. i. 12, do not seem fully in point. ἐν χάριτι] ‘by the grace of Christ;’ holy instrument of the divine calling, the prep. ἐν being here used in its instrumental sense (Eph. ii. 13, vi. 14, al.), and marking not so much the element *in* which, as the principle *by* which (immanent instrumentality, Jelf, *Gr.* § 622. 3, comp. notes *on Eph.* ii. 13) the calling was vouchsafed unto mankind; see notes *on 1 Thess.* iv. 18, and comp. Winer, *Gr.* § 48. a, p. 347. De Wette and Meyer both adduce 1 Cor. vii. 15, ἐν δὲ εἰρήνῃ κέκληκεν ἡμᾶς ὁ Θεός, but not pertinently, as both there and in the two other passages in which καλεῖν is joined with ἐν, viz., Eph. iv. 4, 1 Thess. iv. 7 (see notes *in loc.*), the prep. retains its simple and primary force ‘of permanence in,’ and marks, as it were, the element *in which*

ἡ δὲ οὐκ ἔστιν ἄλλο, εἰ μὴ τινὲς εἰσιν οἱ ταρασσόντες ὑμᾶς καὶ

we are called to move. In the present case, however, the *dogmatical* consideration, that the Grace of Christ, in the sense it here appears used by St. Paul, denotes an active and energizing influence rather than a passive element, seems distinctly to suggest the instrumental sense; comp. Rom. v. 15, and see Meyer and Hilgenf. *in loc.* The usual

explanation, according to which ἐν is used 'in sensu prægnañti' for εἰς ('vocavit in gratiam,' Vulg., Auth.), is more than doubtful, as καλέω implies no idea of motion (comp. Winer, *Gr.* § 50. 4. a, p. 367), while that of Wieseler (*Chronol.* p. 285, note), according to which ἐν χάρι. = χάρις (ch. iii. 19), is alike inconsistent with the usage of ἐν, and the regular meaning of χάρις Χριστοῦ.

ἑτερον] 'another sort of,' Fell. If we compare the very similar passage, 2 Cor. xi. 4, in which ἑτερος and ἄλλος occur in juxtaposition, and apparently in senses exactly identical with those in the present passage, it will not seem necessary to lay any stress on ἑτερον as implying either (a) 'bad,' 'perverted' (comp. Plato, *Phileb.* 13 A, ἑτερον ὄνομα, Pind. *Pyth.* iii. 34 [60] δαίμων ἑτερος; see Rost u. Palm. *Lex.* s. v. Vol. i. p. 1202, Wetst. on 1 *Tim.* v. 25), or even (b) 'strange,' Scholef. *Hints*, p. 88 (ed. 3), comp. Jude 7, — as both here and 2 Cor. *l. c.* ἑτερος appears only to refer to distinction of kind, ἄλλος of individuality; 'ἑτερος non tantum alium sed diversum significat,' Tittm. *Synon.* p. 155; comp. Plato, *Sympos.* 186 B, ἑτερόν τε καὶ ἀνόμοιον. It must be admitted, however, that this distinction is not always kept up in the N. T.; see Matth. xi. 3, 1 Cor. xv. 39.

7. ἡ δὲ οὐκ ἔστιν ἄλλο, εἰ μὴ κ.τ.λ.] 'which is not another, save that,' etc. The various interpretations of these words turn mainly on the antecedent assigned to ὃ; this may be (a) the whole sentence,

ὅτι — εὐαγγέλιον, 'quod quidem (scil. vos deficere a Christo) non est aliud nisi,' Winer; (b) the preceding εὐαγγέλιον, 'which Gospel is, admits of being, no other,' De W. (compare Syr., Chrys., Theod.), and appy. the majority of expositors; (c) the preceding compound expression ἑτερον εὐαγγέλιον, Meyer, Alf. Of these (c) is clearly to be preferred, as best preserving the natural and grammatical sequence of the words, and the distinction between ἑτερος and ἄλλος. To prevent the words ἑτερον εὐαγγέλιον being misconstrued into the admission that there could really be any other gospel than the one preached to them, St. Paul more fully explains himself, using ἄλλος rather than the ambiguous ἑτερος, and throwing the emphasis on οὐκ: 'which (ἑτερον εὐαγγέλιον) is not another (a second) GOSPEL, except (only in this sense, that) there are some who trouble you,' i. e., the Judaists bring you another gospel, but it is really no GOSPEL at all; comp. Hamm. and Meyer *in loc.* In a word, as Hilgenf. correctly observes, the seeming paradox lies in this fact, that εὐαγγέλιον is understood after ἄλλο in its strictest meaning, but expressed after ἑτερον in one more lax.

εἰ μὴ] 'save that.' The gloss εἰ μὴ = ἀλλὰ can be distinctly impugned in even what seem the strongest passages, e. g. Matth. xii. 4 (see Fritz. *in loc.*), 1 Cor. vii. 17 (see Meyer *in loc.*): consult Klotz, *Devar.* Vol. ii. p. 524, Hartung, *Partik.* μὴ, 3. 6, Vol. ii. p. 120, compared with Dindorf in Steph. *Thes.* Vol. iii. p. 190. The first distinct evidences of this interchange appear only in very late writers.

οἱ ταρασσόντες] 'who are troubling you;' 'qui vos conturbant,' Vulg. The definite article might at first sight seem inconsistent with the indef. τινες: when thus used, however, it serves to particularize, and in the present case specifics,

θέλοντες μεταστρέφαι τὸ εὐαγγέλιον τοῦ Χριστοῦ. <sup>8</sup> ἀλλὰ καὶ ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν παρ' ὃ εὐηγγε-

the *τινὲς* as those whose *characteristic* was troubling the Galatians, 'some who are your troublers;' comp. Luke xviii. 9, *τινὰς τοὺς πεποιθότας*, Col. ii. 8, *μή τις ὑμᾶς ἔσται ὁ συλαγωγῶν*. Winer (*Gr.* § 18. 3, p. 100) adduces some exx. from classical Greek, and compares the common expression *εἰδὼν οἱ λέγοντες*: see also Bernhardt, *Synt.* vi. 23, p. 318. We cannot, therefore, with Rückert definitely pronounce this as an instance of Asiatic Hellenism. The article must, of course, be carried on to *θέλοντες*; see Kühner's valuable note on Xen. *Mem.* i. 1. 20.

τὸ εὐαγγέλιον τοῦ Χριστοῦ] It is doubtful whether *Χριστοῦ* is the gen. *subjecti*, 'the Gospel preached by Christ,' or the gen. *objecti*, 'the Gospel of or concerning Christ.' From the fuller expression, Rom. i. 3, *εὐαγγέλ. τοῦ Θεοῦ περὶ τοῦ υἱοῦ αὐτοῦ*, we may, perhaps, here decide on the latter interpretation: see Winer, *Gr.* § 30. 1, p. 160. According to Meyer (*on Mark* i. 1), when the gen. after *εὐαγγέλ.* is *σωτηρίας, βασιλείας, κ.τ.λ.* it is gen. *objecti*; when *Θεοῦ*, gen. *subjecti*; but when *Χριστοῦ*, gen. *objecti* or *subjecti*, to be determined only by the context.

8. καὶ ἐὰν] 'even if;' not, however, necessarily 'supposing a case which has never occurred' (Alf.), but, as usual, conveying the idea of condition with the assumption of *objective* possibility; see Herm. *de Partic.* ἄν, 2 7, p. 95, and esp. the very clear distinctions of Schmalfeld, *Synt. d. Gr. Verb.* § 93, 94. It may be further observed that, as the order shows, *καὶ* belongs not to *ἡμεῖς* or to the sentence, but to *ἐὰν* (*etiam si*), to which it gives force and prominence; see Herm. *Viger*, No. 307, Hartung, *Partic. καί*, 3. 3, Vol. i. p. 141, and notes on *Phil.* ii. 17. ἡμεῖς] 'we.' Though *ἡμεῖς* here seems

to refer mainly to St. Paul, and is frequently so used elsewhere, yet, as οἱ σὺν ἐμοὶ π. ἀδελ. may very reasonably be here included (Mey.), it does not seem desirable, with De W., Conyb., and others, to limit the term specially to the Apostle. The use of *ἡμεῖς*, or of the simple plural, must always depend on the context; comp. notes on 1 *Thess.* i. 2.

παρ' ὃ] 'contrary to that which.' The meaning of the prep. has been the subject of considerable controversy; the Lutherans having urged the meaning *præterquam* (Vulg., and appy. Chrys.), the Romanists that of *contra* (Theod., al.). This latter meaning is perfectly correct (opp. to Brown, p. 45; see Donalds. *Gr.* § 485, and exx. in Winer, *Gr.* § 49. g, p. 360, esp. Xen. *Mem.* i. 1. 18, where *παρὰ τοὺς νόμους* and *κατὰ τ. ν.* are in antithesis), and is appy. required by the context and tenor of the argument. The Apostle implies throughout the Epistle that the Judaical gospel was in the strict sense of the words an *ἕτερον εὐαγγ.*, and in its very essence *opposed* to the true Gospel.

ἀνὰ θεοῦ] 'accursed;' strictly considered, nothing more than the Hellenistic form of the Attic *ἀνάθημα*, Moeris (cited by Lobeck, *Phryn.* p. 249), the original meaning of both forms being τὸ ἀφιερωμένον Θεῷ, Theodoret *on Rom.* ix. 3. The prevailing use, however, of *ἀνάθεμα* in *malam partem* compared with the command, Lev. xvii. 29, seems (esp. in the LXX and the N. T.) to have gradually led to a distinction in meaning; *ἀνάθεμα* being used in the sense of *donarium* (2 Macc. ix. 16, Luke xxi. 5), *ἀνάθεμα* (Rom. ix. 3, 1 Cor. xii. 3, xvi. 22) as 'aliquid divinæ iræ sacramentum;' Hesych. *ἀνάθεμα*· ἐπικατάρατος, ἀκοινώνητος. *ἀνάθεμα*· κόσμημα. This distinction, though very generally, is still



λίσάμεθα ὑμῖν ἀνάθεμα ἔστω. <sup>9</sup> ὡς προειρήκαμεν, καὶ ἄρτι πάλιν λέγω εἴ τις ὑμᾶς εὐαγγελίζεται παρ' ὃ παρελάβετε, ἀνά-

not universally observed: see Theod. and esp. Chrys. *on Rom.* ix. 3, who, even while he asserts two distinct meanings, seems to regard the forms as interchangeable. In the eccles. writers (see Suicer, *Thes.* Vol. I. p. 268, Bingham, xvi. 2), ἀνάθεμα, like the Hebrew עֲרֻךְ (see Winer, *RWB*, Art. *Bann*) was applied to excommunication; though even here, it may be observed, accompanied sometimes with distinct *execration*; see Bingham, *ib.* 2. 17. This milder sense has been frequently maintained in the present passage (Hammond *in loc.*, Waterland, *Doct. Trin.* ch. 4, Vol. III. p. 458), but is distinctly opposed to the usage of the N. T.; compare ἐπικατάρατος, ch. iii. 10, κατὰρα, ch. iii. 13. For further reff. see the good note of Fritz. *Rom.* ix. 3, Vol. II. p. 253 sq.

9. προειρήκαμεν] 'we have said before.' To what does πρὸ here refer? Is it (a) solely to the preceding verse, as Chrys., Theod., Jerome (comp. Neander, *Planting*, Vol. I. p. 214, Bohn), or (b) to a declaration made at the Apostle's last visit, as Syr. (appy.), and recently, Ust., De W., Mey., al.? Grammatical considerations do not contribute to a decision: for neither, on the one hand, can the use of the perfect rather than the aor. προείπομεν (ch. v. 21, 1 Thess. iv. 6) be pressed in favor of (a), — εἶρηκα at most only marking the continuing validity of what was said (comp. 2 Cor. xii. 9, and Winer, *Gr.* § 40. 4, p. 243), — nor, on the other hand, can the reference to what has just been said be urged as inconsistent with the usage of πρὸ (Ust.), for see 2 Macc. iii. 7, προειρημένων χρημάτων (where the subject referred to is mentioned no further back than the beginning of the preceding verse), 3 Macc. vi. 35, and compare 2 Cor. vii. 3 with 2 Cor. vi. 11. Con-

textual reasons, however, viz. the insertion of ἄρτι as marking an antithesis to what was distinctly *past*, and the apparent identity of time marked by the two plural verbs εὐαγγελ., προειρ. (Alf.), seem so distinctly in favor of (b), that in this case we do not hesitate to maintain that reference even in opposition to the opinion of the Greek expositors; comp. 2 Cor. xiii. 2. This passage has been pressed into the controversy relative to the state of the Galatian church at the Apostle's second visit; see Davidson, *Introd.* Vol. II. p. 305.

καὶ ἄρτι κ. τ. λ.] 'so now I say again:': undoubtedly a consecutive sentence. Rückert and B. Crus., by making it part of the antecedent sentence, retain the more Attic meaning of ἄρτι, but suppose an intolerably harsh ellipsis before εἴ τις. Ἄρτι is not used in Attic Greek for purely present time, — comp. Plato, *Meno*, 89, where ἐν τῷ νῦν is in opp. to ἐν τῷ ἄρτι, — but is not uncommonly so used in later Greek; see esp. Lobeck, *Phryn.* p. 18 sq.



εἰ . . . εὐαγγελίζεται] 'if any one preacheth;': simply and purely conditional ('εἰ cum indic. nihil significat præter conditionem,' Klotz, *Devar.* Vol. II. p. 455), 'if, as a matter of fact, preaching is a course of action pursued by any one,' be such an assumption reasonable or the contrary; see esp. Schmalfeld, *Syntax*, § 91, p. 195. This change from the more restricted εἰ with subj., verse 8, appears here intentional; comp. Acts v. 38, 39. Still such distinctions must not be overpressed, as there is abundant evidence to show that not only in later, but even sometimes in earlier writers, they were not always carefully observed; see Madvig, *Gr.* § 125. 1. It is certainly noticeable that, in Euclid (*e. g.* Book I. Prop. 4), εἰ with subj. is nearly always



δεμα ἔστω. <sup>10</sup> ἄρτι γὰρ ἀνθρώπους πείθω ἢ τὸν Θεόν; ἢ ζητῶ ἀνθρώποις ἀρέσκειν; εἰ ἔτι ἀνθρώποις ἡρεσκον, Χριστοῦ δοῦλος οὐκ ἂν ἦμην.

used in mathematical hypotheses, where there can be no accessory idea, but where experience must prove the truth or fallacy of the supposition: see Winer, *Gr.* § 41. 2, p. 260, note. This use of εὐαγγελίζομαι with an accus. *personæ*, is an ἔπαξ λεγόμεν. in St. Paul's Epp., but occurs elsewhere both in the N. T. (Luke iii. 18, Acts viii. 25, 40, xiii. 22, xiv. 15, 21, xvi. 10, 1 Pet. i. 12), and in later writers: comp. Winer, *Gr.* § 32. 1, p. 199, and Lobeck, *Phryn.* p. 267 sq.

10. ἄρτι γάρ] 'For now;' not contrasting his present conduct and former Pharisaism (Neander, *Planting*, Vol. i. p. 222 [Bohn], Wieseler, *Chronol.* p. 178), but emphatically repeating the ἄρτι of the preceding verse, and calling especial attention to his present words; — 'Now, — when I am using such unhesitating language.' The exact force of γάρ seems more open to question: it may be plausibly taken as in abrupt and ironical reference to the charges of the Judaists; 'well! am I now,' etc. (on this idiomatic use of γάρ, see esp. Klotz, *Devar.* Vol. ii. p. 245), but is perhaps more naturally regarded as *argumentative*, — not, however, so much with ref. to the seeming harshness of his previous words (Mey., Alf.), as to their *unquestionable truth*, the best proof of which lay in his being one who was making God his friend, and not men; see Olsh. and Hilgenf. *in loc.*

πείθω] 'am I *persuading*,'   [sum persuadens] Syr., 'suadco,' Vulg., Clarom.; scil. 'am I making friends of;' the slight modification of meaning, viz. 'persuadendo mihi concilio,' as suggested by the latter words of the clause, being easily supplied from the context; see Acts xii. 20, 2 Macc. iv. 45, and comp. πείσαι τὸν

Θεόν (with inf.), Joseph. *Antiq.* iv. 6. 5, vi. 5. 6, viii. 10. 3. The usual comment, that πείθω is here used *de conatu* (Ust., al.), is very questionable. Of the passages cited in support of this meaning, Acts xxviii. 23, certainly proves nothing, and Ælian, *Var. Hist.* ii. 6, is not to the point, 'attempt' being implied not by the verb but its tense. The same obs. seems applicable to Xenoph. *Hell.* vi. 5, 16, Polyb. *Hist.* iv. 64. 2, cited in Steph. *Thess.* s. v.

ἢ ζητῶ, κ. τ. λ.] 'or am I seeking to please,' etc.; not merely a different (De W.), but a more general and comprehensive statement of the preceding clause.

The student will find a sound sermon on this verse by Farindon, *Serm.* xxi. Vol. ii. p. 139 (ed. 1849).

ἔτι ἀνθρώποις ἡρεσκον] 'were still pleasing men.' It is not necessary either to press the use of the imperf. *de conatu*, or to modify the meaning of ἀρέσκω, 'studeo placere,' — a meaning which it never bears; see Fritz. *Rom.* xv. 2, Vol. iii. p. 221, note. The apostle says, 'I am not pleasing men; and a clear proof is, that I am Christ's servant, whose service is incompatible with that of man.' The emphasis thus rests on ἔτι (Mey., Brown) which is not merely logical (De Wette), but *temporal*, with ref. to the preceding ἄρτι.

The *Rec.* inserts γάρ after εἰ, with D<sup>3</sup>EKL; Syr., and other Vv.; Chrys., Theod., al., — but with but little plausibility, as the authority for the omission is strong [ABD<sup>1</sup>FGH; 5 mss.; Vulg., Clarom., Copt., Arm.; Cyr. (3), Dam.], and the probability of interpolation to assist the argument, by no means slight.

ἢ μὴ ν] This form of the imperf., so common in later writers, is found, Xen. *Cyr.* vi. 1. 9, Lysias, iii. 17, but is unequivocally condemned by the Atticists, Butt.

The Gospel I preach is not of man; and I will show this by stating my mode of life before my conversion.

<sup>11</sup> Γνωρίζω δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον τὸ εὐαγγελισθῆν ὑπ' ἐμοῦ, ὅτι οὐκ ἔστιν κατὰ ἄνθρωπον· <sup>12</sup> οὐδὲ γὰρ ἐγὼ παρὰ ἄνθρωπον

11. δέ] The external authorities for δὲ are AD<sup>3</sup>EJKS<sup>1</sup>S<sup>4</sup>; many Vv. (Æth.-Pol. and others omit entirely); Chrys., Theod., al.; Ambrst. (*Rec., Griesb., Scholz., Lachm., De W., Mey.*). For γάρ, BD<sup>1</sup>FGS; 17. al. . . . Vulg., Clarom.; Dam., Hier. Aug., al. (*Tisch.*; commended by *Griesb.*). The permutation of δὲ and γάρ is so common that *internal* considerations become here of some importance. The question is, does St. Paul here seem to desire to carry out further his previous remarks, to explain, or to prove them? In the first case we could only have, as Rück observes, δέ; in the second, γάρ or δέ (δὲ retaining a faint oppositive force, Klotz, *Devar.* Vol. II. p. 3); in the third, only γάρ. The context seems decisively in favor of the first hypoth., and therefore of δέ.

remarks that it is commonly found when in combination with ἄν; this, however, is doubtful; so Lobeck, *Phryn.* p. 152.

11. γνωρίζω δέ] 'Now I certify, make known unto you,' commencement of what may be termed the apologetic portion of the epistle, ch. i. 11—ch. ii. 21. The present formula, Usteri observes, is always used by St. Paul as the prelude of a more deliberate and solemn avowal of his opinion; comp. 1 Cor. xv. 1, 2 Cor. viii. 1, 1 Cor. xii. 3 (διὰ γν.). Δὲ is consequently here (see crit. note) what is termed μεταβατικόν, Bekk. *Anecd.* p. 968 (cited by Hartung, Vol. I. p. 165), i. e., it indicates a transition from what has been already said to the fresh aspects of the subject which are now introduced. For examples of the very intelligible attraction τὸ εὐαγγ. . . . ὅτι, see Winer, *Gr.* 66. 6, p. 551.

οὐκ ἔστιν κατὰ ἄνθρωπον] 'is not after man,' i. e., 'is of no human strain:' 'κατὰ complectitur vim prepositionum ἀπὸ (?), διὰ et παρά,' Bengel. This remark, if understood exegetically rather than grammatically, is perfectly correct. Κατὰ ἄνθρ., taken *per se*, implies 'after the fashion, after the manner of man' (Winer, *Gr.* § 49. d, p. 358), but in the present context amounts to the more comprehensive declaration that the εὐαγγέλιον was not ἀνθρώπινον, either in its essence or

object; οὐχ ὑπὸ ἀνθρωπίνων σύγκειται λογισμῶν, Theod.: compare Plato, *Phileb.* 12, τὸ δ' ἐμὸν δεῖς . . . οὐκ ἔστι κατὰ ἄνθρ.; where the true qualitative nature of the expression is shown by the further explanation, ἀλλὰ πέρα τοῦ μεγίστου φόβου. The different shades of meaning under which this formula appears in St. Paul's Epp. (ch. iii. 15, Rom. iii. 5, 1 Cor. iii. 3, ix. 8, xv. 32) must be referred to the context, not to the preposition; see Fritz. *Rom.* iii. 5, Vol. I. p. 159 sq. and comp. Suicer, *Thesaur.* Vol. I. p. 351.

12. οὐδὲ γὰρ ἐγὼ] 'for neither did I receive it, etc.:' proof of the preceding assertion. The true force of οὐδὲ has here been frequently misunderstood, but may be properly preserved, if we only observe (1) that in all such cases as the present (comp. John v. 22, viii. 42, Rom. viii. 7), the particle must receive its *exact* explanation from the context ('adsumptâ extrinsecus aliquâ sententiâ,' Klotz, *Devar.* Vol. II. p. 707), and (2) that οὐδὲ γάρ, in negative sentences, stands in strict parallelism and bears corresponding meanings with καὶ γάρ in positive sentences; see Hartung, *Partik.* οὐδὲ, 2. B. 2, Vol. I. p. 211, and comp. Ellendt, *Lex. Soph.* s. v. Vol. II. p. 21 sq. We may thus correctly translate, either (a) *nam ne ego quidem*, 'even

παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ

I who so naturally might have been taught of men,' Hilgenf., Winer *in loc.*, and *Gr.* § 55. 6, p. 436; or (*b*) *neque enim ego*, 'I as little as the other Apostles' (Olsh.); or perhaps a little more inclusively, 'I (distinctly emphatic) — as little as any others, whether Χριστοδιδάκτοι or ἀνθρωποδιδάκτοι.' Of these (*b*) is to be preferred not only from contextual but even grammatical reasons; for independently of seeming too concessive, (*a*) would also have been most naturally expressed by οὐδὲ ἐγὼ γάρ, or καὶ γὰρ οὐδ' ἐγὼ (Rück). This last objection Meyer considers invalid on account of the normal position of γάρ, — but inexactly; for though γάρ generally occupies the 2nd place, yet when the 1st and 2nd words are closely united (which would here be the case) it occupies the 3rd: see Klotz, *Devar.* Vol. II. p. 251.

παρὰ ἀνθρώπου] 'from man;' not synonymous with ἀπὸ ἀνθρώπου, the distinction between these prepositions after verbs of receiving, etc. (παρὰ more immediate, ἀπὸ more remote source), being appy. regularly maintained in St. Paul's Epp.: comp. 1 Cor. xi. 23, παρέλαβον ἀπὸ τοῦ Κυρίου, on which Winer (*de Verb. Comp.* Fasc. II. p. 7) rightly observes, 'non παρὰ τοῦ Κυρίου, propterea quod non ipse Christus praesentem docuit;' see Schulz, *Abendm.* p. 218 sq.

οὔτε ἐδιδάχην] 'nor was I taught it;' slightly different from the preceding παρέλαβον, the ἐδιδ. pointing more to subjective appropriation, while παρέλ. only marks objective reception (Windischm.): so appy. Beng., 'alterum (παρέλ.) fit sine labore, alterum cum labore discendi.' On the sequence οὐδὲ—οὔτε, see Winer, *Gr.* § 55. 6, p. 436, and esp. Hartung, *Partik.* οὔτε, I. 9, Vol. I. p. 201 sq., where this unusual, but (in cases like the present) defensible collocation is fully explained. In

all such passages, δὲ refers to the foregoing words or sentences, so that οὔτε is used as if οὐ or οὐκ had preceded; δέ, in negative sentences, having often much of the force and functions which καὶ has in affirmative sentences; see especially Wex. *Antig.* Vol. II. p. 157, and comp. Klotz, *Devar.* Vol. II. p. 711. The reading οὐδὲ (*Rec.* and even *Lachm.*) is only supported by AD<sup>1</sup>FGN; a few mss.; Eus., Chrys., al., and, as a likely repetition of the preceding οὐδέ, or a correction of a supposed solecism, is more than doubtful.

Ἰησοῦ Χριστοῦ] 'from Jesus Christ;' gen. *subjecti*, forming an antithesis to the preceding παρὰ ἀνθρ.; Christ was the source and author of it (Fell. Hamm.): comp. 2 Cor. xii. 1, and notes on 1 Thess. I. 6. In expressions similar to the present (comp. εἰρήνη Θεοῦ, εὐαγγ. τοῦ Χριστοῦ), it is only from the context that the nature of the gen., whether *subjecti* or *objecti*, can be properly determined; see Winer, *Gr.* § 30 1, p. 168, and comp. notes on ver. 7. The peculiar revelation here alluded to may be, as Aquinas supposes, one vouchsafed to the Apostle soon after his conversion, by which he was fitted to become a preacher of the Gospel; comp. Eph. iii. 3, where, however, ἐγνώρισθη (*Lach., Tisch.*) is less decisive than *Rec.* ἐγνώρισε.

It is a subject of continual discussion whether the teaching of St. Paul was the result of one single illumination, or of progressive development; comp. Reuss. *Theol., Chrét.* IV. 4, Vol. II. p. 42, sq. Thiersch, *Apost. Age*, Vol. I. p. 110 sq. (Transl.) The most natural opinion would certainly seem to be this; that as, on the one hand, we may reverently presume that all the fundamental truths of the Gospel would be fully revealed to St. Paul before he commenced preaching; so, on the other, it might have been ordained,



Χριστοῦ. <sup>13</sup> ἡκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰου-  
δαϊσμῷ, ὅτι καθ' ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ Θεοῦ καὶ  
ἐπόρθουν αὐτήν. <sup>14</sup> καὶ προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολ-

that (in accordance with the laws of our spiritual nature) its deepest mysteries and profoundest harmonies should be seen and felt through the practical experiences of his apostolical labors. The question is partially entertained by Augustine, *de Gestis Pelag.* ch. xiv. (32), Vol. x. p. 339 sq. (ed. Migne, Par. 1845).

13. ἡκούσατε γάρ] ‘*For ye heard*,’ historical proof, by an appeal to his former *well known* (ἡκούσ. emphatic) zeal for Judaism, that it was no human influence or human teaching that could have changed such a character; οὐ γάρ ἄν, εἰ μὲ Θεὸς ἦν ὁ ἐκκαλύπτων, οὕτως ἀδράν ἐσχον μεταβολήν, Chrys. τῇν ἀναστροφὴν ποτε, κ. τ. λ.] ‘*my conversation in time past*,’ etc. Auth. Vers. ‘These words are taken by most interpreters as simply equivalent to τὴν ποτε (προτέραν) ἀναστ. This is not critically exact. As Dr. Donaldson suggests, the position of ποτε is due to the verb included in ἀναστροφὴν: as St. Paul would have said ἀν-εστρεφόμεν ποτε, he allows himself to write τῇν ἐμὴν ἀναστροφὴν ποτε. Meyer aptly cites Plato, *Leg.* III. 685 D, ἡ τῆς Τροίας ἄλωσις τὸ δεύτερον.

τῷ Ἰουδαϊσμῷ] *'the Jews' religion,' i. e. 'Judaism;'* see 2 Macc. ii. 21, xiv. 38, 4 Macc. iv. 26. On the specializing force of the art. with abstract nouns, see Scheuerlein, *Syntax*. § 26. 2. c, p. 219. ἐπὶ ὀρθοῦν] *'was destroying it,' 'expugnabam,'* Vulg., Clarom.: see Acts ix. 21, ὁ πορθεῖσας ἐν Ἱερουσαλὴμ τοὺς ἐπικαλουμένους, and comp. AEsch. Sept. 176. It is not necessary either to modify the meaning of πορθεῖν with Syr. (ܕܠܥܫܐ ܕܝܚܝܐ eram vastans), Copt. (desolābām), and other Vv., or to explain the imperf. as *de conatu* (σβέσαι

ἐπεξελεῖ, Chrys.), with the Greek commentators. As Meyer justly observes, St. Paul previous to his conversion was actually engaged in the work of *destruction*: he was not a *Verwüster* merely, or a *Verstörer*, but a *Zerstörer*: comp. Acts xxii. 4, ἐδῶξα ἄχρι θανάτου. The imperfects accurately denote the course of the Apostle's conduct, which commenced and continued during the time of his Judaism, but, owing to his conversion, *was never carried out*; contrast ἐδῶξα, Acts, *l. c.*, 1 Cor. xv. 9, and see Bernhardy, *Synt.* x. 3, p. 372 sq., where the three principal uses of the imperf. (simultaneity, duration, and *non-completion*) are perspicuously stated, and comp. the more elaborate notice of Schmalfeld, *Synt.* § 55, pp. 97—111.

14. *συνηλικιώτας*] '*contemporaries.*' *Συνηλ.* is an *ἄπαξ λεγόμεν.* in the N. T., and is only found occasionally in a few later writers, *e. g.* Diod. Sic. i. 53. Dion. Halic. x. 49; see Westst. *in loc.* and the *exx.* collected by Dindorf and Hase in Steph. *Thesaur.* s.v. Vol. vii. p. 1378. The compound form (compare *συμμέτοχος*, Eph. iii. 6, v. 7; *συγκοινωνός*, 1 Cor. ix. 23) is condemned by the Atticists; Attic writers using only the simple form; see Thomas Mag. p. 208 (ed. Bern.), Herodian, p. 433 (ed. Koch.) *περισσοτ. ζηλωτῆς ὑπάρχ.*] *being from the first more exceedingly a zealot or contender*; modal participial clause serving to define more particularly the peculiar nature of the advance which St. Paul made in Judaism. The comparison *περισσ.* is obviously with those just mentioned, the πολλοὶ *συνηλ.* ἐν τῷ γένει μου. τῶν πατρικῶν μου παραδόσεων] '*for the traditions of my fathers*;' gen. *objecti* after *ζηλωτής*.



λους συνηλικιώτας ἐν τῷ γένει μου, περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων.

I will confirm this by a recital of the places where I abode, and the countries in which I travelled. The churches of Judea knew of me only by report.

<sup>15</sup> "Οτε δὲ εὐδόκησεν ὁ Θεός, ὁ ἀφορίσας με ἐκ κοιλίας μητρός μου καὶ καλέσας διὰ τῆς χάριτος αὐτοῦ, <sup>16</sup> ἀποκαλύψαι τὸν υἱὸν αὐτοῦ

15. ε εὐδός] ADEKLΣ; mss.; many Vv., but Syr. (Philox.) with ast.; Orig. (1) Chrys. (1), Theod. (3), al.; Iren. (1), Aug., al. (*Rec., Griesb.,* but om. om, *Schol., [Lachm.] Mey.*). Tisch. omits these words with BFG; some mss.; Boern., Vulg., Syr.; Orig. (2), Chrys. (1), Theodoret (2), Iren. (1), Orig. (interp.), Faust. ap. Aug., Ambrost., Hier., al. (*De W.,* approved by *Mill., Prolegom.* p. 47). The accidental omission, however, seems probable on paradiplomatic considerations (see Pref. p. xvi), Θ having Ο immediately before, and soon after it.

— object about which the ζῆλος was displayed; comp. Acts xxi. 20. xxii. 3, 1 Cor. xiv. 12, Tit ii. 14. The insertion of μου qualifies the more general term πατρικός, making it equivalent to the more special πατροπαράδοτος, and thus certainly seeming here to limit the παραδόσεις to the special ancestral traditions of the sect to which the Apostle belonged (Meyer), *i. e.*, to *Pharisaical* traditions; comp. Acts xxiii. 6, Φαρισαῖος, υἱὸς Φαρισαίων, and more expressly Acts xxii. 3, κατὰ τὴν ἀκριβεστάτην αἵρεσιν τῆς ἡμετέρας θρησκείας ἔζησα Φαρισαῖος.

15. ὅτε δὲ εὐδόκ. κ. τ. λ.] 'But when it pleased God,' notice of the time subsequent to his conversion, in which the Apostle might have been thought to have conferred with men, but did not. On the meaning of εὐδοκέω, — here marking the free, unconditioned, and gracious will of God, see notes on 1 Thess. ii. 8, and on its four constructions in the N. T., notes on Col. i. 19.

ἐκ κοιλίας μητρός μου] 'from my mother's womb,' *i. e.* 'from the moment I was born,' — not as Calv., 'nondum genitum,' Jer. i. 5; ἐκ being temporal both here and Matth. xix. 12, Luke i. 15, Acts iii. 2, xiv. 8, and marking the point from which the temporal series is reckoned: see Winer, *Gr.* § 47. b, p. 328.

The verb ἀφορίσας, as Jowett observes,

has two meanings, the first physical (*Æth.-Pol.*), the second and predominant one, ethical and spiritual ('segregavit,' Vulg., Clarom.); comp. Rom. i. 1.

καὶ καλέσας κ. τ. λ.] 'and called me by means of His grace;' scil. at the Apostle's conversion (Acts ix. 3 sq.), — not with any reference to a calling, undefined in time, which depended on the counsels of God, as Rückert in *loc.*: compare Rom. viii. 30, where the temporal connection between προώρισε and ἐκάλεσε (on the force of the aorists see Fritz. in *loc.*) is exactly similar to that between ἀφορίσας and καλέσας in the present passage. The κλήσις in both cases has a distinct origin in time; αὐτὸν [Θεὸν] ἔφη καὶ πρὸ αἰώνων προεγνωκέναι καὶ μετὰ ταῦτα κεκληκέναι καδ' ὃν καιρὸν ἐδοκίμασε, Theod.; comp. Usteri, *Lehrb.* II. 2. 2, p. 269.

διὰ τῆς χάρι. αὐτοῦ] 'by means of His grace:' grace was the 'causa medians' of the Apostle's call; πανταχοῦ τῆς χάριτος εἶναι φησι τὸ πᾶν καὶ τῆς φιλανθρωπίας αὐτοῦ τῆς ἀφάτου, Chrys. 'The moving cause of the call was the Divine εὐδοκία, the mediating cause, the boundless grace of God, the instrument, the heaven-sent voice; comp. Winer, *Gr.* § 47, p. 337.

16. ἀποκαλύψαι] 'to reveal;' dependent on the preceding εὐδόκησεν, not

ἐν ἐμοί, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν, εὐθέως οὐ προσ-

on the participles (Est.), — a connection that would involve the unexampled construction (in the N. T.) εὐδόκ. — ἵνα εὐαγγ., and would impair the force of ἵνα.

ἐν ἐμοί] 'within me;' not 'per me,' Grot., 'in my case,' Green, or 'coram me,' Peile, but simply 'in me,' Vulg., i. e. 'in my soul; Χριστὸν εἶχεν ἐν ἑαυτῷ λαλοῦντα, Chrys. It may be admitted, that, owing partly to linguistic (see on 1 Thess. ii. 16), and partly to dogmatical reasons (Winer, Gr. § 47. 2. obs., p. 322), there is some difficulty in satisfactorily adjusting all St. Paul's varied uses of the preposition ἐν; still, wherever the primary meaning gives a sense which cannot be objected to dogmatically or exegetically, we are bound to abide by it. Here this meaning is especially pertinent. Both *subjectively*, by deep inward revelations, as well as *objectively*, by outward manifestations, was the great apostle prepared for the work of the ministry; see Chrysost. *in loc.*

On the arbitrary meanings assigned to ἐν in the N. T., see Winer, Gr. § 48. a, p. 348. εὐαγγε-

λίζωμαι] Present: the action was still going on.

εὐθέως οὐ προσ-  
ανεθέμην] 'straightway I addressed,' etc.; the εὐθέως standing prominently forward and implying that he not only avoided conference with men, but did so from the very first; οὐκ εἶπεν ἀπλῶς, 'οὐ προσανεθέμην,' ἀλλ' 'εὐθέως, κ. τ. λ.' Chrys. According to the common explanation, εὐθέως is to be connected in sense with ἀπῆλθον, though in immediate structure with προσανεθέμην; 'Apostolus, — quæ fuit ejus alacritas, interponit negativam sententiam quæ ipse in mentem venit,' Winer, comp. Jowett, and Alf. It seems more correct to say that εὐθέως belongs to the whole sentence, from οὐ προσαν. to Ἀραβίαν,

which, by means of the antithesis between its component negative and affirmative clauses, in fact expresses one single thought; 'immediately I avoided all conference and intercourse with man;' comp. Meyer *in loc.*

οὐ προσ-  
ανεθέμην] 'I addressed no communication to;' not exactly 'non acquievi,' Vulg., Clarom., nor quite so much as

Διὰ τοῦτο οὐκ ἀνεκοινώσαμην [non revelavi] Syr., but

more simply, οὐκ ἀνεκοινώσαμην, Theod., 'I made no communication to, and held no counsel with,' 'non contuli,' Beza. The prep. πρὸς does not imply that the Apostle 'did not *in addition to that* confer,' (comp. Ust.), but, as not uncommonly in composition, simply indicates *direction* towards: compare προσανατί-  
θεσθαι τοῖς μάντεσι (Diod. Sic. xvii. 116) with προσαναφέρειν τοῖς μάντεσι (ib. ib.), in which latter verb the idea of direction is made more apparent; see Fritz., *Fritzsche. Opusc.* p. 204.

σαρκὶ καὶ αἵματι] 'flesh and blood;' a Hebrew circumlocution for man, — generally with the accessory idea of *weakness* or *frailty*; see Hammond and Lightfoot on Matt. xvi. 17. The expression occurs four times in the N. T., apparently under the following modifications of meaning: (a) Man, in his mere corporeal nature, 1 Cor. xv. 50, Heb. ii. 14; (b) Man in his weak intellectual nature, contrasted with God, Matt. xvi. 17 (contr. Mey.), comp Chrys. Vol. x. 675 E, ed. Ben.; (c) Man, in his feeble human powers, contrasted with spiritual natures and agencies, Eph. vi. 12. The present passage seems to belong to (b); the apostle took not weak men for his advisers or instructors, but communed in stillness with God. Chrys., in referring the words to the Apostles, himself seemed

ανεξέμην σαρκὶ καὶ αἵματι, <sup>17</sup> οὐδὲ ἀπὴλθον εἰς Ἱεροσόλυμα  
πρὸς τοὺς πρὸ ἐμοῦ ἀποστολούς ἀλλὰ ἀπὴλθον εἰς Ἀραβίαν, καὶ

to feel the application too limited, as he adds, εἰ δὲ καὶ περὶ πάντων ἀνθρώπων τοῦτό φησιν, οὐδὲ ἡμεῖς ἀντεροῦμεν.

17. οὐδὲ ἀπὴλθον [*'nor did I go away,'* scil. from Damascus, — to which place the mention of his conversion naturally leads his thoughts. It does not here seem necessary to press οὐδὲ in translation (*'nor yet did I,'* etc., Conyb.), as the context does not seem climactic; see notes on 1 *Thess.* ii. 3. (*Transl.*) In the present case it has appy. only that *quasi*-conjunctive force (see notes ver. 12), by which it appends one negation to another, — 'non apte connexa, sed potius fortuito concursu accedentia,' Klotz, *Devar.* Vol. ii. p. 707; see notes on *Eph.* iv. 27, Winer, *Gr.* § 55. 6, p. 432, and esp. Francke, *de Part. Neg.* ii. 2, p. 6. The reading ἀπὴλθον [*Rec.* with AJK; mss.; Copt., Syr.-Philox.; Chrys., Theod.] seems obviously a correction, and is rejected by all the best editors.

ἀλλὰ] The particle has here its usual force after a negation, and implies such an opposition between the negative and affirmative clauses, that the first is, as it were, obliterated and absorbed by the second; see Klotz, *Devar.* Vol. ii. p. 11, Fritz. *Mark.* Excurs. 2, p. 773. Schrader is thus *perhaps* justified in pressing the opposition between οὐ προσην, and ἀλλὰ ἀπὴλθ., as an evidence that St. Paul went into Arabia for *seclusion*; contr. Anger, *Rat. Temp.* ch. iv. p. 123. In estimating, however, the force of ἀλλὰ in negative sentences, caution must always be used, as οὐκ — ἀλλὰ (not δὲ) is the *regular* sequence, like 'nicht — sondern' (not 'aber') in German; see Donalds. *Cratyl.* § 201. εἰς

Ἀραβίαν] '*into Arabia*;' possibly the Arabian desert in the neighborhood of Damascus, Ἀραβία being a term of some-

what vague and comprehensive application; see Conyb. and Hows. *St. Paul*, Vol. i. p. 105, and for the various divisions of Arabia, Forbiger, *Alt. Geogr.* § 102, Vol. ii. p. 728 sq. This brief, but circumstantial, recapitulation of St. Paul's early history is designed to show that, in the early period after his conversion he was never in any place where he could have learned anything from the other apostles. A discussion of the *object* (probably religious meditation), and of the *duration* (probably a large portion of three years) of this abode in Arabia, — both, especially the latter, greatly contested points, will be found in Schrader, *Paulus*, Part i. p. 54 sq., Wieseler, *Chronol.* p. 141 sq., Davidson, *Introd.* Vol. ii. p. 75, 80. Δα-

μασκόβ] '*Damascus.*' This most ancient city certainly existed as early as the days of Abraham (Gen. xiv. 15, xv. 2), and is supposed, even at that remote period, to have had an independent government (see L. Müller, *Orig. Regni Damasc.* in Iken, *Thesaur.* Vol. i. p. 721 sq.) After being subdued by David (2 Sam. viii 5, 6), it revolted under Solomon (1 Kings xi. 24), formed the seat of a very widely extended government (comp. 1 Kings xx. 1), was recovered by Jeroboam, the son of Joash (2 Kings xiv. 28), united in alliance with the kingdom of Israel, but was afterwards taken by Tiglath Pileser (2 Kings xvi. 9). After falling successively under that of the Babylonian, Persian, and Seleucid sway, it passed at last under that of the Romans (B. C. 64; see Diod. Sic. xxxix. 30), and at the time of the Apostle formed a part of the dependent kingdom of Aretas (2 Cor. xi. 32). For further notices of the history of this ancient city, see Winer, *RWB.* Vol. i. p. 244 sq., Pauly, *Real-Encycl.* Vol. II

πάλιν ὑπέστρεψα εἰς Δαμασκόν. <sup>18</sup> ἔπειτα μετὰ ἔτη τρία ἀνῆλθον εἰς Ἱεροσόλυμα ἱστορῆσαι Κηφᾶν, καὶ ἐπέμεινα πρὸς αὐτὸν

p. 847 sq., Conyb. and Howson, *St. Paul*, Vol. I. p. 105.

18. ἔτη τρία] 'three years;' scil. after his *conversion*, that being the obvious and natural *terminus a quo* to which all the dates in the narrative are to be referred; see notes on ch. ii. 1. How much of this time was spent in Damascus, and how much in Arabia is completely uncertain. The only note of time in Acts ix. 23, *ἡμέραι ἱκαναί*, which appears to include this stay in Arabia, has by recent expositors been referred solely to the time of preaching at Damascus, — though appy. with less probability; see Anger, *Rat. Temp.* p. 122, Wieseler, *Chronol.* p. 143.

ἱστορῆσαι] 'to visit, to become acquainted with;' scarcely so little as 'videre,' Vulg., Syr., Copt., al., but more in the sense of 'coram cognoscere,' — to visit and make a personal acquaintance with. As the meaning of this verb has been somewhat contested, we may remark that it is used by later writers with reference to (a) *places, things*, — in the sense of 'visiting,' 'making a journey to see;' Plutarch, *Thes.* 30, *Pomp.* 40, *Polyb. Hist.* III. 48. 12; comp. Chrysost. *ὑπερ οἱ τὰς μεγάλας πόλεις καὶ λαμπρὰς καταμανθάνοντες λέγουσιν*: (b) *persons* — in the sense of 'seeing,' 'making the acquaintance of;' Joseph. *Antiq.* VIII. 2. 5, *ἱστορῆσαι Ἐλεάσαρον*; *Bell.* VI. 1. 8, *ὃν ἐγὼ ἱστόρησα*; somewhat curiously, in reference to the pillar of salt into which Lot's wife was changed, *Antiq.* I. 22, *ἱστόρηκα δὲ αὐτήν*: see, also, Clem. *Hom.* VIII. 24 (p. 196, ed. Dressel), *ἱστορῆσαι τοὺς τῆς θεραπείας ἐπιτυγχάνοντας*, ib. I. 9, p. 32; XIX. 6, p. 376; and exx. collected by Hilgenf. *Gal.* p. 122, note. There is thus no lexical necessity for pressing the primary meaning (Hesych. *ἱστο-*

ρεῖ, ἑρωτᾷ) advocated by Bagge *in loc.* The reading Πέτρον (*Rec.*), instead of Κηφᾶν [AB<sup>3</sup>; a few mss.; Syr., Copt., Sahid., Syr.-Phil. in marg., Æth., al.], is supported by preponderating external authority [D E F G K L S<sup>4</sup>; mss.; Vulg., Clarom., al.; many Ff.], but is rightly rejected by most modern editors as a probable explanatory gloss.

ἐπέμεινα πρὸς αὐτόν] 'I tarried with him; comp. chap. ii. 5, *διαμείνη πρὸς ὑμᾶς*; Matth. xxvi. 55, *πρὸς ὑμᾶς ἐκάθεζόμεν* (*Lachm.*); 1 Cor. xvi. 6, *πρὸς ὑμῶς δὲ τυχὸν παραμεινῶ*, ver. 7, *ἐπιμείναι πρὸς ὑμᾶς*, al., usually with persons; 'sæpe nostri scriptores, ut ipsorum Græcorum poetæ passim, *πρὸς cum accus.*, adjecto verbo quietis, sic collocant, ut non sit, nisi *apud*, i. q., *παρὰ cum dativo*,' Fritz. *Mark* I. 18, p. 202. We may compare with this the legal forms, *πρὸς διαιτητὴν λαχεῖν*, Demosth. p. 602 § 36; *δικᾶς εἶναι πρὸς τοὺς ἄρχοντας*, ib. 1074 § 95, etc., where the original notion of 'going to,' etc., has passed into that of mere direction.

The ἐπὶ in ἐπέμεινα is not *per se* 'intensive' (Alf. on Col. i. 23), but appy. denotes *rest* at a place; see Rost u. Palm, *Lex.* s. v. ἐπί, C. 3, Vol. I. p. 1045. The verb itself has two constructions in the N. T., — with a simple dative (Rom. vi. 1, xi. 22, 23, Col. i. 23, 1 Tim. iv. 16), and with prepp. ἐπί, πρὸς, ἐν (Acts xviii. 14, Phil. i. 24); see notes on Col. i. 23, and Winer, *Verb. Comp.* II. p. 11.

ἡμέρας δεκαπέντε] The reason for this *shortness* of St. Paul's stay is mentioned, Acts ix. 29. The apostle specifies the exact time of his stay at Jerusalem, to show convincingly how very slight had been his opportunities of receiving instruction from St. Peter or any one else there.



ἡμέρας δεκαπέντε· <sup>19</sup> ἕτερον δὲ τῶν ἀποστόλων οὐκ εἶδον εἰ μὴ  
 Ἰάκωβον τὸν ἀδελφὸν τοῦ Κυρίου. <sup>20</sup> ἃ δὲ γράφω ὑμῖν, ἰδοὺ ἐνώ-

19. εἰ μὴ Ἰάκωβον] ‘save James,’ i. e., no other ἀπόστολον save him. It may be fairly said, that every principle of grammatical perspicuity requires that, after these words, not merely εἶδον, but εἶδον τὸν ἀπόστολον be supplied; comp. 1 Cor. i. 14, οὐδὲνα ὑμῶν ἐβάπτισα εἰ μὴ Κρίσπον καὶ Γάϊον. This is distinctly admitted both by Mey., Hilgenf., and the best recent commentators, even though they differ in their deductions: so very clearly Chrys. St. James, then, was an ἀπόστολος (whatever be the meaning assigned to the word), — a fact somewhat confirmed by the use of ἀποστόλους, Acts ix. 28. The additional title, ὁ ἀδελφὸς τοῦ Κυρίου (τὸ σεμνολόγημα, as Chrys. terms it), was probably added (Ust.) to distinguish this James from the son of Zebedee, who was then living. Whether it follows from this passage, that Jacobus Frater and Jacobus Alphæi are identical (by no means such a fiction as Meyer somewhat hastily terms it), and that James was thus one of the Twelve, is a question which falls without the scope of this commentary. This consideration only may be suggested; whether in a passage so circumstantial as the present, where St. Paul’s whole object is to prove that he was no emissary from the Apostles (comp. ver. 17), the use of ἀδελφός, in its less proper sense (Κυρίου ἀνεψιός, Theod.), is not more plausible than the similar one — of ἀπόστολος. The most weighty counter-argument is derived from John vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν; but it deserves careful consideration whether ἐπίστευον really means more than a proper, intelligent, and rightful belief; see even De Wette on John i. c., and comp. John vi. 64, where οὐ πιστεύειν is predicated of some of the μαθηταί, and where ver. 67 implies some

doubt even of οἱ δώδεκα. The student who desires to examine this difficult question, may profitably consult Mill, on the Brethren of our Lord, Schneckenburger, on St. James, p. 144, sq., Arnaud, Recherches sur l’Épître de Jude, and the review of it by Deitlein in Reuter, Repert. (Aug. 1851), Neander, Planting, Vol. i. p. 351, note (Bohn); Blom’s Disputation, (in Volbeding, Thesaur. Comment. Vol. i.); Credner, Einleitung, Vol. i. p. 571; Wieseler, Stud. u. Krit. (Part i. 1842); and Hilgenf. Galaterbr. p. 219. The most recent monographs are those by Schaff, Berlin, 1842; and Goy, Mont. 1845.

20. ἃ δὲ γράφω κ. τ. λ.] ‘but as to what I write unto you;’ not parenthetical, but a strong and reiterated assurance of the little he had received from the Apostles, ἃ δὲ γράφω ὑμῖν being an emphatic anacoluthon; comp. Wagnowski, Constr. Abs. p. 54 sq., where this and similar constructions are fully discussed. ὅτι οὐ ψεύδομαι] ‘(I declare) that I lie not;’ strong confirmatory asseveration of the truth, — not of ver. 12 sq. (Winer), but of ver. 17, 18. In passages marked with this sort of abruptness and pathos (see Lücke on 1 Joh. iii. 20, p. 245, ed. 2), a verb consonant with the context is commonly supplied before ὅτι; comp. Acts xiv. 22. Accordingly, in the present case, γράφω (Mey.), λέγω (De W.), ἐστὶ (Rück.), ὁμνυμι (Ust.), have been proposed as suppletory; the first three are, however, obviously too weak, the last too strong — ἐνώπιον τοῦ Θεοῦ not being any more than πῶς πῶς, a formal oath (Olsh.). If any definite word was in the Apostle’s thoughts, it was perhaps διαμαρτύρομαι (Acts x. 42, with ὅτι); especially as, in three out of the five places in which

πιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι. <sup>21</sup> ἔπειτα ἦλθον εἰς τὰ κλίματα τῆς Συρίας καὶ τῆς Κιλικίας. <sup>22</sup> ἤμην δὲ ἀγνοούμενος τῷ προσώπῳ ταῖς ἐκκλησίαις τῆς Ἰουδαίας ταῖς ἐν Χριστῷ, <sup>23</sup> μόνον δὲ ἀκούοντες

ἐνώπ. τοῦ Θεοῦ occurs, this verb (though in slightly different senses and constructions) is found joined with it; see 2 Tim. v. 21, 2 Tim. ii. 14, iv. 1. On this use of ὅτι in asseverations, see Fritz. *Rom.* ix. 2, Vol. II. p. 242.

21. τὰ κλίματα] ‘the regions;’ ‘regiones,’ Vulg., ‘partes,’ Clarom.; a word only used in the N. T. by St. Paul, here and Rom. xv. 23, 2 Cor. xi. 10. The primary meaning, as derivation indicates, is ‘inclination’ or ‘declivity,’ e. g. κλίματα ὁρῶν, Eustath. p. 1498. 47 (comp. Polyb. *Hist.* vii. 6. 1), thence with ref. to the inclination of the heavens to the poles, ‘a tract of the sky,’ κλίμα οὐρανοῦ, Herodian, xi. 8, and lastly, — its most usual meaning, — a tract of the earth, whether of greater (comp. Athen. xii. p. 523 E) or, as in the present case, of more limited extent; comp. Polyb. *Hist.* v. 44. 6, x. 1. 3. On its accentuation (usually κλίμα, but more correctly κλίμα), see Lobeck, *Paralip.* p. 418. The journey here mentioned is appy. identical with that briefly noticed in Acts ix. 30; see Conyb. and Hows. *St. Paul*, Vol. I. p. 115.

Συρίας] Not the lower part of Syria, called Phœnice (Winer, *Ust.*, al.), but ‘Syria proper’ (ἡ ἄνω Συρία, Strabo), as St. Paul’s object is to show the distance he was from any quarter where he could have received instruction from the Apostles; see Meyer *in loc.* In Acts xxi. 3, Συρία is used merely in a general way to denote the Roman province bearing that name: on its divisions, see Forbiger, *Handb. Geogr.* Vol. II. p. 640.

τῆς Κιλικίας] Occasionally mentioned in combination with Συρία (Acts xv. 23, 41) as geographically conterminous (Alf.), and as serving to define what

portion of the larger province is especially alluded to. For a general notice of this province, see Strabo, *Geogr.* xiv. 5, p. 668 sq., Mannert, *Geogr.* vi. 3, p. 32 sq., Forbiger, *All. Geogr.* § 67, Vol. II. p. 271 sq.

22. τῷ προσώπῳ] ‘in respect of personal appearance,’ scil. ‘by face;’ οὐδὲ ἀπὸ ὕψους γνῶριμος ἦν αὐτοῖς, Chrys. The general limiting nature of the dative (Scheuerl. *Synt.* § 20, Donalds. *Gr.* § 458) may here be fully recognized: the Apostle was not unknown to the Churches in every sense, but only in regard to his outward appearance. This particular dative, commonly called the dative ‘of reference to,’ must be carefully distinguished both from the *instrumental* and the *modal* dat. (1 Cor. xi. 5), and may be best considered as a *local* dative ethically used. Here, for instance, the Apostle’s appearance was not that by which, but as it were the place in which, their ignorance was evinced; see esp. Scheuerl. *Synt.* § 22. a, p. 179, and comp. Winer, *Gr.* § 31. 6, p. 193, Bernhardt, *Synt.* III. 8, p. 84. τῆς Ἰουδαίας] The Church of Jerusalem is, however, to be excepted, as there the Apostle was εἰσπορευόμενος καὶ ἐκπορευόμενος, παρῴησιαζόμενος ἐν τῷ ὄνματι τοῦ Κυρίου, Acts ix. 28. ταῖς ἐν Χριστῷ] Not merely a periphrasis for the adjective ‘the Christian churches,’ but ‘the churches which are in Christ;’ i. e., which are incorporated with Him who is the Head: comp. Eph. i. 22, 23.

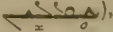
23. ἀκούοντες ἤσαν] ‘they were hearing;’ scil. the members of these Churches; see Winer, *Gr.* § 67. 1, p. 555. This periphrasis, which probably owes its prevalence in the New Testa-

ἦσαν ὅτι ὁ διώκων ἡμᾶς ποτὲ νῦν εὐαγγελίζεται τὴν πίστιν ἥ ποτε ἐπόρδεν <sup>24</sup> καὶ ἐδόξαζον ἐν ἐμοὶ τὸν Θεόν.

When I went up to Jerusalem, I communicated my Gospel both in public and private: I resisted the false brethren, and was accredited by the Apostles.

II. Ἐπειτα διὰ δεκατεσσάρων ἐτῶν πάλιν

ment to the similar formula in Aramaic

() serves to express

the idea of *duration* more distinctly than the simple tense; see Winer, *Gr.* § 45, 5, p. 311. In the LXX it seems principally limited to those cases in which the participle is used in the original; see Thiersch, *de Pent.* iii. 11, p. 113. Examples are found in Attic Greek (see Jelf, *Gr.* § 375, 4), but commonly under the limitation that the participle expresses some property or quality inherent in the subject; see Stallbaum, *Plato, Rep.* vi. 492 A.

ἔτι ὁ διώκων κ. τ. λ.] ‘our former persecutor;’ the participle being here, by means of the art., turned into a species of subst., and losing all temporal force; see the exx. collected by Winer, *Gr.* § 57, p. 317, and comp. the very bold form, τὸν ἑαυτῆς ἔχοντα, *Plato, Phædr.* 244, E, cited by Bernhardt, *Synt.* vi. 22, obs. p. 316. Ὅτι is here not the ‘*ἔτι recitativum*’ (Schott), — a use of the particle not found in St. Paul’s Epp., except in citations from the O. T. (Mey.), — but preserves its usual relational force, the ‘*oratio indirecta*’ which it introduces, passing afterwards into the ‘*oratio directa*’ in the pronoun. This latter assumption Mey. deems unnecessary, as St. Paul might call himself, being now a Christian, ‘our former persecutor.’ This, however, seems forced and artificial.

τῇν πίστιν] ‘the faith,’ objectively represented as a rule of life (De W.); comp. ch. iii. 23, 1 Tim. i. 19, iv. 1, al. In the Eccles. writers πίστις is frequently used in the more distinctly objective sense, ‘the Christian doctrine,’ ‘doctrina fidem postulans’ (e. g., Ignat.

*Eph.* § 16, πίστιν Θεοῦ ἐν κακῇ διδασκαλίᾳ φθέρη; *Concil. Laod. can.* 46, πίστιν ἐκμανθάνειν; see Suicer, *Thes.* s. v. πίστις, 2. a), but it seems very doubtful whether this sense ever occurs in the N. T. In Acts vi. 7, ὑπακούειν τῇ πίστει seems certainly very similar to ὑπακούειν τῷ εὐαγγελίῳ, *Rom.* x. 16 (see Fritz. Vol. i. 17), but even there ‘the faith,’ as the inward and outward rule of life (see Meyer *in loc.*), yields a very satisfactory meaning. On the various uses of πίστις, see Usteri, *Lehrb.* ii. 1. 2, p. 91 sq.

24. ἐν ἐμοί] ‘in me,’ not ‘on account of me’ (Brown), or ‘for what he had done in me’ (Jowett), but simply ‘in me’ *Vulg.*, *Clarom.*), ‘ut qui in me invenissent celebrationis materiam,’ Winer *in loc.*: comp. *Exod.* xiv. 4, ἐνδοξασθήσομαι ἐν Φαραῶ. God, as Windisch observes, was working in St. Paul, and so was praised in him. The prep., in such cases as the present, points to the object as being as it were the sphere in which (*Eph.* i. 17), or the substratum on which (1 Cor. vii. 14, see Winer, *Gr.* p. 345; compare *Andoc. de Myster.* p. 33, ed. Schiller) the action takes place. The transition from this to the common usage of ἐν in the sense of ‘dependence on,’ is easy and obvious; see exx. in Rost u. Palm, *Lex.* s. v. A. 2. b, Vol. I. p. 909, and comp. Bernhardt, *Synt.* v. 8. b. p. 210.

CHAPTER II. 1. διὰ δεκατεσσάρων ἐτῶν] ‘after an interval of,’ ‘post,’ *Vulg.*, *Clarom.*, *Copt.*, *Armen.*; δεκατεσσάρων παρελθόντων ἐτῶν, *Chrys.*: comp. Acts xxiv. 17, δι’ ἐτῶν πλειόνων. The meaning of the prep. has here been unduly pressed to suit preconceived his-



ἀνέβην εἰς Ἱεροσόλυμα μετὰ Βαρνάβα, συνπαραλαβὼν καὶ Τίτον· <sup>2</sup> ἀνέβην δὲ κατὰ ἀποκάλυψιν, καὶ ἀνεξέμην αὐτοῖς

torical views. Διδ, in its temporal sense, denotes an action enduring *through and out of* a period of time; and may thus be translated *during*, or *after*, according as the nature of the action makes the idea of duration through the whole of the period (Heb. ii. 15, διὰ παντὸς τοῦ ζῆν), or occurrence at the end of the period most prominent. Thus διὰ πολλοῦ χρόνου σε ἐώρακα is correctly explained by Fritz. (*Fritzsch. Opusc.* p. 163, note), 'longo temporis spatio decurso (quo te non vidi) te vidi;' comp. Herm. *on Vig.* No. 377, b. This is the correct use of διδ. There are, however, a few indisputable instances of a more lax use of the prep. in the N. T., to denote an action which took place *within*, not during *the whole* of a period; e. g. Acts v. 19, διὰ τῆς νυκτὸς ἤνοιξε, where both the tense and the occurrence preclude the possibility of its being 'throughout the night' (contr. Meyer),—so also Acts xvi. 9—xvii. 10 is perhaps doubtful; see Fritz. *Opusc.* p. 165, Winer, *Gr.* § 57. i. p. 337. Grammatical considerations, then, *alone* are not sufficient to justify Dr. Peile's paraphrase, 'not till after;' but on *exegetical* grounds it may be fairly urged that the mention of fourteen years, thus undefined by a terminus *ad quem* as well as a *quo*, would be singularly at variance with the circumstantial nature of the narrative. With regard to the great historical difficulties in which the passage is involved, it can here only briefly be said;—(1) The terminus *a quo* of the fourteen years, being purely a subjective epoch, does certainly seem that time which must have ever been present to the Apostle's thoughts,—the time of his *conversion* (Anger, Wieseler); especially as the ἐτη τρία, ch. i. 18, appear so reckoned. (2) Exegetical as well as grammatical

(πάλιν) considerations seem to show it was St. Paul's *second* journey;—for how, when misconstruction was so possible, could it be passed over? and how can St. Peter's conduct be explained? But (3) chronolog. arguments, based on historical coincidences, make it impossible to doubt that Irenæus (*Hær.* iii. 13) and Theodoret (*in loc.*) are right in supposing this the journey mentioned Acts xv., and therefore, according to St. Luke's account, *the third*. In a commentary of this nature it is impossible to allude to the various efforts (even to the invalidation of an unquestionable text) to reconcile (2) and (3): it may be enough to say that both chronological and historical deductions seem so certain, that (2) must give way: see the sensible explanation and remarks of Thiersch. *Apost. Age*, Vol. i. p. 120 sq. (Transl.). A complete discussion will be found in the chronological works of Anger and Wieseler, Davidson, *Introd.* Vol. ii. p. 112 sq., Winer, *RWB. Art.* 'Paulus,' Conyb. and Howson, *St. Paul*, ch. vii.: see also Meyer *in loc.*, Alford, Vol. ii. Prolegom. p. 26.

συνπαραλαβὼν καὶ Τίτον] 'having taken with me also Titus;' the ascensive καὶ perhaps alluding to his being uncircumcised; comp. Acts xv. 2, Παῦλον καὶ Βαρνάβαν καὶ τινας ἄλλους ἐξ αὐτῶν. St. Paul was now the principal person (συνπαραλαβὼν); at the preceding (second) visit Barnabas seems to have taken the lead; see Meyer *in loc.*

2. ἀνέβην δέ] 'I went up too;' δέ having its 'vim exponendi' (Fritz. *in loc.*), or, as we might perhaps more exactly say, its *reiterative* force (Klotz, *Devar.* Vol. ii. p. 361, Hartung, *Par-tik.* δέ, 2. 7, Vol. i. p. 168), and repeating, not without a slight opposition, the preceding ἀνέβην. The native force of



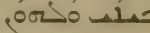
τὸ εὐαγγέλιον ὃ κηρύσσω ἐν τοῖς ἔθνεσιν, κατ' ἰδίαν δὲ τοῖς

the particle may just be traced in the faint contrast which the explanation and introduction of fresh particulars give rise to.

κατὰ ἀποκάλυψιν] 'by, scil. in accordance with, revelation,—not for my own purposes;' κατὰ as usual implying the rule, the 'norma magendi;' see Bernhardy, *Synt.* v. 20. b, p. 239, 241. Hermann's translation 'explicationis causâ' must, on exegetical, and perhaps even on grammatical grounds (see Fritzsch. *Opusc.* p. 169), certainly be rejected. For (1) ἀποκάλυψις is never used in this lower sense, either by St. Paul or any other of the sacred writers; and (2) the current of the Apostle's argument is totally at variance with such an explanation. His object is here to show that his visit to Jerusalem was not to satisfy any doubts of his own, nor even any suggestions of his converts, but in obedience to the command of God. The objection, that the current translation would require κατὰ τινα ἀποκάλυψιν (Herm.), may be neutralized by the observation that κατὰ ἀποκάλυψιν is in effect used nearly adverbially; see Eph. iii. 3. ἀνεδέμεν] 'I communicated;' 'contulicum eis,' Vulg., Clārom., compare Syr. [patefecit]; 'enarravi,' Fritz.; 'ipsa collatio unam doctrinæ speciem exclusâ omni varietate monstrabat,' Beza. The meaning assigned by Green (*Gramm. N. T.* p. 82) 'to leave altogether in the hands of, or at the pleasure of another,' is more than doubtful; in the only other place in the N. T. where the word occurs, Acts xxv. 14, τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον, the meaning is clearly, as here, 'communicated;' see Fritz. *Opusc.* p. 169, and the exx. in Wetst. *in loc.* αὐτοῖς] 'to them,' scil.

to the inhabitants of Ἱεροσόλυμα (ver. 1), or rather (as the sense obviously requires a certain limitation), to the Christians residing there, — 'Christianis gregariis'

(Fritz.), as opp. to τοῖς δοκοῦσιν, the Apostles; comp. Matth. xii. 15, Luke v. 17, and see Winer, *Gr.* § 22. 3. 1, p. 131, Bernhardy, *Synt.* vi. 11. b, p. 288. The reference to the Apostles collectively (Schott, Olsh.), or to the Elders of the Church, is not by any means probable.

κατ' ἰδίαν δέ] 'but privately,' i. e. in a private conference; comp. Mark iv. 34; the Apostle communicated his εὐαγγέλιον to the Christians at Jerusalem openly and unreservedly, but κατ' ἰδίαν (between me and them, , Syr.) entered

probably more into its doctrinal aspects; compare Theod. *in loc.* The meaning assigned to δέ ('I mean') by Alf., who appy. denies any second and separate communication, seems here very doubtful (see ver. 4), and that to κατ' ἰδίαν ('preferably,' 'specially,') by Olsh., distinctly untenable, as κατ' ἰδίαν occurs sixteen times in the N. T., and in all cases is used in a directly, or (as here) indirectly local sense; see Mark ix. 28, xiii. 3, Luke x. 23, etc., and compare Neand. *Plant.* Vol. i. p. 104. (Bohn).

τοῖς δοκοῦσιν] 'to those who were high in reputation,' Scholef. *Hints*, p. 88; see Eurip. *Hec.* 292 (where οἱ δοκοῦντες is opp. to οἱ ἀδοξοῦντες), and the exx. collected by Kypke and Elsner, esp. Eur. *Troad.* 608, and Hierodion, vi. 1, τοὺς δοκοῦντας καὶ ἡλικία σεμνοτάτους, — in all of which οἱ δοκ. appears simply equivalent to ἐπίσημοι (Theod.). There is not then, as Olsh. conceives, any shade of blame or irony (Alf.) in the expression, but as Chrys. correctly observes, 'τοῖς δοκοῦσι,' φησί, μετὰ τῆς ἑαυτοῦ καὶ τῆν κοινὴν ἀπάντων λέγων ψῆφον: see Œcum. *in loc.* μή

πως εἰς κενὸν τρέχω, ἢ ἐδραμον] 'lest I might be running, or have (already) run in vain;' i. e. 'lest I might lose my past or present labor' (Hamm.),

δοκοῦσιν, μή πως εἰς κενὸν τρέχω, ἢ ἔδραμον. <sup>3</sup> Ἀλλ' οὐδὲ  
 Τίτος ὁ σὺν ἐμοί, Ἑλλήν ὢν, ἡναγκάσθη περιτμηθῆναι.

by leaving others to deem that it was fruitless and unaccredited. This passage presents combined grammatical and exegetical difficulties, both of which must be briefly noticed, (α) τρέχω. By comparing the very similar passage 1 Thess. iii. 5, *μήπως ἐπέλασεν . . . καὶ εἰς κενὸν γένηται κ. τ. λ.*, it would certainly seem that τρέχω is pres. subj. (see Winer, *Gr.* § 56. 2, p. 448, where both passages are investigated); but there is a difficulty both in mood and tense. The former may be explained away by the observable tendency of the New Testament and later writers to lapse from the optat. into the subjunct. (Winer, § 41. b. 1, p. 258, Green, *Gr.* p. 72); the latter, either by considering τρέχω a 'then-present,' opp. to ἔδραμον, a 'then-past,' or as pointing to the continuance of the action. (β) μή πως then, is not *num forte* (an opinion formerly held by Fritzsche, and still by Green, p. 82, but well refuted by Dr. Peile), but *ne forte*. (γ) ἔδραμον may be explained in two ways; either (with Fritz.) as an indie. after a non-realized etc. hypoth. (Herm. *de Partic.* ἄν, 1. 10, p. 54), — a structure at which, strange to say, Hilgenf. seems to stumble, — or indie. after *μήπως* (fearing lest), the change of mood implying that the event apprehended had now taken place; see Winer, *Gr.* § 56. 2, p. 446: compare Scheuerl. *Synt.* § 34. a. p. 364, Matth. *Gr.* § 520. 8. We have then two possible translations; (1) Purpose; *ἀνεθέμην . . . μήπως ἔδραμον, I communicated . . . that I might not perchance have run in vain* (as I should have done if I had not, etc.) (2) Apprehension; *ἀνεθέμην . . . (φοβούμενος) μήπως ἔδραμον, I communicated . . . being apprehensive lest perchance I might really have, etc.*; the verb 'timendi' being idiomatically omitted; see Gayler, *de*

*Part. Neg.* p. 327, Schmalfeld, *Synt.* § 152. Of these (2) seems most in accordance with St. Paul's style; see ch. iv. 11, and 1 Thess. iii. 5. To both translations, however, there are very grave objections; to (1) on logical, to (2) on exegetical grounds: to (1), because it was not on the communication or non-communication of his Gospel that St. Paul's running in vain really hinged, but on the assent or dissent of the Apostles: to (2), because it is incredible that he who went up *κατ' ἀποκάλυψιν* could have felt any doubt about his own course. To escape these difficulties we must adopt one of two explanations (neither wholly free from objections); either we must refer the words, *objectively*, to the danger St. Paul's converts might have run of being rejected by the Church if he had not communicated; or (which is most probable), *subjectively*, with the Greek commentators, *to the opinions of others*; *ἵνα διδάξω τοὺς ταῦτα ὑποπτεύοντας ὅτι οὐκ εἰς κενὸν τρέχω*, Chrys.; see Hammond *in loc.* If others deemed St. Paul's past and present course fruitless, it really must in that respect have amounted to a loss of past and present labor.

3. ἀλλ' οὐδὲ] 'But (to distinctly prove, *à fortiori*, that I had not run in vain) *not even*,' etc. The emphasis rests on Τίτος, — Titus, whom the apostles might have required to be circumcised, even while in general terms they approved of St. Paul's preaching. On this gradational force of ἀλλ' οὐδέ ('*at ne — quidem*,' 'indicant, silentio oblitteratū re leviori, afferri graviorem'), see Fritz. *in loc.* (*Opusc.* p. 178), and comp. Luke xxiii. 15, Acts xix. 2. The true separative force of ἀλλὰ ('*aliud jam esse quod sumus dicturi*,' Klotz, *Devar.*

<sup>4</sup> διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους, οἵτινες παρεισῆλθον κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν ἣν ἔχομεν ἐν Χριστῷ Ἰησοῦ,

Vol. II. p. 2) is here distinctly apparent. 'Ἑλλην ὢν' 'being a Greek' scil. inasmuch as, or though he was a Greek,' καίτοι Ἑλλην ὢν, Theodoret; not 'and was a Greek,' Alf., the appended participial clause not being predicative, but concessive, or suggestive of the reason why the demand was made; compare Donalds. *Cratyl.* § 305, Gr. 492 sq.


ἡναγκάσθη] 'was compelled.' The choice of this word seems clearly to imply that the circumcision of Titus was strongly pressed on St. Paul and St. Barnabas; see Baur, *Paulus*, p. 121. It does not, however, by any means appear that the *Apostles* were party to it; in fact, if we assume the identity of this journey with the third, the language of Acts xv. 5 seems distinctly to imply the contrary.

4. διὰ δὲ τοὺς παρεισάκτους ψευδαδέλφους] 'and that, or now it was, because of the false brethren insidiously brought in,' scil. οὐκ ἡναγκάσθη περιτμηθῆναι; explanatory statement (δὲ explicative; see below) why Titus was not compelled to be circumcised, viz., because the ψευδάδελφοί were making it a party matter. The construction is not perfectly perspicuous, but it does not appear necessary either to regard it as a positive anacoluthon (Rink, *Lucubr. Crit.* p. 171, Hilgenf. *in loc.*), or an anacol. arising from two blended 'constructions' (Winer, *Gr.* § 63, p. 502) still less a connection of ver. 4 with ver. 2 (Bagge, *al.*). The difficulty, as the Greek expositors seem to have felt, is really in the δέ: this, however, is neither περιττός (Theod. compare Theod. M.), nor equivalent to οὐδέ (compare Chrys., Theoph., Œcum.), but simply *explicative* ('declarat et intendit,' Beng.), and faintly ratiocinative; see Klotz, *Devar.* Vol. II. p. 362. Alford comp. δέ, ver.

2, but the uses seem clearly different; there the insertion of αὐτοῖς naturally suggests a *contrast*, while here the naked statement οὐκ ἡναγκ. περιτμ. as naturally prepares us for a restrictive *explanation*.

παρεισάκτους] 'insidiously brought in,' Scholefi. This word appears to have two meanings, (α) *advena, adventitius*, ἀλλότριος (Hesych., Suid., Phot.); comp. Georg. Al. *Vit. Chrys.* 40 (cited by Hase, Steph. *Thes.* Vol. VIII. p. 187). παρείσακτε τῆς πόλεως ἡμῶν; (β) *irrepititius*; compare Prol. Sirach, πρόλογος παρείσακτος, — a meaning still further enhanced by παρεισῆλθον; compare 2 Pet. ii. 1, Jude 4. The compound ψευδάδελφοί designates those who did not acknowledge the great principle of faith in Christ being the only means of salvation (Neander, *Plant.* Vol. II. p. 114, Bohn), while their *intrusive* character is well marked by the compounds παρεισῆλθον and παρεισάκτους; compare Polyb. *Hist.* I. 18, 3, παρεισάγεσθαι καὶ παρεισπίπτειν εἰς τὰς πολιορκουμένας πόλεις.

οἵτινες] 'men who,' 'a set of men who,' — not simply equivalent to οἱ (Ust.), but specifying the *class* to which they belonged; see Matth. *Gr.* § 483, Jelf, *Gr.* § 816, and notes on ch. iv. 24, where the uses of ὅστις are more fully discussed. The translation of Fritz., 'quippe qui' (comp. Herm. *Œd. R.* 688), is here unduly strong; even in classical Greek, what is commonly termed a *causal*, may be more correctly considered an *explicative* sense; see Ellendt, *Lex. Soph.* s. v. 3, Vol. II. p. 383. This, too, is the prevailing sense in the later writers; see Dindorf in Steph. *Thesaur.* s. v.

κατασκοπῆσαι] 'to spy out,'  [ut explorarent] Syr., 'explorare,' Vulg.; not 'ut dolose cripiant libertatem Christianam,' (Dindorf, Steph. *Thes.* s. v.



ἵνα ἡμᾶς καταδουλώσουσιν ὅς οὐδὲ πρὸς ὥραν εἵξαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς. ἂπὸ

5. οἷς οὐδέ] These words are omitted by the first hand of D (Tisch. *Cod. Clarom.* p. 568) E; Irenæus (p. 200, ed. Bened.), and, according to Jerome, in some *Latin* manuscripts: Tertullian and Ambrose appear only to have rejected the relative; see *adv. Marc.* v. 3. It is obvious that such an omission would greatly simplify the structure, but this very fact in a critical point of view makes it suspicious. When to this we add the immense preponderance of external authority, we can entertain but little doubt that οἷς οὐδέ is genuine; see Bagge *in loc.*, who has well discussed this reading.

Vol. iv. p. 1232), κατασκοπ. being here used in the same (hostile) sense as κατασκοπεῖσαι, Josh. ii. 2; ὁρᾷς πῶς καὶ τῇ τῶν κατασκόπων προσηγορίᾳ ἐδήλωσε τὸν πόλεμον ἐκείνων, Chrys.

ἐν Χριστῷ] Not ‘*per Christum*,’ a meaning it may bear (Fritz. p. 184) but in the fuller and deeper sense ‘*in Christ*,’ see notes on ver. 17.

ἵνα ἡμᾶς καταδουλώσουσιν] ‘*that they may succeed in enslaving us*,’ the tense pointing to the result, the compound to the completeness of the act; comp. 2 Cor. xi. 20. Although this reading is confirmed by a decided preponderance of uncial authority [AB<sup>1</sup>CDEs], and the improbability of a correction very great, still the instances of ἵνα with a future are so very few (Gayler, *Part. Neg.* p. 169), and these, too, so reducible in number (Klotz, *Devar.* Vol. ii. p. 631), that we are not justified in saying more than this, that the future *appears* used to convey the idea of *duration* (Winer), or perhaps, rather, of *issue, sequence* (Schmalfeld, *Synt.* § 142; comp. Alf.), more distinctly than the more usual aorist subj. Though excessively doubtful in classical writers (Herm. *Partic.* ἄν, ii. 13, p. 134), a few instances are found in later authors; see Winer, *Gr.* § 41, b. 1, p. 259.

5. τῇ ὑποταγῇ] ‘*by yielding them the subjection they claimed*,’ dative of manner; see Winer, *Gr.* § 31. 7. p. 194, comp. Scheuerl. *Synt.* § 22. 6, p. 180.

The article is not merely the article with abstract nouns (Green, *Gr.* p. 146), but is used to specify the obedience which the false brethren (not the Apostles, Fritz.) demanded in this particular case. ἡ ἀλήθεια τοῦ εὐαγγελίου] ‘*the truth of the Gospel*,’ the true teaching of the Gospel, as opposed to the false teaching of it as propagated by Judaizers, *i. e.*, as in verse 16, the doctrine of justification by faith. The distinction drawn by Winer (*Gr.* § 34. 3, p. 211) between such expressions as the present, — where the governing noun is a distinct element pertaining to the governed, and such as πλούτου ἀδηλόγητος, 1 Tim. vi. 17, καινότης ζωῆς, Rom. vi. 4, — where it is more a rhetorically expressed attribute, though denied by Fritz. *Rom.* Vol. i. p. 368, seems perfectly just. A doctrinal import is contained in ἡ ἀλήθεια τοῦ εὐαγγ., which is entirely lost by explaining it as merely τὸ ἀληθὲς εὐαγγέλιον.

διαμείνῃ πρὸς ὑμᾶς] ‘*might remain steadfast with you*,’ ‘*permaneat[-eret]*’ Vulg., Clarom.; the διὰ obviously being *intensive*, as in Heb. i. 11, 2 Pet. iii. 4; comp. Chrys., ἵνα . . . τοῦτο διὰ τῶν ἔργων βεβαιώσωμεν. πρὸς ὑμᾶς] See on ch. i. 18.


6. ἀπὸ δὲ τῶν δοκούντων εἶναί τι κ. τ. λ.] ‘*But from those who were high in reputation*,’ — interrupted declaration of his independence of the οἱ δοκούντες. The meaning of this verse

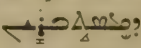


δὲ τῶν δοκούντων εἶναι τι—ὅποιοί ποτε ἦσαν οὐδέν μοι διαφέρειν  
πρόσωπον Θεὸς ἀνδρώπου οὐ λαμβάνει—ἐμοὶ γὰρ οἱ δοκούντες

is perfectly clear, but the structure is somewhat difficult. According to the common explanation, ἀπὸ—εἶναι τι is a sentence that would naturally have terminated with οὐδὲν ἔλαβον or προσελαβόμεν (not ἐδιδάχθην, Winer, § 47. p. 331), or more correctly still, οὐδέν μοι προσανετέθη; owing, however, to the parenthesis ὅποιοι—λαμβάνει, the natural structure is interrupted, and the sentence, commenced *passively*, is concluded *actively* with ἐμοὶ γὰρ κ. τ. λ.; see Winer, *Gr.* § 63. 1. 1, p. 502. The real difficulty of the sentence, however, lies in the following γὰρ. That it is (α) merely *resumptive*, Scholeff. (*Hints*, p 74), Peile, *al.*, is indemonstrable; as, of the passages usually cited in favor of this force, viz. Acts xvii. 28, 1 Cor. ix. 19, 2 Cor. v. 4, Rom. xv. 27, the first three are clearly instances of the argumentative force (see Winer, *Gr.* § 53. 10. 3, p 403, Meyer on *Cor. II.* cc.), while in the fourth the words εὐδόκησαν γὰρ are merely emphatically repeated. That it is (β) *argumentative*, either as giving a reason for οὐδέν μοι διαφέρει κ. τ. λ. (Alf.), or for πρόσωπον Θεὸς κ. τ. λ. (Mey.), is logically and contextually improbable, as parenthetical and non-parenthetical parts would thus be confused and intermingled. If, however, γὰρ be regarded as (γ) *explicative*, the whole seems clear and logical. To avoid the words δοκούντων εἶναι τι being misunderstood, and supposed to assign an *undue* preëminence to these Apostles, St Paul hastily introduces the parenthetical comment, leaving the former sentence incomplete: then, feeling that its meaning was still so far from obvious as to need some justification, he reverts to it, slightly qualifying it by the emphatic ἐμοί, slightly justifying it by the explicative γὰρ, 'to me (whatever they might have done for

others) *it is certainly a fact that,*' etc. On this explicative force of γὰρ, see Donalds. *Gr.* § 618, Klotz. *Devar.* Vol. II. p 233 sq., Hartung, *Partik.* γὰρ § 2, and comp. Lücke, *John* iv. 44. Of the other interpretations of this difficult passage, none appear to deserve special notice except that of the Greek writers (Chrys., however, is silent, and Theod. has here a *lacuna*), who connect ἀπὸ τῶν δοκούντων immediately with οὐδέν μοι διαφέρει in the sense of οὐδεμία μοι φροντίς περὶ τῶν δοκ. (Theoph.), but thus assign an untenable meaning to ἀπὸ, and dislocate the almost certain connection of ὅποιοί ποτ' ἦσαν with what follows. Further details will be found in Meyer, De Wette, and Fritzsche (*Opusc.* p. 201 sq.).

The Vv. are for the most part perplexingly literal (comp. *Vulg.*); the Syr., however, by its change of γὰρ into  seems certainly in accordance with the general view adopted above.

τῶν δοκούντων εἶναι τι] 'who were deemed to be somewhat,' 

[qui reputati erant] Syr., 'qui videbantur,' *Vulg.*; used with reference to the judgment of *others* (contrast ch. vi. 2), and so, perfectly similar in meaning to τοῖς δοκοῦσιν, ver. 2; comp. Plato, *Gorg.* 572 A, ὑπὸ πολλῶν καὶ δοκ. εἶναι τι; *Euthyd.* 303 C, τῶν σεμνῶν καὶ δοκ. τι εἶναι.

ὅποιοί ποτε] 'qual-escumque;' ποτε not being temporal, 'olim,' Beza (perhaps suggested by the 'aliquando' of *Vulg.*), but connected with ὅποιοι, which it serves to render more general and inclusive; compare Demosth. *Or. de Pace*, iv. 15 (p. 60), ὅποια ποτ' ἐστὶν αὐτῇ, cited by Bloomf. and Fritz. *in. loc.*

ἦσαν may certainly refer to the period of the Apostles' lives when they were uncon-

οὐδὲν προσανέθεντο, ἡ ἀλλὰ τοῦναντίον ἰδόντες ὅτι πεπίστευμαι  
τὸ εὐαγγέλιον τῆς ἀκροβυστίας καθὼς Πέτρος τῆς περιτομῆς

verted, or when they were in attendance on our Lord (a view strongly supported by Hilgenf.); it seems, however, far more natural to refer the tense to a past, relative to the time of writing the words. οὐδ' ἐν μοι διαφ.] 'it maketh no matter to me.' For examples of this less usual, but fully defensible insertion of the dative, see Lobeck, *Phryn.* p. 384, and comp. Wetst. *in loc.*

πρόσωπον Θεοῦ κ. τ. λ.] 'God accepteth no man's person'—πρόσωπον put forward with emphasis, while Θεοῦ and ἀνδρ. form a suggestive contrast (Mey.); 'God looketh not to the outward as men do, and judgeth on no partial principles, and no more did I his servant.' This and the equiv. expression βλέπειν εἰς πρόσωπ. ἀνδρ. are in the N. T. always used with a bad reference; see Matth. xxii. 16, Mark xii. 14, Luke xx. 21. The corresponding expression in the O. T. פָּנֶיךָ לֹא מִן הַבָּשָׂר (translated sometimes דּוּמָאֵם in πρόσωπον; comp. Jude 16) is used occasionally in a good sense; see Gen. xix. 21, and comp. Fritz. and Schott *in loc.*

προσανέθεντο] 'communicated nothing,' 'addressed no communication to,' 'contulerunt,' Vulg., Clarom., and more distinctly 'dixerunt,' Æth.-Pol. 'notum fecerunt,' Arm.; as in ch. i. 16. In spite of the authority of the Greek expositors (μάδοντες τὰ ἐμὰ οὐδὲν προσέθηκαν, οὐδὲν διώρθωσαν, Chrys.), and appy of Syr. (ܐܡܪܝܢܐ adjecerunt), Copt. [ououah.], Goth. ('an-aisokun'), al., it still seems more safe to retain the same meaning in both passages. There is weight in the argument urged in ed. 1 (see, too, Wieseler, *Chronol.* p. 195 note), that προσανέθ. here may seem to specify addition, as in contrast with ἀνεθέμην ver. 2, still the tendency of later Greek to compound forms

(compare notes on ch. iii. 13), and the perfect parallelism of this with the *similarly negative* formula in ch. i. 16, are tacit arguments which seem *slightly* to preponderate.

In the passage commonly referred to (Xen. *Mem.* ii. 1. 8), προσαναθέσθαι merely implies 'etiam sibi adjungere, scil. *suscipere*' (see Kühner *in loc.*), and so proves nothing, except that Bretschn., Olsh., Rück., al., must be incorrect in translating 'nihil mihi præterea imposuerunt,' as this expresses a directly opposite idea. Under any circumstances, there is nothing either in this word, or in the whole paragraph, to substantiate the extraordinary position of Baur, that the Apostles only yielded to St. Paul's views after a long struggle.

7. ἀλλὰ τοῦναντίον] 'but on the contrary,' scil. so far from giving instructions to me, they practically added the weight of their approval: τὸ ἐναντίον τοῦ μέψασθαι τὸ ἐπαινέσαι, Chrys. Surely this was not exactly leaving St. Paul 'to fight his own battle,' Jowett, Alf.

πεπίστευμαι] The principal instances in the New Testament of this well-known structure will be found, Winer, *Gr.* § 32.5, p. 204. On the use of the perfect as indicating *permanence, duration*, 'concredidit mihi habeo,' see ib. § 40. 4, p. 242. Usteri calls attention to the accurate use of the perf. here, compared with the aorist in Rom. iii. 2, ἐπιστεύθησαν (Ἰουδαῖοι) τὰ λόγια τοῦ Θεοῦ.

τῆς ἀκροβυστίας] 'of the uncircumcision,' scil. τῶν ἀκροβύστων· οὐ τὰ πράγματα λέγων αὐτά, ἀλλὰ τὰ ἀπὸ τούτων γνωριζόμενα ἔθνη, Chrys.; comp. Rom. iii. 30. The derivation of ἀκροβ. (not ἄκρον, βύω, but an Alexandrian corruption of ἀκροποσθία) is discussed by Fritzsche, *Rom.* ii. 26, Vol. i. p. 136.

καθὼς Πέ-

<sup>8</sup> ὁ γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς ἐνήργησεν  
καὶ μοὶ εἰς τὰ ἔθνη, <sup>9</sup> καὶ γινόντες τὴν χάριν τὴν δοθεῖσάν μοι,  
Ἰάκωβος καὶ Κηφῶς καὶ Ἰωάννης, οἱ δοκοῦντες στῦλοι εἶναι, δεξ-

τ ρ ο ς κ. τ. λ.] 'even as Peter was of the  
circumcision.' St. Peter here appears as  
the representative of the 'Judenapostel'  
(Meyer; comp. Grot.), on the principle  
that 'a potiori fit denominatio;' for  
though originally chosen out as the first  
preacher to the Gentiles (Acts xv. 7),  
his subsequent labors appear to have  
been more among Jews; compare 1 Pet.  
i. 1. On the use of καθώς, see notes  
on ch. iii. 6, and on its most suitable  
translation, compare notes on 1 Thess.  
i. 5 (Transl.).

8. ὁ γὰρ ἐνεργ. κ. τ. λ.] 'For He  
who wrought (effectually) for Peter,'

ⲓⲉⲣⲟⲩ Syr., 'Petro,' Vulg., Clarom.;

not 'in Petro,' Grot.; historical con-  
firmation of what precedes, added paren-  
thetically. There are four constructions  
of ἐνεργέω in St. Paul's Epp.; (a) ἐνεργέω  
τι, 1 Cor. xii. 11; (b) ἐνεργέω ἐν  
τινι, Eph. ii. 2; (c) ἐνεργέω τι ἐν τινι,  
ch. iii. 5; (d) ἐνεργέω τινι εἰς τι, here;  
comp. Prov. xxxi. 12. In this latter  
case the dative is not governed by ἐνεργέω,  
as the verb is not a pure compound  
[there is no form ἐργέω], but is the dat.  
commodi.

Ὁ ἐνεργήσας, it may be  
observed, is not Christ (Chrys., Aug.),  
but God (Jerome); for, in the first  
place, St. Paul always speaks of his  
Apostleship as given by God (Rom. xv.  
15, 1 Cor. xv. 10, Eph. iii. 2) through  
Christ (Rom. i. 5; compare ib. xv. 18,  
and ch. i. 1); and secondly, this ἐνεργεῖν  
is distinctly ascribed to God, 1 Cor. xii.  
6, Phil. ii. 13.

εἰς ἀποστολὴν  
λῆν] 'for or towards the Apostleship,'  
i. e. for the successful performance of it  
(Hamm.), not merely 'in respect of it'  
(Mey.),—a meaning lexically admissi-  
ble both in classical writers (Rost u.

Palm, Lex. s. v. εἰς, v. 2, Vol. i. p. 804),  
and in the N. T. (Winer, Gr. § 49. a, p.  
354) but here contextually insufficient,  
as the sense seems almost obviously to  
require the more definite notion of *pur-  
pose*, or contemplated object; compare  
2 Cor. ii. 12, εἰς τὸ εὐαγγέλιον (to preach  
the Gospel), Col. i. 29. The second εἰς  
is joined with τὰ ἔθνη by what is called  
'comparatio compendiaria,' Jelf, Gr. §  
781.

9. καὶ γινόντες] 'and having be-  
come aware,' continuation of the inter-  
rupted narrative; ἰδόντες (Ver. 7) . . .  
καὶ γινόντες. The former participle ap-  
pears to refer to the mental impression  
produced, when the nature and success  
of St. Paul's preaching was brought  
before them; the latter, to the result of  
the actual information they derived from  
him; but see notes ch. iv. 9.

Ἰάκωβος] 'James,' the Brother of  
our Lord (ch. i. 9), Bishop of Jerusalem,  
—and as such placed first in order in  
the recital of acts that took place in that  
Church. Irenæus (*Haer.* iii. 12, ad  
fin.) in noticing this subject, uses the  
strong expression 'qui circa Jacobum  
Apostoli;' see Grabe *in loc.*

The  
reading Πέτρ. καὶ Ἰάκ. has but weak  
external support [DEFG; Clarom.,  
Goth., Theod. (4), Greg. Nyss., al.],  
and on internal grounds is highly sus-  
picious.

οἱ δοκοῦντες κ. τ. λ.]  
'who have the reputation of being,' οὗς  
πάντες πανταχοῦ περιφέρουσιν, Chrys.;  
δοκέω not being pleonastic, but retaining  
its usual and proper meaning; see exx.  
in Winer, Gr. § 65. 7, p. 540. The  
metaphor is illustrated by Suicer *The-  
s.* s. v. στῦλος, Vol. ii. 1044, Wetst. *in  
loc.*, and (from Rabbinical writers) by  
Schoettg. *Hor. Hebr.* Vol. i. p. 728, 729.



ἵας ἔδωκαν ἐμοὶ καὶ Βαρνάβα κοινωνίας ἵνα ἡμεῖς εἰς τὰ ἔθνη, αὐτοὶ δὲ εἰς τὴν περιτομήν <sup>10</sup> μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, ὃ καὶ ἐσπούδασά αὐτὸ τοῦτο ποιῆσαι.

The most apposite quotations are perhaps, Clem. Rom. i. 5, οἱ δικαιοτάτοι στυλοὶ, Euseb. Hist. vi. 41, στεῖργοι καὶ μακάριοι στυλοὶ. δεξιὰς . . . κοι-

νωνίας] 'right hands of fellowship,' scil. in the Apostolic office of teaching and preaching; comp. Schulz, *Abendm.* p. 190 sq. The remark of Fritzs. (*Opusc.* p. 220, comp. Mey.), — 'articulum τὰς δεξιὰς τῆς κοινωνίας non desiderabit, qui δεξ. κοιν. *dexterarum sociales, i. e. dexterarum ejusmodi, quibus societas confletur valere reputaverit,*' is scarcely necessary. As δεξιὰς in the phrase δεξιὰς διδόναι (1 Macc. xi. 50, 62, xiii. 50) is usually anarthrous, the principle of correlation (Middleton, *Gr. Art.* iii. 33) causes it to be omitted with κοινωνίας; compare Winer, *Gr.* § 18. 2. 6, p. 142. The separation of the gen. from the subst. on which it depends occurs occasionally in St. Paul's Epistles, and is usually due either to explanatory specification (Phil. ii. 10), correction (1 Thess. ii. 13), emphasis (1 Tim. iii. 6), or, as appy. here, merely structural reasons, — the natural union of δεξιὰς and ἔδωκαν, and of ἔδωκαν and its dative; comp. Winer, *Gr.* 30. 3. 2, p. 172. ἵνα ἡμ. εἰς τὰ ἔθνη] 'that we — to the Gentiles,' not εὐαγγελιζόμεθα (Winer, *Gr.* p. 518), as this verb is not found with εἰς in St. Paul's Epp. (Mey.), but either simply πορευθῶμεν, or perhaps better ἀπόστολοι γενόμεθα, 'apostolatu fungeremur,' Beza. It is scarcely necessary to add that this compact was intended to be rather general than specific, and that the terms ἔθνη and περιτομή have more of a geographical than a merely personal reference. St. Paul knew himself to be the Apostle of the Gentiles (comp. Rom. xi. 13); but this did not prevent him

(κατὰ τὸ εἰωθός, Acts xvii. 2), while in Gentile lands, preaching first to the Jews; see Acts xvii. 10, xviii. 5, xix. 8. The insertion of μὲν after ἡμεῖς [with ACDE<sup>2</sup>; more than thirty mss.; Copt., Syr.-Philox.; Chrys. al.] seems certainly a grammatical insertion.

10. μόνον τῶν πτωχῶν κ. τ. λ.] 'only that we should remember the poor;' limiting clause dependent on δεξιὰς ἔδωκαν and expressive of the condition attached to the general compact: 'we were to go to the Gentiles, they to the circumcision, with this stipulation only, that we were not to forget the poor (in Judæa);' comp. Rom. xv. 26, 27, 1 Cor. xvi. 3. There is thus no ellipsis of αἰτοῦντες, παρακαλοῦντες, or indeed of any verb; the μόνον carries its own explanation; 'imperium ipsâ voce μόνον adsignificatum, ut id sit quod καὶ παραγγείλαν,' Fritzsche, *Matth.* Excurs. i. p. 839. δ καὶ ἐσπούδασα

κ. τ. λ.] 'which very thing I was also forward to do,' literally 'which, namely, this very thing, I was also,' etc.; αὐτὸ

τοῦτο (ⲓⲛⲓ ⲛⲓⲛ Syr.) not being redundantly joined with δ, 'per Hebraismum' (Rück., B. Crus., and even Conyb.), but simply forming an emphatic exegesis of the preceding relative; see Winer, *Gr.* § 22. 4, p. 134. Occasionally in the N. T. (Mark i. 7, vii. 25, Rev. vii. 2, al., and (as might be conceived) not uncommonly in the LXX, there seem to be clear instances of a Hebraistic redundancy of the simple αὐτός, but appy. never of this stronger form αὐτὸς οὗτος; see Winer, *Gr.* l. c., and comp. Bornem. *Schol. Luc.* p. LIV. ἐσπούδασα]

'I was forward,' 'I evinced epexodê;' with an appended object-infin.' comp.



When Peter dissembled, I withstood and rebuked him, urging that to observe the law as a justifying principle is to make void the grace of God.

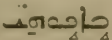
11 "Οτε δὲ ἦλθεν Κηφᾶς εἰς Ἀντιόχειαν,

Eph. iv. 3, 1 Thess. ii. 17. The aor. is here correctly used, not for the perfect (Conyb.), nor even for the pluperf., nor yet exactly as expressing the *habit* (compare Alf.), — this usage being somewhat doubtful in the N. T. (see Winer, *Gr.* § 40. 5. 1, p. 248, and notes on Eph. i. 3), — but simply an historical fact that belongs to the past, without its being affirmed or denied that it may not continue to the present; See Fritz. *de Aor. Vi*, p. 17, and on 1 Thess. ii. 16.

The passages usually adduced (Rom. xv. 27, 1 Cor. xvi. 1 sq., 2 Cor. viii. 2 sq., compare Acts xi. 17 sq., xxiv. 17) illustrate the practice, but not the tense, being subsequent to the probable date of this Epistle. All historical deductions from this passage, except, *perhaps*, that Barnabas had recently left St. Paul (hence the sing.; see Winer, *in loc.*), seem very precarious.

11. ὅτε δὲ ἦλθεν Κηφᾶς] 'But when Cephas came,' etc. Still further proof of the Apostle's independence by an historical notice of his opposition to, and even reproof of St. Peter's inconsistent conduct at Antioch: see some good remarks on this subject in Thiersch. *History of Church*, Vol. i. p. 123 sq. (Transl.). The reading Πέτρος (*Rec.*) is fairly supported [DEFGKL; Demid., Goth.; mss.; Chrys., al.], but still even in external authority inferior to Κηφᾶς, [*Lachm., Tisch.*, with ABCHs; a few mss.; Syr., Copt., Sahid.; Clem., al.], not to mention the high probability of Πέτρος having been an explanatory change.

κατὰ πρόσωπον] 'to the face,' Auth.

'in faciem,' Vulg.,  [in faciem ejus] Syr., — not 'coram omnibus, aperto Marte' (Elsn., Conyb., al.), this being specified in ἐμπροσθεν πάντων, ver. 14: comp. Acts xxv. 16, and perhaps ib.

iii. 13, κατὰ πρόσωπον Πιλάτου, 'to the face of Pilate.' The preposition has here its secondary local meaning, '*e regione*;' the primary idea of horizontal direction (Donalds. *Gr.* § 479) passing naturally into that of local opposition. This may be very clearly traced in the descriptions of the positions of troops, etc., by the later military writers; *e. g.* Polyb. *Hist.* i. 34. 5, οἱ κατὰ τοὺς ἐλέφαντας ταχθέντες; *ibid.* 9, οἱ κατὰ τὸ λαίον; with πρόσωπον, *ib.* iii. 65, 6, xi. 14. 6: see Bernhardt, *Synt.* v. 20, b, p. 240; Dobree, *Advers.* Vol. i. p. 114. The gloss κατὰ σχῆμα (in appearance, — not in reality) adopted by Chrys., Jerome, and several early writers, is wholly untenable, and due only to an innocent though mistaken effort to salve the authority of St. Peter, appy. first suggested by Origen [*Strom.* Book x.]: see Jerome, *Epist.* 86—97, esp. 89, the appy. unanswerable objections of Augustine (*Epist.* 8—19), the sensible remarks of Bede *in loc.*, and for much curious information on the whole subject, Deyling, *Obs. Sacr.* Vol. ii. p. 520 sq. (No. 45).

ὅτι κατεγνωσμένος ἦν] 'because he had been condemned;' not 'reprehensibilis,' Vulg., nor even 'reprehensionem incurrerat,' Winer, but simply 'reprehensus erat,' Clarom., Goth., Syr.-Phil. (Syr. paraphrases), al. As this clause has been much encumbered with glosses, it will be best to notice separately both the meaning of the verb and the force of the participle. (1) Καταγινώσκειν (generally with τινός τι, more rarely, τινά τινος) has two principal meanings; (α) 'to note accurately;' usually in a bad sense, *e. g.*, 'detect,' Prov. xxviii. 11 (Aquil. ἐξιχνιδσεῖ) 'think ill of,' Xen. *Mem.* i. 3, 10: (β) 'to note judicially,' — either in the lighter sense of *accuse* (probably 1 John iii. 20; see


κατὰ πρόσωπον αὐτῷ ἀντέστην, ὅτι κατεγνωσμένος ἦν. <sup>12</sup> πρὸ τοῦ γὰρ ἐλθεῖν τινὰς ἀπὸ Ἰακώβου μετὰ τῶν ἐθνῶν συνήσθαιεν ὅτε δὲ ἦλθον, ὑπέστελλεν καὶ ἀφώριζεν ἑαυτόν, φοβούμενος τοὺς ἐκ

Lücke *in loc.*), or the graver of *condemn* (the more usual meaning). (2) The perf. part. pass. *cannot* be used as a pure verbal adjective. The examples adduced by Elsner *in loc.* will all bear a different explanation; and even those in which the use of the participle *seems* to approach that of the Hebrew part. (Gesen. *Gr.* § 131. 1), such as Rev. xxi. 8 (perf. part.), Jude 12 (aor.), or Heb. xii. 18 (pres.), can all be explained grammatically; see Winer, *Gr.* § 45. 1, p. 307. The only tenable translations, then, are (a) 'he had been accused,' or (b) 'he had been condemned;' and of these (b) seems obviously most in accordance with the context and the nature of the case. As St. Peter's conduct had been condemned, not merely by himself (Alf.), but, as seems more natural, generally by the sounder body of Christians at Antioch, St. Paul, as the representative of the anti-Judaical party, feels himself authorized to rebuke him, and that too (ver. 14), publicly.

12. τινὰς ἀπὸ Ἰακώβου *may* be connected together, and grammatically translated, 'some of the followers of James;' see Jelf, *Gr.* 620. 3, Bernhardy, *Synt.* v. 12, p. 222. As, however, in the New Testament, this mode of periphrasis (οἱ ἀπὸ κ. τ. λ.) appears mainly confined to *places* (Mark xiii. 22, Acts vi. 9, xxvii. 24, al.), or abstract substantives (Acts xv. 5), it will seem most exact to connect ἀπὸ Ἰακ. with ἐλθεῖν. So distinctly Æth.-Pol., omitting, however, the τινές: the other Vv. mainly preserve the order of the Greek. We certainly cannot deduce from this that they were 'sent by James' (Theoph., Mey., Alf.), for though this use of ἀπὸ does occur (comp. Matth. xxvi. 47 with

Mark xiv. 43, and see Fritz, *Matth.* Vol. i. p. 779), yet the common meaning of the prep. in such constructions is *local* rather than *ethical*, — separation rather than mission from: compare Knapp, *Script. Var. Argum.* p. 510. The men in question probably represented themselves as rigid followers of St. James, and are thus briefly noticed as having come ἀπὸ Ἰακώβου, rather than ἀπὸ Ἱεροσολύμων. συνήσθαιεν] 'was eating with them,' *i. e.* again followed that course which in the case of Cornelius similarly called forth the censure of οἱ ἐκ περιτομῆς (Acts xi. 2), but was then nobly vindicated. Of the two following verbs ὑπέστ. and ἀφώρ. (both governing ἑαυτόν), the first does not mark the *secret*, the second the *open* course (Matth.), but simply the *initial* and *more completed* acts, respectively; the second was the result of the first, De Wette *in loc.*

The reading ἦλθεν (*Lachm.*) has insufficient external authority [BD<sup>1</sup>FG<sup>8</sup>; 2 mss.; Clarom.], and is a not improbable confirmation to the sing. which follows. φο-

βούμενος 'fearing,' 'because he feared,'  [quia timebat]; causal participle explaining the feeling which led to the preceding acts; 'timens ne culparetur ab illis,' Irenæus, *Hær.* iii. 12 (ad fin.). The Greek commentators [there is a lacuna in Theod.] and others (see Poli *Synops. in loc.*) have endeavored to modify the application of this word, but without lexical authority. As on a different occasion (Matth. xiv. 30), so here again the apostle drew back from a course into which his first and best feelings had hastily led him. Some strongly-ex-

περιτομῆς· <sup>13</sup> καὶ συνυπεκρίθησαν αὐτῷ καὶ οἱ λοιποὶ Ἰουδαῖοι, ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ὑποκρίσει. <sup>14</sup> ἀλλ’

14. Ἰουδαϊκῶς (ῆς) This order is maintained by ABCFGs; four mss.; Boern., Am., Demid. (three other mss.), Amit.; Or., Phil. (Carp.); many Lat. Ff. (but καὶ οὐκ Ἰουδ. omitted in Clarom., Sang., Ambrost. Sedul., Agap.): so *Lachm.*, *Meyer.* Tisch. reads ἐδν. ζῆς καὶ οὐκ Ἰουδ., with DEJK; nearly all mss.; majority of Vv.; Chrys., Theod., Dam., Theophyl., Ecum., (*Rec.*, *Scholz.*, *Alf.*) External authority thus appears decidedly in favor of the text, and is but little mollified by internal arguments, for a correction of the perspicuity (ἐδν. ζῆς) is quite as probable as the assumed one ‘for elegance.’ (*Alf.*) πῶς] It is difficult to imagine

pressed remarks on this subject will be found in South, *Serm.* xxviii. Vol. II. p. 476 (Tegg).

13. συνυπεκρ. αὐτῷ] ‘joined with him in dissimulation;’ result of the bad example, — the secession of the rest of the Jewish Christians at Antioch from social communion with the Gentile converts. The meaning of συνυπεκρ. is softened down by Syr. (subjecerunt se cum illo) Clarom. (‘consenserunt cum illo’), al., but without reason; these very Christians of Antioch were the first who knew and rejoiced at (Acts xv. 31) the practically contrary decision of the Council. A good ‘prælectio’ on this text will be found in Sanderson, *Works*, Vol. IV. p. 44 (ed. Jacobs). ὥστε]

‘so that,’ — as a simple matter of fact. In this form of the consecutive sentence the distinction between ὥστε with the indic. and the infin. can scarcely be maintained in translation. The latter (the *objective* form, as it is termed by Schmalfeld), is used when the result is a necessary and logical consequence of what has previously been enunciated; the former, when it is stated by the writer (the *subjective* form) as a simple and unconditioned fact; see Klotz, *Devar.* Vol. II. p. 772, and esp. Schmalfeld, *Synt.* § 155 sq., and Ellendt, *Lex. Soph.* s. v. Vol. II. p. 1101 sq., where the uses of this particle are well discussed. Here, for example, St. Paul

notices the lapse of Barnabas as a fact, without implying that it was a necessary consequence of the behavior of the others. This distinction, however, is appy. not always observed in the N. T., nor indeed always in classical writers; comp. Winer, *Gr.* § 41. 5. 1, p. 269.

συναπήχθη αὐτῶν τῇ ὑποκρίσει] ‘was carried away with them by their dissimulation,’ scil. into dissimulation: ‘cum dativo personæ συναπάγ. simul cum aliquo abduci,’ etc., declarat; cum dativo rei, simul per rem abduci, etc., significat,’ Fritz. *Rom.* xii. 16, Vol. III. p. 88 sq. Σὺν thus refers to the companions in the τὰ ἀπάγεσθαι; ὑποκρίσει to the instrument by which, — not ‘rei ad quam’ (Bretsch., comp. *Alf.*), a questionable construction even in poetry (Bernhardy, *Synt.*, III. 12, p. 95), — and, by obvious inference, the state into which they were carried away; see 2 Pet. iii. 17. Fritzsche cites Zosim. *Hist.* v. 6, καὶ αὐτὴ δὲ ἡ Σπάρτη συναπήγετο τῇ κοινῇ τῆς Ἑλλάδος ἀλώσει κ. τ. λ.: add Clem. Alex. *Strom.* I. p. 311, τῇ ἡδονῇ συναπαγόμενος.

ὑπόκρισις is well paraphrased by Wieseler (*Chronol.* p. 197), as ‘a practical denial of their better [spiritual] insight,’ — and (we add) of their better feelings and knowledge; see above, on συνυπεκρ.

14. ὁρθοποδοῦσιν] ‘walk uprightly;’ an ἀπαξ λεγόμεν. in the N. T., and very rare elsewhere; Dindorf and



ὅτε εἶδον ὅτι οὐκ ὀρθοδοδοῦσιν πρὸς τὴν ἀλήθειαν τοῦ εὐαγγελίου, εἶπον τῷ Κηφᾷ ἔμπροσθεν πάντων Εἰ σὺ Ἰουδαῖος ὑπάρχων ἐθνικῶς καὶ οὐκ Ἰουδαϊκῶς ζῆς, πῶς τὰ ἔθνη ἀναγκάζεις Ἰουδαίειν;

why *Tisch.* rejected this reading, supported as it is by ABCDEFGS; mss.; majority of Vv.; Or., Dam., and Lat. Ff. (*Griesb. Scholz, Lachm., De Wette, Meyer*, approved by *Mull*, Prolegom. p. 123.) For *τί*, which seems very much like an interp., the authorities are KL; great majority of mss.; Syr.-Phil., al.; Chrys. Theod., Theophyl., Œcum. (*Rec., Tisch.*)

Jacobs in Steph. *Thesaur.* s. v. cite a few instances from later writers, *e. g.* Theodor. Stud. p. 308 B, 443 D, 473 D, 509 D, 575 E; but I have not succeeded in verifying the quotations. The meaning, however, is sufficiently obvious, and rightly expressed by the 'recte ambulare' of Vulg., Syr., and the best Vv.: comp. ὀρθόπους (*Soph. Antig.* 972), the similar verb ὀρθοτομεῖν, 2 Tim. ii. 15, and notes *in loc.*


On the idiomatic use of the present in the narration of a past event, when 'continuance' or 'process' is implied, see Winer, *Gr.* § 40. 2. c, p. 239, and esp. Schmalzfeld, *Synt.* § 54. 6, p. 96.

πρὸς τὴν ἀλήθειαν.] 'according to the truth,' *i. e.* 'according to the rule of;' the prep. here seeming to mark not so much the aim or direction (Hamm., Mey., Alf.), as the rule or measure of the ὀρθοδοδεῖν; comp. 2 Cor. v. 10, κομίσσεται, . . . πρὸς τὸ ἔπραξεν, and see Winer, *Gr.* § 49. h, p. 361. The objection of Meyer, that St. Paul always expresses 'rule,' 'measure,' etc., after verbs *eundi* by *κατὰ*, not *πρὸς*, does not here fully apply; as motion is much more obscurely expressed in ὀρθοδοδεῖν than περιπατεῖν (St. Paul's favorite verb of moral motion), which appears in all the instances that Meyer has adduced, viz. Rom. viii. 4, xiv. 15; 1 Cor. iii. 3. ἔμπροσθεν πάντων] 'before all men;' 'publicum scandalum non poterat private curari,' Jerome; compare 1 Tim. v. 20.

The speech which follows (ver. 14—21) is appy. rightly regarded as the substance of what was

said by the Apostle on this important occasion; see on ver. 15.

ἐθνικῶς ζῆς] 'livest after a Gentile fashion,' scil. in thy general and habitual way of living. The tense must not be overpressed. St. Peter was not at that exact moment living ἐθνικῶς; his former conduct, however (μετὰ τῶν ἐθνῶν συνήσθαιεν, ver. 12), is justly assumed by St. Paul as his regular and proper course of living (comp. Neand. *Planting*, Vol. II. p. 83, Bohn), and specified as such, to give a greater force to the reproof; see Usteri *in loc.*

ἀναγκάζεις] 'constrainest thou;' not 'invitas exemplo,' Grot., nor even 'wouldest thou constrain,' Conyb., but simply and plainly 'cogis,' Vulg.,  Syr., with reference

to the moral influence and practical constraint (Hamm., Fell) which the authority and example of an Apostle like St. Peter could not fail to have exercised on the Christians at Antioch. To suppose that the Apostle joined with οἱ ἀπὸ Ἰακ. in actual outward coercion (*Wieseler, Chronol.* p. 198), is neither required by the word (see remarks in Sturz, *Lex. Xenoph.* Vol. I. p. 186) nor in any way to be inferred from the context.

Ἰουδαῖζεις] 'to Judaize,' 'Judaizare,' Vulg., Clarom., ἰουδαϊσκον,' Goth.; not merely synonymous with Ἰουδαϊκῶς ζῆν (*Schott, comp. Syr.*), but probably a little more definite and inclusive, and carrying with it the idea of 'a more studied imitation and obedience; compare *Esth.* viii. 17.



<sup>15</sup> ἡμεῖς φύσει Ἰουδαῖοι καὶ οὐκ ἐξ ἔθνων ἁμαρτωλοί· <sup>16</sup> εἰδότες δὲ

16. πίστεως Χριστοῦ] *Tisch.* omits Χριστοῦ, with FG; Boern.; Tert. Theod. (1), — but here again on insufficient external authority, and not without the omission seeming to be intentional, to avoid the thrice-repeated Χρ. in one verse. In favor of the text are ABCDE; mss.; Clarom., Vulg., al.; Chrys. (2), (*Rec.*, *Griesb.*, *Scholz*, *Lachm.*, *De W.*).

15. ἡμεῖς κ. τ. λ.] 'We,' scil. 'you and I, and others like us;' κοινονοιᾷ τὸ λεγόμενον, Chrys. St. Paul here begins, as Meyer observes, with a concessive statement: 'We, I admit, have this advantage, that by birth we are Jews, not Gentiles, and consequently (καὶ consecutive, comp. notes on 1 *Thess.* iv., 1 and Klotz, *Devar.* Vol. i. p. 107) as such, sinners.' In the very admission, however, there seems a gentle irony; 'born Jews — yes, and nothing more — sinners of the Jews at best;' comp. Stier, *Ephes.* Vol. i. p. 257. With regard to the

construction, it seems best with Herm. to supply ἐσμέν to this verse, which thus constitutes a concessive protasis, ver. 16 (εἰδότες δὲ κ. τ. λ.) supplying the apodosis. It is now scarcely necessary to add, that in sentences of this nature there is no *ellipsis* of μέν: 'recte autem ibi non ponitur (μέν) ubi aut non sequitur membrum oppositum, aut scriptores oppositionem addere nondum constituerant, aut loquentes alterius membri oppositionem quaecunque de causâ non indixerunt,' Fritz. *Rom.* x. 19, Vol. ii. p. 423; compare Jelf, *Gr.* § 770, and Buttmann, *Mid.* (Excurs. xii.) p. 148. This verse and what follows have been deemed as addressed to the Galatians either directly (Calv. Grot.), or indirectly, in the form of meditative musings (Jowett), — but with but little plausibility. The speech seems clearly continued to the end of the chapter (Chrys., Theod., Jerome), and to be the substance of what was said: it is not, however, unnatural also to suppose that it may here be expressed in a slightly altered form, and

in a shape calculated to be more intelligible, and more immediately applicable to the Apostle's present readers. For a paraphrase, see notes to *Transl.*, and also Usteri, *Lehrb.* ii. 1. 2, p. 161.

φύσει] 'by nature;' not merely by habit and custom as the proselytes; ἐκ γένους καὶ οὐ προσήλυτοι, Theod. Mops. This passage is important as serving to fix the meaning of φύσις in *loci dogmatici*, such as Eph. ii. 3: see esp. Stier, *Ephes.* Vol. i. p. 257.

ἁμαρτωλός] The point of view from which a Jew must naturally consider them (Eph. ii. 12); perhaps with slight irony (Stier, *Red. Jes.* Vol. vi. p. 307). That they were so regarded needs no other proof than such expressions as τελεῶναι καὶ ἁμαρτωλοί; comp. Tobit xiii. 6.

16. εἰδότες δὲ] 'but as we know,'

 [quia novimus]

Syr.; causal participle (Jelf, *Gr.* § 697, Schmalfeld, *Synt.* § 207) attached to ἐπιστεύσαμεν, and introducing the apodosis to the concessive sentence. Reconsideration seems still to show that of the many explanations of this difficult passage, this is appy. the simplest. According to the common interpret., εἰδ. δὲ . . . Χριστοῦ forms an interposed sentence between ver. 15 and the latter part of ver. 16; but here δὲ is a serious obstacle, as its proper force can only be brought out by supplying *although* (De W.) to ver. 15, unless, indeed, with Alf. we venture on the somewhat doubtful translation 'nevertheless,' or fall back [with AD<sup>3</sup>K; some Vv.; Greek Ff. (*Rec.*)] on the still more doubtful omis-

ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου ἐὰν μὴ διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύ-

sion. δικαιούται] *'is justified,'* 'Deo probatus redditur;' τὸ δικαιοῦσθαι being in antithesis to τὸ εὐρίσκεσθαι ἁμαρτωλόν, ver. 17; see Schott *in loc.*, where the different meanings of δικαιοῦσθαι are explained with great perspicuity. The broad distinction to be observed is between (a) the *absolute* use of the verb, whether with regard to God (Luke vii. 29), Christ (1 Tim. iii. 16), or men (Rom. iv. 2, James ii. 21); and (b) the *relative* use ('ratione habitâ vel controversiæ, cui obnoxius fuerit, vel peccatorum, quæ vere commiserit'). In this latter division we must again distinguish between the purely *judicial* meaning (Matth. xii. 37) and the far wider *dogmatical* meaning, which involves the idea not only of forgiveness of past sins (Rom. vi. 7), but also of a spiritual change of heart through the in-working power of faith. See more in Schott *in loc.*, and in Bull, *Harm. Apost.* Ch. i. § 2 (with Grabe's notes), and on the whole subject consult *Homily on Salv.* III. 1, Jackson, *Creed*, Book iv. 6, 7, Waterland *on Justif.* Vol. vi. p. 1 sq. and esp. the admirable explanations and distinctions of Hooker, *Serm.* II. Vol. III. p. 609 sq. (ed. Keble). ἐξ

ἔργων νόμου] *'by the works of the law,'* as the cause of the δικαιοῦσθαι; comp. Bull, *Harm. Apost.* Ch. i. § 8, with the notes of Grabe, p. 16 (ed. Burt.). With regard to the exact force of ἐκ, it may be observed that in its primary ethical sense it denotes (α) *origin* (more immediate, ἀπὸ more remote); from which it passes through the intermediate ideas of (β) *result from*, and (γ) *consequence of*, to that of (δ) nearly direct *causality* (Rost u. Palm, *Lex. ἐκ*, iv. 1), thus closely approximating to ἐπὶ with a gen. (a common use in

Herod.) and διὰ with a gen. (Fritz. *Rom.* v. 16, Vol. i. p. 332). In many cases it is hard to decide between these different shades of meaning, especially in a writer so varied in his use of prepp. as St. Paul: here, however, we are guided both by the context and by the analogy of Scripture. From both it seems clear that ἐκ is here in its simple *causal* sense; the whole object of the speech being to show that the works of the law have no *'causalis ἐνέργεια'* in man's justification. On the contrary, in the antithetical passage in St. James (ch. ii. 24) just as δικαιοῦσθαι has a slightly different (more inclusive) meaning (see Hooker, *Serm.* II. 20), so also has the prep.,—which proportionately recedes from ideas of more *direct*, to those of more *remote* causality (*causa sine quâ non*); comp. Hamm., *Pract. Catech.* p. 78 (A. C. L.). νόμου] *Gen. objecti*: 'deeds by which the requisitions of the law are fulfilled,' *'eorum præstationem quæ lex præcipit'* (Beza),—the מַעֲשֵׂי הַתּוֹרָה of the Rabbinical writers, and the directly antithetical expression to ἁμαρτήματα νόμου, Wisdom ii. 12 (Mey.); see exx. in Winer, *Gr.* § 30. 1, p. 167. The νόμος here, it need scarcely be said, is not merely the *ceremonial* (Theod., al.), but the *whole* law,—the Mosaic law in its widest significance; see Fritz. *Rom.* III. 20, Vol. i. p. 179. ἐὰν μὴ]

Two constructions here seem to be blended, οὐ δικ. ἄνθρ. ἐξ ἔργων νόμου, and οὐ δικ. ἄνθρ. ἐὰν μὴ διὰ πίστεως Ἰ. Χ. The two particles, though apparently equivalent in meaning to ἀλλά, never lose their proper *exceptive* force: see Fritz. *Rom.* xiv. 14, Vol. III. p. 195, and notes on ch. i. 7.


διὰ πίστεως Ἰησοῦ Χριστοῦ] *'by faith in or on Jesus Christ,'* 'per fidem in Jesu

σαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ.

Christo collocatam,' Rom. iii. 22. Stier (*Ephes.* Vol. I. p. 447) explains πιστ. Ἰησ. Χρ. both here and (esp.) ch. iii. 22, in a deeper sense, 'faith which belongs to, has its foundation in Christ' (comp. Mark xi. 22, Ephes. iii. 12), the gen. Ἰησ. Χρ. being the gen. *subjecti*. This view may deserve consideration in other places, but here certainly the context and preceding antithesis seem decidedly in favor of the more simple gen. *objecti*. It may be observed that διὰ here closely approximates in meaning to ἐκ below, the same idea of causality being (as Meyer suggests) expressed under two general forms, *origin* and *means*. We must be careful, then, not to press unduly the distinction between the prepp.: the antithesis is here not so much between the modes of operation, as between the very nature and essence of the principles themselves. As to the doctrinal import of διὰ πίστεως, Waterland (*on Justif.* p. 22) well remarks, that 'faith is not the mean by which grace is wrought or conferred, but the mean whereby it is accepted or received;' it is 'the only hand,' as Hooker appropriately says, 'which putteth on Christ to justification,' *Serm.* II. 31: consult also Forbes, *Consid. Mod.* Book I. 3. 10—13.

The order Χριστοῦ Ἰησοῦ is adopted by *Lachm.*, but on external authority [AB; Aug.] that cannot be deemed sufficient. καὶ ἡμεῖς] 'we also;' 'nos etiam' quanquam natalibus Judæi, legi Mosis obnoxii,' Schott. ἐπιστεύσαμεν εἰς Χρ. Ἰησ.] 'put our faith in Jesus Christ;' not 'have become believers,' Peile, but simply *aristic*, the tense pointing to the particular time when this act of faith was first manifested: see Winpischm. *in loc.* In the formula πιστεῦειν εἰς with acc., —

less usual in St. Paul's Epp. (Rom. x. 14, i. 29), but very common in St. John, — the preposition retains its proper force, and marks not the mere direction of the belief (or object *toward* which), but the more strictly theological ideas of *union* and *incorporation with*; compare notes on ch. iii. 27, Winer, *Gr.* § 31. 5, p. 191, and for the various constructions of πιστεύω in the New Testament, notes on 1 Tim. i. 16, and Reuss, *Theol. Chrit.* IV. 14, Vol. II. p. 129. The distinction drawn by Alf. between Χρ. Ἰησ. in this clause and Ἰησ. Χρ. above seems very precarious, esp. in a passage where there is so much diff. of reading.

διότι] 'because that,' 'propter quod,' Vulg.,  Syr.; scarcely 'for' (it

is an axiom that), Alf., — for though διότι [properly *quam ob rem*, and then *quoniam*] is often used by later writers in a sense little, if at all, differing from ὅτι (see Fritz. *Rom.* i. 19, Vol. I. 57), it does not also appear to be interchangeable with γάρ, but always to retain some trace of its proper *causal* force; comp. notes on 1 Thess. ii. 8. The reading is doubtful. The text is supported by CD<sup>3</sup>EJK; very many mss., Vv., and Ff., — and is perhaps to be preferred, as ὅτι [*Lachm.* with ABD<sup>1</sup>FG; 5 mss.] seems more probably a correction of the longer διότι, than the reverse.

οὐ δικαιωθήσεται κ. τ. λ. 'shall not be justified,' 'non justificabitur omnis caro,' Vulg.; Rom. iii. 20, comp. Psalm cxliii. 2, οὐ δικαιωθήσεται ἐνώπιόν σου πᾶς ζῶν: a somewhat expressive Hebraism (see Ewald, *Gr.* p. 657), according to which οὐ is to be closely associated with the verb, and the predication regarded as comprehensively and emphatically negative; non-justification is



<sup>17</sup> εἰ δὲ ζητοῦντες δικαιωθῆναι ἐν Χριστῷ εὐρέθημεν καὶ αὐτοὶ

predicated of all flesh; see Winer, *Gr.* § 26. 1, p. 155, Vorst, *de Hebraïsmis*, p. 519, Fritz. *Rom.* iii. 20, Vol. i. p. 179, and comp. Thol. *Beiträge*, No. 15, p. 79. The future is here *ethical*, i. e. it indicates not so much mere futurity as moral possibility, — and with οὐ, something that neither can nor will ever happen: see esp. Thiersch, *de Pent.* iii. 11, p. 148 sq., where this and similar uses of the future are well illustrated; comp. Bernhardt, *Synt.* x. 5, p. 377, Winer, *Gr.* § 40. 6, p. 251. On the doctrinal distinctions in St. Paul's Epp. between the pres., perf., and fut. of δικαιωσθαι with πίστις, see Usteri, *Lehrb.* ii. 1. 1, p. 90; compare Peile, *Append.* Vol. ii. note D. The order οὐ δικ. ἐξ ἔργων νομ. (*Rec.*) is only found in KL; mss.; Goth., al.; Theod. (1), al., and is rejected by all recent critics.

17. εἰ δέ] 'But if, in accordance with these premises of thine, assuming the truth of these thy retrogressive principles; συλλογίζεται τὰ εἰρημένα, Theod.

ζητοῦντες] 'querentes — inventi sumus;' nervosum antitheton, Beng.

ἐν Χριστῷ] 'in Christ;' not 'through Christ,' (Peile), but 'in Christ,' — in mystical union with him; see Winer, *Gr.* § 48. a, p. 346, note. It is right to notice that this distinction between ἐν τινι and διὰ τίνος is strongly opposed by Fritz. (*Opusc.* p. 184, note), and considered merely grammatically, his objections deserve consideration; but here, as only too often (comp. *Rom.* Vol. ii. p. 82 sq.), he puts out of sight the *theological* meaning which appears regularly attached to ἐν Χριστῷ. In the present passage the meaning is practically the same, whichever translation be adopted; but in the one the deep significance of the formula (union, fellowship, with Christ) is kept in view, in the other it is obscured and

lost sight of; comp. notes on *Eph.* i. 3, ii. 6.

εὐρέθημεν] 'were found to be, after all our seeking;' not either a Hebraism, or a periphrasis of the verb substantive (Kypke, *Obs.* Vol. i. p. 2). The verb εὕρισκ. has always in the N. T. its proper force, and indicates not merely the existence of a thing, but the manifestation or acknowledgment of that existence; 'if we are found (deprehendimur), in the eyes of God and men, to be sinners;' comp. *Matth.* i. 18, *Luke* xvii. 18, *Acts* viii. 40, *Rom.* vii. 10, al., and see esp. Winer, *in loc.*, and *Gr.* § 65. 8, p. 542.

καὶ αὐτοί] 'ourselves also,' as much as those whom we proudly regard only as Gentiles and sinners.

ἄρα] 'ergone'? 'are we to say, as we must on such premises?' ironical and interrogative: — not ἄρα (*Chrys.*, *Ust.* al.); for though in two out of the three passages in which ἄρα occurs (*Luke* xviii. 8, *Acts* viii. 38) it anticipates a *negative*, and not as here, an *affirmative* answer, it must still be retained in the present case, as μὴ γένοιτο in St. Paul's Epp. is never found except after a question. The particle has here probably an *ironical* force, 'are we to say pray,' i. e. in effect, 'we are to say, I suppose,' see Jelf, *Gr.* 873.

2. It is thus not for ἄρ' οὐ — at all times a *very* questionable position, as in most if not all of such cases, it will be found that there is a faint irony or politely assumed hesitation, which seems to have suggested the use of the dubitative ἄρα, even though it is obvious that an affirmative answer is fully expected. The same may be said of 'ne' for 'nonne:' see esp. Kühner, *Xen. Mem.* ii. 6, and *ib. Tuscul. Disput.* ii. 11, 26; compare Stallb. *Plato, Rep.* viii. 566 A. The original identity of ἄρα and ἄρα (*Klotz, Devar.* Vol. ii. p. 180) is impugned (appy. with doubtful success) by Dunbar, *Class. Museum*, Vol. v. p. 102 sq., see Shepherd, *ib.* Vol. v. p. 470 sq.





συνιστάνω. <sup>19</sup> ἐγὼ γὰρ διὰ νόμου νόμῳ ἀπέθανον ἵνα Θεῷ ζήσω.

ment seem clearly to require, 'in reconstructing what I ought to perceive is only temporary and preparative. Reconstruction of the same materials is, in respect of the law, not only a tacit avowal of an ἁμαρτία (εὐρέθ. ἁμαρτ.) in having pulled it down, but is a real and definite παράβασις of all its deeper principles. So, very distinctly, Chrys., ἐκείνοι δείξαι ἐβούλοντο, ὅτι ὁ μὴ τηρῶν τὸν νόμον παραβάτης· οὗτος εἰς τούναντίον περιέτρεψε τὸν λόγον, δεικνύς ὅτι ὁ τηρῶν τὸν νόμον, παραβάτης, οὐ τῆς πίστεως ἀλλὰ καὶ αὐτοῦ τοῦ νόμου. The

counter-argument that the I of ver. 18 has 'given up' faith in Christ, and so could never consider the law as preparative (Alf.), is of no real force; for in the first place the ἐγὼ had not *given it up*, but had only added to it, and in the next place, even had he done so, he might equally show himself a *real* though unconscious παραβάτης.

ἐμαυτὸν συνιστάνω] 'set myself forward,' 'demonstrate myself to be:' Hesych. συνιστάνειν· ἐπαίνειν, φανεροῦν, βεβαιοῦν, παρτιδεύειν. This meaning, 'sinceris Atticis ignotum,' Fritz, *Rom.* iii. 5, Vol. i. p. 159, deduces from the primary notion *componendi*; 'ut esset συνίστημι τι, compositis collectisque quæ rem contineant argumentis aliquid doceo:' see exx. in Wetst. *Rom.* iii. 5, Schweigh. *Lex. Polyb.* s. v. The form συνίστημι (*Rec.*), only found in D<sup>3</sup>(E<sup>2</sup>)JK; mss. and Ff., seems a mere grammatical gloss.

19. ἐγὼ γὰρ] 'For I truly:' explanatory confirmation of the preceding assertion; the *explicative* γὰρ showing how this rehabilitation of the law actually amounts to a transgression of its true principles, while the emphatic ἐγὼ adds the force and vitality of *personal* experience. In the retrospective reference of παραβάτης adopted by De W. and Alf.

(see above), the γὰρ loses all its force; it must either be referred, most awkwardly, to μὴ γένοιτο (D. W.), or, still worse, be regarded as merely transitional.

διὰ νόμον νόμῳ ἀπέθανον] 'through the law died to the law.' Of the many explanations of these obscure words the following (derived mainly from Chrys.) appears by far the most tenable and satisfactory. The result may be summed up in the following positions:—(1) Νόμος in each case has the same meaning. (2) That meaning, as the *context* requires, must be the *Mosaic* law (ver. 16), no grammatical arguments founded on the absence of the article (Middleton *in loc.*) having any real validity; comp. exx. in Winer, *Gr.* § 19, p. 112. (3) The law is regarded under the same aspect as in *Rom.* vii. 6—13, a passage in strictest analogy with the present. (4) διὰ νόμου must not be confounded with διὰ νόμον or κατὰ νόμον; it was *through* the instrumentality of the law (διὰ τ. ἐντολῆς, *Rom.* vii. 8) that the sinful principle worked within and brought death upon all. (5) Ἀπέθανον is not merely 'legi valedixi' (comp. κατήργησθην ἀπὸ τοῦ νόμου), but expresses *generally* what is afterwards more *specifically* expressed in ver. 20 by συνεσταύρωμαι. (6) Νόμῳ is not merely the dative 'of reference to,' but a species of dative 'commodi;' the expressions ζῆν τινι and ἀποθαν. τινι having a wide application; see Fritz. *Rom.* xiv. 7, Vol. iii. p. 176; —'I died not only as concerns the law, but as the law required.'

The whole clause then may thus be paraphrased: 'I, through the law, owing to sin, was brought under its curse; but having undergone this, with, and in the person of Christ (ch. iii. 13, compare 2 Cor. v. 14), I died to the law in the fullest and deepest sense, — being both free from its claims, and having satisfied its

<sup>20</sup> Χριστῷ συνεσταύρωμαι ζῶ δὲ οὐκέτι ἐγώ, ζῇ δὲ ἐν ἐμοὶ Χριστός. ὁ δὲ νῦν ζῶ ἐν σαρκί ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ,

curse.' The difference between this and the common interpretations lies principally in the fuller meaning assigned to ἀπέθανον, and its reference to συνεστ. A careful investigation will be found in Usteri, *Lehrb.* II. 1. 2, p. 164 sq.

[ζήσω] 'may live;' not a future (Alf.), — an anomalous usage (see notes on ver. 4) that it is surely unnecessary to obtrude on the present passage — but the regular aor. subj. (1 Thess. v. 10), the tense of the dependent clause being in idiomatic accordance with that of the leading member; compare Schmalfeld, *Synt.* § 144. 1, p. 296.

20. Χριστῷ συνεστ. 'I have been and am crucified with Christ;' more exact specification of the preceding ἀπέθανον. This συνεσταύρ. it need scarcely be said, did not consist merely in the crucifixion of the lusts (ch. v. 24, Grot.), but in that union with Christ according to which the believer shares the death of his crucified Lord; ἐπέδῃ ἐν τῷ βαπτίσματι τοῦ τε θανάτου καὶ τῆς ἀναστάσεως τύπον ἐπλήρουν, συνσταυροῦσθαι ἐλέγοντο τῷ Χριστῷ, Theod. Mops. *in loc.*

[ζῶ δὲ οὐκέτι ἐγώ] 'I live however no longer myself,' i. e. my old self; see Rom. vi. 6, and compare Neand. *Plant.*, Vol. I. p. 422 (Bohn). The familiar but erroneous punctuation of this clause (ζῶ δέ, οὐκέτι ἐγώ, ζῇ δὲ κ. τ. λ.) has been rightly rejected by all recent editors except Scholz. The only passing difficulty is in the use of δέ: it does not simply continue (Rück., Peile), or expand (Ust.) the meaning of ἄρ. συνεστ. but reverts with its proper adversative force to ἵνα Θεῷ ζήσω, συνεστ., being not so much a link in the chain of thought, as a rapid and almost parenthetical epexegetis of ἀπέθανον.

[ζῇ δὲ] The δὲ does not introduce any

opposition to the preceding negative clause (it would then be ἀλλά), but simply marks the emphatic repetition of the same verb (Hartung, *Partik.* δέ, 2. 17, Vol. I. p. 168), just retaining, however, that *sub-adversative* force which is so common when a clause is added, expressing a new, though not a dissimilar thought; see Klotz, *Devar.* Vol. II. p. 361.

On the doctrinal import of ζῇ ἐν ἐμοὶ Χρ. ('Christ and His Spirit dwelling in them, and as the soul of their souls moving them unto such both inward and outward actions, as in the sight of God are acceptable'), see Hooker, *Serm.* III. 1, Vol. III. p. 764 sq. (ed. Keble.)

δ δὲ νῦν ζῶ] 'yes, the life which now I live;' explanatory and partially concessive clause, obviating the possible objection arising from the seeming incompatibility of the assertion ζῇ ἐν ἐμοὶ Χρ. with the fact of the actual ζῇ ἐν σαρκί: 'it is true,' says the Apostle, 'I do yet live in the flesh, an earthly atmosphere is still around me, but even thus I live and breathe in the pure element of faith, — faith in him who loved me, yea and (καὶ) gave such proofs of his love.'

With regard to the construction it is only necessary to observe that δ is not 'quod attinet ad id quod' (Winer), but simply the accus. *objecti* after ζῶ, scil. τὴν δὲ ζωὴν ἣν νῦν ζῶ: comp. Rom. vi. 10, δ, γὰρ ἀπέθανε, and see Fritz. *in loc.*, Vol. I. p. 393.

δὲ is thus not merely continuative (De W.), but serves both to limit and explain the preceding words (comp. 1 Cor. i. 16, and Winer, *Gr.* § 53. 7: b, p. 393), its true opposition being sufficiently clear when the suppressed thought (see below) is properly supplied; see Klotz, *Devar.* Vol. II. p. 366.

νῦν] 'The refer-



τοῦ ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ. <sup>21</sup> οὐκ ἄδετῶ τὴν χάριν τοῦ Θεοῦ εἰ γὰρ διὰ νόμου δικαιοσύνη, ἄρα Χριστὸς ὥρην ἀπέθανεν.

ence of this particle is doubtful. It may specify the period since the Apostle's conversion, but is much more plausibly referred by Chrys., Theod., al. to the present life in the flesh, 'hæc vita mea terrestris;' see Phil. i. 22. In the former case the qualitative and tacitly contrasting ἐν σαρκί ('earthly existence,' 'life in the phenomenal world,' αἰσθητῇ ζωῇ; Chrys.; comp. Müller, *on Sin*, Vol. i. p. 453, Clark) would seem wholly superfluous.

ἐν πίστει] 'in faith.' The instrumental sense, 'by faith,' adopted by Theodoret, and several ancient as well as modern expositors, is, though inexact, not grammatically untenable. The deeper meaning of the words is, however, thus completely lost. On this 'life in faith' see the middle and latter portion of a profound paper, 'Bemerk. zum Begriffe der Religion,' by Lechler, *Stud. u. Kritik.* for 1851, Part iv.

τῇ τοῦ υἱοῦ τοῦ Θεοῦ] 'namely that of the Son of God;' distinctive, and with solemn emphasis, — the insertion of the article serving both to specify and enhance, 'in fide, eaque Filii dei' (see notes on 1 Tim. i. 13, and on 2 Tim. i. 13), while the august title, by intimating the true fountain of life (John v. 26) tends to add confirmation and assurance; ὅταν περὶ τοῦ Υἱοῦ νοεῖν ἐδέλῃς, μαδὼν τίνα ἐστὶ τὰ ἐν τῷ Πατρὶ, ταῦτα καὶ ἐν τῷ Υἱῷ εἶναι πίστευε, Athan. *on Matth.* xi. 27, Vol. i. p. 153, (ed. Bened.).

The reading of Lachm. τῇ τοῦ Θεοῦ καὶ Χριστοῦ, τοῦ ἀγ. is supported by BD<sup>1</sup>FG; Clarom., — but has every appearance of being a gloss; see Meyer (critical notes), p. 29.

καὶ παραδόντος κ.τ.λ.] 'and (as a proof of his love) gave Himself,' etc.; the καὶ being ἐξηγητικόν, and

illustratively subjoining the practical proof; see Fritz. *Rom.* ix. 23, Vol. ii. p. 339, and on this and other uses of καὶ, notes on Phil. iv. 12.

ὑπὲρ ἐμοῦ] 'for me,' 'pro me,' Vulg.; to atone for me and to save me. On the dogmatical meaning of this prep., see notes on ch. iii. 13.

21. οὐκ ἄδετῶ] 'I do not make void,' 'nullify;' not 'abjicio,' Vulg., still less ἀτιμάζω, Theod., — but 'non irritam facio,' scil. 'ut dicam per legem esse justitiam,' Aug.: compare 1 Cor. i. 19, τὴν σύνεσιν τῶν συνετῶν ἀδετήσω; ch. iii. 15, ἀδετεῖ (διαθήκην); so 1 Macc. xv. 27, ἡδέτησε πάντα ὅσα συνέδετο αὐτῷ; and frequently in Polyb., see Schweigh. *Lex.* s. v. The verb is sometimes found in the milder sense of 'despising,' 'rejecting,' etc. — with persons (Luke x. 16, John xii. 48, 1 Thess. iv. 8); but this obviously falls short of the meaning in the present context.

τῇ χάριτι τοῦ Θεοῦ] 'the grace of God,' as shown in the death of Christ, and our justification by faith in Him; not 'the Gospel,' as Hamm. *on Heb.* xiii. 9. In our justification, as it is well said in the *Homilies*, there are three things which go together, — on God's part His grace and mercy; upon Christ's part the satisfaction of God's justice; and upon our part true and lively faith in the merits of Jesus Christ, *on Salvat.* Part i.

γὰρ explains and justifies the preceding declaration; 'I say οὐκ ἄδετῶ, for it is an immediate inference that if the law could have been the medium of δικαιοσύνη, Christ's death would have been purposeless.'


διὰ νόμου] 'by means of the law,' as a medium of δικαιοσύνη: emphatic, as the position shows, and antithetical to



O foolish Galatians, is not the Spirit which you have received an evidence that justification is by faith, and not by the works of the law?

### III. Ὡνόητοι Γαλάται, τίς ὑμᾶς ἐβάσ-

Χριστὸς in the succeeding clause. In the present verse it is in effect asserted that the νόμος is not a *medium* of δικαιοσύνη (eis κτῆσιν δικαιοσύνης ἀρκεῖ, Theod.); in ch. iii. 11, it is asserted not to be the sphere of it, and in ch. iii. 21, not the origin.

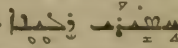
δικαιοσύνη] ‘righteousness,’  Syr., ‘justitia,’

Vulg.; not equivalent to δικαίωσις (Whately, *Dangers*, etc., § 4) nor yet, strictly considered, the result of it, but appy. in the most inclusive meaning of the term—*righteousness*, whether imputed, by which we are accounted δίκαιοι, or infused and inherent, by which we could be found so; see Hooker, *Serm.* II. 3, 21, where the distinction between justifying and sanctifying righteousness is drawn out with admirable perspicuity. On the meaning of the word, see Andrewes, *Serm.* v. Vol. v. p. 114 (A.-C. L.), Waterland, *Justif.* Vol. vi. p. 4, and for some acute remarks on its lexical aspects, Knox, *Remains*, Vol. II. p. 276.

ἄρα] ‘then,’ i. e. ‘the obvious inference is.’ On the meaning of ἄρα, see notes, ch. v. 11. δωρεάν] ‘for naught, without cause;’ not here ‘frustra’ (Grot.), ‘sine effectū,’—but ‘sine justâ causâ,’ Tittm. *Synon.* I. p. 161; περὶ τοῦ Χριστοῦ θάνατος, Chrys., ‘superflue mortuus est Chr.,’ Jerome: comp. John xv. 25, ἐμίσησάν με δωρεάν; Psalm xxxiv. (xxxv.) 7, δωρεάν ἔκρυψάν μοι διαφθοράν (Symm. ἀναίτως). So צָהַל, which the LXX frequently translate by δωρεάν, has the meaning ‘in nullum bonum finem,’ as well as ‘gratis’ and ‘frustra.’ comp. Gesen. *Lex.* s. v., Vorst, *de Hebraism.* VII. 6, p. 228, 229.

CHAPTER III. 1. ὀνόητοι Γαλ.] ‘foolish Galatians;’ fervid and indignant application of the results of the


preceding demonstration to the case of his readers. The epithet ὀνόητος is used in three other passages by St. Paul,—Rom. i. 14, opp. to σοφός; 1 Tim. vi. 9, joined with βλαβερός; Tit. iii. 3, with ἀπειθήs and πλανώμενος,—and in all seems to mark not so much a dulness in (‘insensati,’ Vulg.), as a deficiency in, or rather an insufficient application of,

the νοῦς; comp. Syr.  [destituti mente], and Luke xxiv. 15, where while βραδὺς τῇ καρδίᾳ denotes the defect in heart, ὀνόητος seems to mark the defect in head; comp. Tittm. *Synon.* I. p. 144, where this word is defined somewhat artificially, but rightly distinguished from ἄφρων and ἄσύνετος which seem to point respectively rather to ‘senselessness’ and ‘slowness of understanding.’

It cannot then be asserted (Brown) that the Galatians were proverbially stupid; compare Callim. *II. Del.* 184, ἄφρονι φύλῳ. Themistius, who himself spent some time in the (then extended Forbig. *Geogr.* Vol. II. p. 364) province, gives a very different character: οἱ δὲ ἄνδρες ἵστε ὅτι ὀξεῖς καὶ ἀγχίνοι καὶ εὐμαδέστεροι τῶν ἔγαν Ἑλλήνων καὶ τριβωνίου παραφανέντος ἐκκρέμαντι εὐδύς, ὥσπερ τῆς λίθου τὰ σιδήρια, *Orat.* 23, ad fin. p. 299 (ed. Harduin). Versatility and inconstancy, as the Epistle shows (comp. notes on ch. i. 6), were the true characteristics of the Galatian. Foolishness must have been often, as in the present case, not an unnatural concomitant.

ὑμᾶς ἐβάσκαεν] ‘did bewitch you,’ ‘fascinavit vos,’ Vulg., Clarom. The verb βασκαίνω is derived from βάζω, βάσχω (Pott. *Etym. Forsch.* Vol. I. p. 271), and perhaps signified originally ‘malâ linguâ nocere;’ comp. Benfey, *Wurzellex.* Vol. II. p. 104. Here, however, the reference appears rather to

καθεν, οἷς κατ' ὀφθαλμοὺς Ἰησοῦς Χριστὸς προεγράφη ἐν ὑμῖν ἐσταυρωμένος; <sup>2</sup> τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ

the bewitching influence of the evil eye (compare Ecclus. xiv. 8, βασκαίνων ὀφθαλμῶ, and see Elsner, *in loc.*, Winer, *RWB.* Art. 'Zauberei') though not necessarily 'the evil eye of envy,' (Chrys.; comp. Syr. ) as in this latter sense

баск. is commonly with a *dat.* (but in Ecclus. xiv. 6, Ignat. *Rom.* 3, with *accus.*); see Lobeck, *Phryn.* p. 462, Pierson, *Herodian*, p. 470.

The addition, τῇ ἀληθείᾳ μὴ πείθεσθαι [*Rec.* with CD<sup>3</sup>E<sup>2</sup>KL; mss.; *Vulg.* (but not all mss.), *Æth.*-*Pol.*, al.; *Ath.*, *Theod.*], is rightly rejected by most modern editors, both as deficient in external authority [omitted in ABD<sup>1</sup>E<sup>1</sup>FG<sup>8</sup>; 2 mss.; *Syr.*, and nearly all *Vv.*], and as an apparent gloss from ch. v. 7.

προεγράφη] 'was openly set forth,' 'proscriptus est,' *Vulg.*, *Clarom.* The meaning of this word has been much discussed. The ancient (comp. *Syr.*) and popular gloss is ἐξωγραφήθη (*Theoph.*, *Æcum.*, and *appy.* *Chrys.*, *Theod.*), but without any lexical authority: for common as is the use of γράφω in a pictorial sense, there appears no *certain* instance of π ρ ο γράφω being ever so used; see Rettig, *Stud. u. Krit.* 1830, p. 96 sq. We can then only safely translate προεγράφη either (α) 'antea scriptus est,' or (β) 'palam scriptus est.' Between these it is difficult to decide. Considered *lexically* (α) seems the most probable; for though (β) is *appy.* the more common meaning in Hellenic writers (*Plutarch*, *Camill.* § 11, comp. *Polyb. Hist.* xxxii. 21. 12, al.), yet in the three other passages in the *N. T.* in which προγράφω occurs, viz., *Rom.* xv. 4, *Eph.* iii. 3, *Jude* 4, it is used in the former sense. Both meanings occur in the *LXX*: (α) in 1 *Esdr.* vi. 32 (*Ald.* · (β) in 1 *Macc.*

x. 36. *Contextual* considerations seem, however, in favor of (β); as not only does this meaning harmonize best with the prominent and purely local κατ' ὀφθαλμοὺς (compare κατ' ὅμματα, *Soph. Antig.* 756), but also best illustrate the peculiar and suggestive ἐβάσκαεν, — which thus gains great force and po. +; 'who could have bewitched you by his gaze, when you had only to fix your eyes on Christ to escape the fascination;' comp. *Numb.* xxi. 9. ἐν ὑμῖν]

'among you;' not a Hebraistic pleonasm ('construi debet ἐν οἷς ὑμῖν,' *Grot.*), but a regular local predicate appended to προεγράφη, and *appy.* intended to enhance the preceding οἷς κατ' ὀφθ. by a still more studied specification of place: not only had the truth been presented to them, but preached among them, with every circumstance of individual and local exhibition. According to the usual connection ἐν ὑμῖν is joined with ἐσταυρ. (comp. *Chrys.*), but in that case both perspicuity and emphasis would have required the order ἐσταυρ. ἐν ὑμῖν, while in the present the isolation of ἐσταυρ. is in accordance with the natural order, and adds greatly to the pathos and emphasis; see 1 *Cor.* i. 23, and compare 1 *Cor.* ii. 2. On the force of the *perf. part.* as implying the permanent character of the action, see Winer, *Gr.* § 45. 1, p. 305, *Green*, *Gr.* p. 308. It may be observed that *Lachm.* (*Griesb.* om. om.) omits ἐν ὑμῖν with ABC; 10 mss.; *Amit.*, *Tol.*, *Syr.*, al., — but with but little probability, as the omission of such a seemingly superfluous clause can easily be accounted for, but not the insertion.

2. τοῦτο μόνον] 'this only,' — not to mention other arguments which might be derived from your own admissions;

ἔργων νόμου τὸ Πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως; <sup>3</sup> οὕτως ἀνόητοι

'de eo quod promptum est sciscitor,' Jerome.

μαθ. εἶν. ἀφ' ὑμῶν] 'to learn of you,' Auth. Ver.; not for παρὰ ὑμῶν (Rück.) which would imply a more immediate and direct communication, but with the proper force of ἀπό, which, as a general rule (Col. i. 7, *seems* an exception), indicates a source less active and more remote; contrast 2 Tim. iii. 14, and see Winer, *Gr.* § 47, ἀπό, p. 331 note; comp. notes also on ch. i. 12. For exx. of this use of μαθεῖν, not 'to learn as a disciple,' with an ironical reference (Luth., Beng.), but simply 'to arrive at a knowledge,' see exx. in Rost u. Palm, *Lex.* s. v., and compare Acts xxiii. 27.

τὸ Πνεῦμα] 'the Spirit,' τὴν τοσαύτην ἰσχύν, Chrys.; 'de Spiritu miraculorum loqui hic apostolum patet,' Bull, *Harm. Ap.* Part ii. 11. 8. Is it not, however, necessary to understand this as the exclusive meaning, much less to explain it, with Baur, *Apost. Paulus*, p. 515, as 'das Christliche Bewusstseyn:' see next verse.

ἀκοῆς πίστεως may be translated, either (α) 'the hearing of faith,' i. e. the reception of the Gospel (Brown), or (β) 'the report or message of faith,' i. e. the preaching which related to, had as its subject πίστις (gen. *objecti*), according as ἀκοή is taken in an active or passive sense. The former might seem to preserve a better antithesis to ἔργων νόμου, — 'hearing the doctrine of faith, opp. to doing the works of the law' (Schott, Peile; comp. *Æth.*), but is open to the decided *lexical* objection that ἀκοή appears always used in the N. T. in a passive sense (so both in Rom. x. 17 [see Fritz.], and in 1 Thess. ii. 13, where see notes), and to the *contextual* objection that the real opposition is not between the doing and the hearing, but between the two principles, faith and the law, — the question in effect being, δ νόμος ὑμῶν

ἔδωκεν τοῦ Θεοῦ Πνεύματος ἐνέργειαν, ἢ μόνῃ ἢ ἐπὶ τὸν Κύριον πίστις, Theod. We may, then, with some confidence, adopt (β); so Goth. ('gahauseins'), Arm., and recently De Wette, Meyer, and the best modern commentators.

3. οὕτως ἀνόητοι] 'to so high a degree, so very foolish,' — with reference to what follows: 'quum οὕτως cum adjectivo nomine aut adverbio copulatur, reddes non solum 'ita,' 'adco,' verum etiam 'usque adco,' Steph. *Thesaur.* s. v. Vol. v. p. 2433, where several exx. are cited; e. g. Isoc. *Paneg.* 43 D, οὕτω μεγάλας, Xen. *Cyr.* ii. 216, οὕτω πολέμιον.

ἐναρξάμενοι] 'after having begun;' temporal participle referring to the *previous* fact of their first entrance into Christian life. On the temporal force of the participle, see notes on Eph. iv. 8, but reverse the accidentally transposed 'subsequent to' and 'preceding;' and on the force of the compound (more directly concentrated action), see notes on Phil. i. 6.

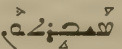
Πνεύματι] 'with the Spirit;' dat. of the manner (*modal* dat.) in which the action took place; see Winer, *Gr.* § 31. 6, p. 193, Bernhardt, *Synt.* iii. 14, p. 100, Jelf, *Gr.* § 603. The meaning of πνεῦμα and σὰρξ in this verse has been the subject of considerable discussion. Of the earlier expositors, Theodoret paraphrases πν. by ἡ χάρις, σὰρξ by ἡ κατὰ νόμον πολιτεία (so Waterl. *Distinct. of Sac.* ii. § 10, Vol. v. p. 262), while Chrys. finds in σὰρξ a definite allusion to the circumcision; comp. Eph. ii. 11. Alii alia. The most satisfactory view is that taken by Müller, *Doct. of Sin*, ch. 2, Vol. i. 355 sq. (Clark), — viz., that when πνεῦμα is thus in ethical contrast with σὰρξ, it is to be understood of the Holy Spirit, regarded as the governing and directing principle in man, σὰρξ, on the contrary, as the worldly tendency



ἐστε; ἐναρξάμενοι Πνεύματι νῦν σαρκὶ ἐπιτελείσθε; <sup>4</sup> τοσαῦτα

of human life, 'the life and movement of man in things of the phenomenal world.' If this be correct πν. and σὰρξ are here used, not to denote Christianity and Judaism *per se*, but as it were the essence and active principle of each.

ἐπιτελεῖσθε] 'are ye brought to completion?' Not middle, as often in Hellenic Greek (see Schweigh. *Lex. Polyb.* s. v.), but *pass.* (Vulg., Clarom., Chrys.), as in 1 Pet. v. 9, comp. Phil. i. 6. The meaning of the compound must not be neglected; it does not merely imply 'finishing' (Ust., Peile), as opposed to 'beginning,' but appears always to involve the idea of bringing to a *complete* and *perfect* end; comp. 1 Sam. iii. 12, ἔρχομαι καὶ ἐπιτελέσω; see further exx. in Bretsch. *Lex.* s. v., and the good collection in Rost u. Palm. *Lex.* s. v. Vol. I. p. 1123, — the most definite of which seems, Herod. ix. 64, ἡ δίκη τοῦ φόνου ἐκ Μαρδονίου ἐπετελέετο.

4. ἐπάθετε] 'Did ye suffer,' 'passistis,' Vulg., Clarom.,  [sustinuistis] Syr., Æth. (both). The meaning of this word has been much discussed. The apparent tenor of the argument, as alluding rather to benefits than to sufferings, has led Kypke (*Obs.* Vol. II. p. 277, compare Schoettg. *Hor.* Vol. I. p. 731) and others to endeavor to substantiate by exx. that πάσχειν is not only a word of neutral meaning, but, even without εὖ or ἀγαθόν, actually signifies 'beneficiis affici,' — a usage, however, of which Steph. (*Thes.* s. v.) rightly says 'exemplum desidero.' For the *neutral* meaning ('experienced,' ed. 1), as including a reference to all the spiritual dispensations, whether sufferings or blessings, which had happened to (Arm.), or had been vouchsafed to the Galatians, much may be said, both lexically and contextually, — still, on

the one hand, the absence of any *direct* instance in the N. T. [even in Mark v. 26, there is an idea of suffering in the background], and, on the other, the authority of the ancient Vv. and Greek expositors lead us *now* to revert to the regular meaning, *suffered*, and to refer it to the labors (Copt.), and persecutions which, in one form or other, must have certainly tried the early converts of Galatia; see Chrys., Jerome, and the good note of Alford *in loc.* All these sufferings were a genuine evidence of the ἐναρξάμενοι Πνεύματι, and would be regarded and alluded to by the Apostle as blessed tokens of the Spirit's influence; comp. 1 Thess. ii. 13 sq., and the remarks of August. *in h. l.* εἴγε καὶ ἐκῆ] 'if indeed,' or, 'if at least, it really be *in vain*.' The sense of this clause has been obscured by not attending to the true force of εἴγε and καὶ.

εἴγε must not be confounded with εἴπερ (Tholuck, *Beiträge*, p. 146): the latter, in accordance with the extensive, or perhaps rather *intensive* force of περ (Donalds. *Crat.* § 178, compare Klotz. *Devar.* Vol. II. p. 723), implies 'si omnino;' the former (εἴγε), in accordance with the restrictive γέ, is 'si quidem,' and if resolved, *tum certe, si;* ('γέ ita tantummodo ad tollendam conditionem facit, quia *tum certe, si quid fiat, aliud esse significat, non ut ipsam conditionem confirmet,*' Klotz, *Devar.* Vol. II. p. 308), comp. p. 528. No inference, however, of the Apostle's real opinion can be drawn merely from the γε (εἴγε 'usurpatur de re quæ jure sumpta,' Herm. *Vig.* No. 310), as it is the sentence and not the particle which determines the rectitude of the assumption.

καὶ must closely be joined with ἐκῆ, and either (a), with its usual *ascensive* force ('quasi ascensionem ad eam rem quo pertineat particula;' Klotz, *Devar.*



ἐπάδετε εἰκῇ; εἴ γε καὶ εἰκῇ. <sup>5</sup> ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα καὶ ἐνεργῶν δυνάμεις ἐν ὑμῖν, ἐξ ἔργων νόμου ἢ ἐξ ἀκοῆς πίστεως; <sup>6</sup> Καθὼς Ἀβραὰμ ἐπίστευσεν τῷ Θεῷ, καὶ

As Abraham was justified by faith; so shall his spir-

itual children be justified, and share his blessing.

Vol. II. p. 638), gives to the clause the meaning, 'if at least it amount to, *i. e.* be really in vain,' or (*b*), with what may be termed its *descensive* force (*Odyss.* I. 58, see Hartung, *Partik. καὶ*, § 2. 8, Vol. I. p. 136), serves to imply, 'if at least it be only in vain, *i. e.* has not proceeded to a more dangerous length, 'videndum ne ad perniciem valeat,' August., Cocceius. Of these (*b*) is the most emphatic and pungent (so Mey.; De W.), but (*a*) most characteristic of the large heart of the Apostle, and of the spirit of love and tenderness to his converts (ch. iv. 19), which is blended even with the rebukes of this Epistle; so Chrys., and the Greek expositors; comp. Brown, p. 112.

5. ὁ οὖν ἐπιχορηγῶν] *He then who is bestowing,* etc.: resumption by means of the reflexive οὖν (see below, and notes on *Phil.* ii. 1) of the subject of ver. 2; ver. 3 and 4 being in effect parenthetical. The subject of this verse is not St. Paul (Lomb. Erasm., al.), but, as the context, the meaning of δυνάμεις, the nature of the action specified (ἐπιχορηγῶν), and the permanence of the action implied by the tense pres. ἐπιχορηγῶν (comp. Winer, *Gr.* § 45. 1, p. 304, Schmalzfeld, *Synt.* § 202, p. 405), all obviously suggest, — *God*: ὁ Θεός, φησιν, ὁ ἐπιχορηγῶν ὑμῖν τὸ Πνεῦμα, Theoph. The force of ἐπὶ in ἐπιχορ. does not appear *additive*, but *directive* (see Rost u. Palm, *Lex.* s. v., and *ib.* s. v. ἐπὶ, C. 3. cc), any idea of the freedom or ample nature of the gift (Winer, Peile), being due solely to the primary meaning of the simple verb; see notes on *Col.* ii. 19, and compare 2 *Cor.* ix. 10, where both χορηγέω and ἐπιχορηγέω occur in the same verse, and apply in the same sense

quantitatively considered. For exx. of the use of ἐπιχορ. in later writers see the collection of Hase, in Steph. *Thes.* s. v. Vol. III. p. 1902. On the present resumptive use of οὖν after a logical parenthesis, which has been incorrectly pronounced rare in Attic writers, see Klotz, *Devar.* Vol. II. p. 718, Hartung, *Partik. οὖν*, 3. 5, Vol. II. p. 22. It may be remarked that, as a general rule, οὖν is *continuative* and *retrospective* rather than *illative*, and is in this respect to be distinguished from ἄρα (Donalds. *Gr.* § 604), but it must not also be forgotten that as in the New Testament the use of οὖν is to that of ἄρα nearly as 11 to 1, the force of the former particle must not be unduly restricted. In St. Paul's Epp. where the proportion is not quite 4 to 1, the true distinction between the two particles may be more safely maintained; see, however, notes on 1 *Tim.* ii. 1 (*Transl.*)

δυνάμεις] *'miraculous powers,'* <sup>2</sup> [virtutes] Syr., *'virtutes,'* Vulg., *Claron.* This more restricted meaning, which may be supported by 1 *Cor.* xii. 28, and probably *Matth.* xiv. 2, seems best to accord with the context. Καὶ is then ἐξηγητικόν, and ἐν ὑμῖν retains its natural meaning with ἐνεργέω, 'in you,' *'within you,'* comp. *Matth.* I. c. αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτοῖς. ἐξ ἔργων νόμου] *'from the works of the law,'* not *exactly* 'as following upon,' Alf. 2, — but, in more strict accordance with the primary force of the prep. 'from,' 'out of' ('*ex*,' Vulg.), as the *originating* or moving cause of the ἐπιχορήγησις; compare notes on *Gal.* ii. 16.

6. καθὼς] *'Even as.'* The answer


ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. <sup>7</sup> γινώσκετε ἄρα ὅτι οἱ ἐκ πίσ-

is so obvious, that St. Paul proceeds as if it had been expressed. The compound particle καθὼς is not found in the purer Attic writers, though sufficiently common in later writers; see exx. collected by Lobeck, *Phryn.* p. 426. Em. Moschop., the Byzantine Grammarian, cited by Fabricius, *Bibl. Græca*, Vol. VI. p. 191 (ed. Harles), remarks that this is an Alexandrian usage; τὸ καθὼς οἱ Ἀπτικοὶ χρῶνται, τὸ δὲ καθὼς οὐδέποτε, ἀλλ' ἡ τῶν Ἀλεξανδρῶν διάλεκτος καθ' ἣν ἡ δεῖα γραφή γέγραπται: see esp. Sturz *de Dialecto Maced.* § 9, s. v. (Steph. Thes. ed. Valpy, p. clxx.) On the most suitable translation, compare notes on 1 Thess. i. 5 (*Transl.*). ἐλο-

γίσθη αὐτῷ εἰς δικαιοσύνην] 'it was accounted for to him,' or 'was reckoned to him, as righteousness,' scil. τὸ πιστεῦσαι; see Winer, *Gr.* § 49. 2, p. 427 (ed 5). The phrase λογίζεται τι εἰς τι, Acts xix. 27, Rom. ii. 26, iv. 3, ix. 8, is explained by Fritzsche (*Rom.* Vol. I. p. 137), as equivalent to λογίζεται τι εἰς τὸ εἶναι τι, 'ita res æstimatur ut res sit,' h. e. 'ut pro re valeat;' hence 'tribuitur alicui rei vis ac pondus rei.' In such cases, the more exact idea conveyed by εἰς, of destination for any object or thing (Rost u. Palm, *Lex.* s. v. εἰς, v. 1), is blended with that of simple predication of it. In later writers this extended so far that εἰς is often used as a mere *index* of the accus., having lost all its prepositional force; e. g. ἔγειν εἰς γυναῖκα: see Bernh. *Synt.* v. 11. b. 2, p. 219. With the present semi-Hebraistic use of λογίξ. εἰς, it is instructive to contrast Xen. *Cyr.* iii. 1. 33, χρήματα εἰς ἀργύριον λογισθέντα, where εἰς has its primary ethical meaning of measure, accordance to.

On the doctrinal meaning of ἐλογίσθη κ. τ. λ., see Bull, *Harm. Apost.* II. 12. 22,

and for an able comparison of the faith of Abraham with that of Christians, Hammond, *Pract. Catech.* Book I. 8.

7. γινώσκετε ἄρα] 'Κηνοὶ γε therefore,' <sup>7</sup>  [cognoscite] Syr., Vulg.,

Clarom., Armen., — not *indicative*, as Jerome, Ps. Ambr., al., and most recently Alf.: the *imper.* is not only more animated, but more logically correct, for the declaration in the verse is really one of the points which the Apostle is laboring to prove; ἐν κεφαλῇ διδάσκει τὸν Ἀβραὰμ ἐκ πίστεως δικαιοθέντα, καὶ τοὺς τροφίμους τῆς πίστεως υἱὸς τοῦ Ἀβραὰμ χρηματίζοντας, Theod.; see Olsh. *in loc.* The objections of Rück., and even of Alf. to the use of ἄρα with the *imper.* are distinctly invalid; not only is the union of the imperative with ἄρα logically admissible, and borne out by usage (comp. Hom. *Il.* x. 249), but further, in perfect harmony with the true lexical force of the particle: 'rebus ita comparatis (Abraham's faith being reckoned to him as righteousness) cognoscite,' etc.; see Klotz. *Devar.* Vol. II. p. 167.

οἱ ἐκ πίστεως] 'they who are of faith,' not 'they who rest on faith' (Green, *Gr.* p. 288), but, in accordance with the primary meaning of *origin*, 'they who are spiritually descended from, whose source of spiritual life is — πίστις: comp. Rom. ii. 8, οἱ ἐξ ἐπιθέας, 'qui a malarum fraudum machinatione originem ducunt,' 'qui malitiam tanquam parentem habent,' Fritz. *in loc.*, Vol. I. p. 105.

οὗτοι] 'these (and none other than these),' 'exclusis ceteris Abrahamo natis,' Beng.; see James i. 25. This retrospective and emphatic use of the pronoun is illustrated by Winer, *Gr.* § 23. 4, p. 144; see also Bernhardt, *Synt.* VI. 8. d, p. 283, Jelf, *Gr.* § 658.

τεως, οὗτοί εἰσιν υἱοὶ Ἀβραάμ. <sup>8</sup> προῖδουσα δὲ ἡ γραφή ὅτι ἐκ πίστεως δικαιοὶ τὰ ἔθνη ὁ Θεός, προευηγγελίσατο τῷ Ἀβραάμ ὅτι ἐνευλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη. <sup>9</sup> ὥστε οἱ ἐκ πίστεως, εὐλογούνται σὺν τῷ πιστῷ Ἀβραάμ.

8. προῖδουσα δὲ ἡ γραφή] 'More-over the Scripture foreseeing:' further statement that the faithful, who have already been shown to be the true children of Abraham, are also the only and proper participators in his blessing. This sort of personification is noticed by Schoettg. (*Hor. Hebr.* Vol. i. p. 732) as a 'formula Judæis admodum solemnis,' e. g., *הַזֶּה הָיָה מִן הַקִּדְשִׁים* 'Quid vidit scriptura?' *הַזֶּה הָיָה מִן הַקִּדְשִׁים* 'Quid vidit ille, h. e. quidnam ipsi in mentem venit?' see also Surenhus, *Βιβλ. Καταλλ.* p. 6, sq. In such cases ἡ γραφή stands obviously for the Author of the Scriptures — God, by whose inspiration they were written; compare Syr., where ܐܠܗܐ

[Aloha] is actually adopted in the translation. δὲ appears to be here

μεταβατικόν, i. e. indicative of transition (Hartung, *Partik.* δέ, 2. 3, Vol. i. p. 165, Winer, *Gr.* § 53. 7. b, p. 393); it does not merely connect this verse with the preceding (Auth. Ver., Peile, Conyb., al.), but implies a further consideration of the subject under another aspect; 'δὲ eam ipsam vim habet ut abducatur nos ab eâ re quæ proposita est, transferaturque ad id quod missa illâ priore re jam pro vero ponendum esse videatur,' Klotz, *Devar.* Vol. ii. p. 353. The exact force of δέ, which is never simply connective (Hartung, *Partik.* Vol. i. p. 163) and never loses all shades of its true oppositive character, deserves almost more attentive consideration in these Epp. than any other particle, and will often be found to supply the only true clue to the sequence and evolution of the argument.

δικαιοὶ] 'justifieth;' not 'would jus-

tify,' Auth. ('præsens pro futuro,' Grot.), nor present with ref. to what is now taking place (De W.), but what is termed the *ethical* present, with significant reference to the eternal and immutable counsels of God; *ἔκρινεν ταῦτα καὶ ὤρισε καὶ προηγήρευσεν ὁ Θεός*, Theod.; comp. Matth. xxvi. 2, *παράδοται*; see Winer, *Gr.* § 40. 2, p. 237, and for the rationale of this usage, Schmalfeld, *Synt.* § 54. 2, p. 91.

προευηγγελίσατο] 'made known the glad tidings beforehand;' compare Gen. xii. 3, xviii. 18, xxii. 18. The compound προευαγγ. is somewhat rare; it occurs in Schol. Soph. *Trach.* 335, Philo, *de Opif.* § 9. Vol. i. p. 7, *de Mut. Nom.* § 29, Vol. i. p. 602 (ed. Mang.) and the eccles. writers.

ἔτι ἐνευλογ.]. 'shall be blessed in;' quotation, by means of the usual ὅτι *recitativum*, from Gen. xii. 3 (compare ch. xviii. 18, xxii. 18), though not in the exact words; the here more apposite but practically synonymous πάντα τὰ ἔθνη being used (perhaps from ch. xviii. 18) instead of the πᾶσαι αἱ φύλαι τῆς γῆς of the LXX: compare Surenhus. *Βιβλ. Καταλλ.* p. 567.

The simple form εὐλογηθ. is adopted by Elz. (not Steph.), but only with FG and cursive mss.

ἐν σοί] 'in thee,' as the spiritual father of all the faithful; not 'per te,' Schott, but simply and plainly 'in te,' Vulg., Clarom., — the prep. with its usual force specifying Abraham as the *substratum*, *foundation*, on which, and in which, the blessing rests; compare 1 Cor. vii. 14, and Winer, *Gr.* § 48. a p. 345.

ὥστε] 'So then,' 'Consequently,' see notes on ch. ii. 13. ὥστε states the



They who are of the works of the Law lie under a curse, from which Christ has freed us; having ensured to all in Himself the blessing of Abraham.

<sup>10</sup> Ὅσοι γὰρ ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν ἡγέγραπται γὰρ ὅτι ἐπικατάρατος πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσιν τοῖς γεγραμμένοις

result from the emphatic ἐνευλογ. (συλλογιζόμενος ἐπήγαγεν, Chrys.): it is from the fact of the blessing having been promised to Abraham and his children, that οἱ ἐκ πίστεως share it, inasmuch as they are true children (ver. 7) of Abraham; εὐλογημένοι εἰσὶν οἱ . . . τῇ πίστει προσιόντες, ὥσπερ καὶ ὁ πιστὸς Ἀβρ. ὑλόγητο, Theoph. σὺν] ‘together with,’ not ‘similiter,’ Grot., but, in accordance with the regular meaning of the prep., ‘with,’ ‘in association with’ (Winer, *Gr.* § 48. b, p. 349), the πιστῷ serving to hint (Mey., Alf.) at that to which this association is truly to be referred; εἴ τις τοίνυν τῆς ἐκείνου συγγενείας ἀξιοῦσθαι ποθεῖ, τὴν ἐκείνου πίστιν ζηλοῦτω, Theod. The change of prep. introduces a corresponding change in the aspect in which Abraham is regarded: under ἐν he is regarded as the Patriarch, the spiritual ancestor *in whom*,—under σὺν he is regarded as the illustriously faithful individual *with whom*, all οἱ ἐκ πίστ. share the blessing; see Windischm. *in loc.* Schott cites a similar use of μετά (with Gen.) Psalm cv. 6, ἡμάρτομεν μετὰ τῶν πατέρων; Eccles. ii. 16, ἀποδανεύεται ὁ σοφὸς μετὰ τοῦ ἄφρονος; but in both cases a similarity of lot rather than a strict community and fellowship in it, seems implied; as a general rule μετὰ τινος implies rather coëxistence, σὺν τινι, coherence; see Krüger, *Sprachl.* § 68. 13. 1, and comp. notes on Eph. vi. 23.

<sup>10</sup>. Ὅσοι γὰρ κ. τ. λ.] Proof of the justice of the conclusion in ver. 9 with regard to οἱ ἐκ πίστεως; γὰρ introducing *e contrario*—a confirmatory notice of the acknowledged state of the other class, οἱ ἐξ ἔργων νόμου: not only are they not blessed with Abraham, but

they are actually under a curse. St. Paul's love of proving all his assertions has been often noticed; comp. Davidson, *Introd.* Vol. II. p. 145. οἱ

ἐξ ἔργων νόμου] ‘they who are of, i. e. appertain to, rest upon, the works of the law,’ ‘qui in lege iustitiam quaerunt,’ Bull, *Harm. Ap.* II. 7. 12; the primary force of ἐκ, owing to the nature of the expression, being here slightly less obvious than in ver. 8, and suggesting more the secondary and derivative idea of *dependence on* than of direct origination from; see Winer *in loc.*, and comp. 1 Cor. xii. 16, οὐκ εἰμι ἐκ τοῦ σώματος. ὑπὸ κατάραν]

‘under a curse,’ not ‘under the curse,’ but almost simply and generally, ‘under curse’ = ἐπικατάρατος; comp. ὑφ’ ἁμαρτίαν, Rom. iii. 9: the proof drawn from the O. T. becomes thus more cogent. Ὑπὸ, it may be remarked, has appy. here no quasi-physical sense (κατάραν being viewed in the light of a burden, Rück., Windschm.), but its common ethical sense of ‘subjection to;’ see Winer, *Gr.* § 49. k, p. 362. With

regard to the argument, it is only necessary to observe that the whole obviously rests on the admission, which it was impossible not to make, that no one of οἱ ἐξ ἔργων νόμου can fulfil all the requisitions of the law; see esp. Bull, *Harm. Apost.* II. 7. 11, and comp. with it Usteri, *Lehrb.* I. 4. B, p. 60. γέ-

γραπται γάρ] Confirmation from Scripture of the preceding words. The quotation is from Deut. xxvii. 26, though not in the exact words either of the Heb. or LXX; comp. Surenhus. Βίβλος Καταλλ., p. 569, and Bagge *in loc.* The following ὅτι is omitted by *Rec.*, but only with KL; mss.. and some



ἐν τῷ Βιβλίῳ τοῦ νόμου τοῦ ποιῆσαι αὐτά. <sup>11</sup> ὅτι δὲ ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ Θεῷ δῆλον, ὅτι ὁ δίκαιος ἐκ πίστεως

Ff. τοῦ ποιῆσαι αὐτά] 'to do them,' 'ut faciat ea,' Vulg., Clarom.; purpose contemplated and involved in the ἐμμένει. This use of the infin. to denote *design, intention*, is (with the exception of a few instances from the other writers in the N. T., Mark iv. 3 [Rec.], James v. 17) confined to St. Paul and St. Luke; see Fritz. *Matth. Excurs. II.* p. 485, Winer, *Gr.* § 44. 4. b, p. 324. The construction is not, properly considered, Hebraistic, but belongs to later Greek, and may be correctly explained as an amplification of the use of the gen., which serves first to mark the *result* or *product* (e. g. II. Π. 397, κύματα παντοίων ἀνέμων, Scheuerl. *Synt.* § II. 1, p. 79), then further, the *purpose* of the working object, and lastly (e. g. in LXX, where the Hebr. idiom would naturally cause this development) becomes little more than *explanatory* and *definitive*; comp. Gen. iii. 6, ὡπαῖδόν ἐστι τοῦ κατανοῆσαι, Exod. ii. 18, ἐταχύναι τοῦ παραγενέσθαι. In this latter case the first verb commonly marks a more general action, the second, one more limiting and special; comp. Gen. xxxiv. 17, εἰσακούειν ἡμῶν τοῦ περιτεμεῖσθαι, and see esp. Thiersch, *de Pent.* III. 12, p. 173 sq., where this usage is well investigated. The progress of this structure in classical Greek is briefly noticed by Bernhardt, *Synt.* ix. 2, p. 357.

11. ὅτι δὲ κ. τ. λ.] 'But (further) that in the law,' etc.' continuation of the reasoning; δὲ subjoining to the 'argumentum e contrario,' — that those of the law are under the curse (ver. 10), — the supplementary argument derived from Scripture that *no one* under any circumstances is justified by the law. The oppositive force of δὲ may thus be felt in the incidental reply which the

verse affords to a deduction that might have been obviously made from ver. 10; 'but — lest any one should imagine that if a man *did* so ἐμμένειν κ. τ. λ. he would be blessed — let me add,' etc.; compare De Wette *in loc.* ἐν

νόμῳ] 'under the law,' i. e. in the sphere and domain of the law; Acts xiii. 39, Rom. ii. 12, iii. 19. The instrumental meaning is grammatically tenable (object existing in the means, Jelf, *Gr.* § 622. 3, see notes on 1 Thess. iv. 18), and even contextually plausible, owing to the prominence of ἐν νόμῳ and its apparent opposition to Χριστός, ver. 13 (see Meyer): as, however, owing to the inversion of the syllogism, the opposition between the clauses is much obscured, the simpler and more usual meaning is here to be preferred: comp. notes on 1 Thess. ii. 3. The more inclusive ἐν is thus perhaps chosen designedly, as the Apostle's object is appy. to show that the idea of justification falls wholly out of the domain of the law, and is incompatible with its very nature and character.

παρὰ τῷ Θεῷ] 'in the sight of,' i. e. 'in the judgment of God' (Rom. ii. 13, xii. 16, 1 Pet. ii. 20), the idea of locality suggested by the prep. being still retained in that of judgment at a tribunal; see notes on 2 Thess. i. 6. This usage is sufficiently common in classical writers; see Bernhardt, *Synt.* v. 17. b, p. 257, and exx. in Palm u. Rost, *Lex.* s. v. παρὰ, II. 2, Vol. II. p. 667. ὅτι ὁ δίκαιος

κ. τ. λ.] 'because, The just shall live by faith,' Habak. ii. 4, again cited in Rom. i. 17, Heb. x. 38, — this second ὅτι being causal, the first simply declarative. It is extremely difficult to decide whether ἐκ πίστεως is to be joined with ὁ δίκ. ('the just by faith'), or with the verb. The

ζήσεται <sup>12</sup> ὁ δὲ νόμος οὐκ ἔστιν ἐκ πίστεως, ἀλλ' ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς. <sup>13</sup> Χριστὸς ἡμᾶς ἐξηγόρασεν ἐκ τῆς

former is perfectly correct in point of grammar, though doubted by Bp. Middl. (see Winer, *Gr.* § 20. 2, p. 123), and is adopted by Hammond, Meyer, and other careful expositors. As, however, it seems certain (opp. to Baumg.-Crus.) that the original Hebrew (see Hitzig *in loc.*, *Kl. Prophet.* p. 263, 264) does not bear this meaning, — as St. Paul is quoting the words in the order in which they stand in the LXX, not in that (ὁ ἐκ πίστ. δίκ.) most favorable to such a transl., — as the argument seems best sustained by the other construction (see Middl. *in loc.*, and comp. Bull, *Exam. Cens. Animadv.* III. 5), — and lastly, as ζήσεται ἐκ πίστ. thus stands in more exact opposition to ζήσ. ἐν αὐτοῖς, it seems best with Copt., Arm. (appy.), Chrys. (appy.), and the bulk of the older expositors, to connect ἐκ πίστεως with ζήσεται.

12. ὁ δὲ νόμος κ. τ. λ.) 'but the law is not of faith,' scil. does not spring from it, has no connection with it in point of principle or origin; *propositio minor* of the syllogism, ὁ δίκ. ἐκ πίστ. ζήσ. being the *prop. major*, ἐν νόμ. οὐδ. δίκ. the *conclusion*. The Auth. Vers. by translating δὲ 'and' obscures the argumentation. ὁ ποιήσας αὐτὰ] 'he who hath done them,' scil. τὰ προστάγματα and τὰ κλήματα, mentioned in the former part of the verse here referred to, — Lev. xviii. 5. Ποιήσας is emphatic ('præcepta legis non sunt de credendis, sed de faciendis,' Aquin.), and is prefaced by the adversative ἀλλ' as expressing a sentiment directly opposite to what has preceded. There is thus no ellipse of γέγραπται (Schott) or λέγει (Bagge); comp. Fritz. *Rom.* Vol. II. p. 284. The insertion of ἀνθρώπου after αὐτὰ (*Rec.*) has only the author-

ity of D<sup>3</sup>EKL and mss., and is rightly rejected by most modern editors.

ἐν αὐτοῖς] 'in them,' i. e., as Winer paraphrases, 'ut in his legibus, vitæ fons quasi insit.'

13. Χριστὸς ἡμᾶς κ. τ. λ.] 'Christ ransomed us,' etc.; vivid and studiously abrupt contrast to the declaration involved in the two preceding verses; the law condemned us, Christ ransomed us; 'non dissimile asyndeton, Col. iii. 4, ubi item de Christo,' Beng.

ἡμᾶς] Jews; not Jews and heathens; 'Judæos præcipue pressit maledictio,' Beng., compare Chrys. For (1) the whole context implies that the law is the Mosaic law: see Usteri *in loc.* (2) This law had, strictly speaking, no force over the Gentiles, but was, in fact, the μεσότηχος between the Jews and Gentiles (Eph. ii. 14, 15). For a further discussion of this, consult Meyer and Usteri *in loc.*, and Brown *Galat.* p. 129 sq. The doctrinal deductions made from this and similar passages, though perfectly just and true (comp. Neand. *Plant.* Vol. I. p. 438, Bohn), cannot be urged against the more limited meaning which the context seems obviously to require.

ἐξηγόρασεν] 'ransomed,' 'redeemed.' Christ ransomed the Jews from the curse of the law, by having taken it upon Himself for their sakes and in their stead. An accurate explanation of this, and the cognate idea ἀπολύτρωσις, will be found in Ust. *Lehrb.* II. 1. 1, p. 107, and II. 1. 3, p. 202. The force of the preposition (ἐκ) need not be very strongly pressed, *e. g.* 'emtionem nos inde eruit,' Beng.: see Polyb. *Hist.* III. 42. 2, ἐξηγόρασε παρ' αὐτῶν τὰ τε μονόβουλα πλοῖα κ. τ. λ., where the prep. has no marked meaning. This tendency to use verbs com-

κατάρας τοῦ νόμου γενόμενος ὑπὲρ ἡμῶν κατάρα, ὅτι γέγραπται Ἐπικατάρατος πᾶς ὁ κρεμᾶμενος ἐπὶ ξύλου, <sup>14</sup> ἵνα εἰς τὰ ἔθνη ἡ

pounded with prepp. without any obvious increase of meaning, is one of the characteristics of later Greek; Thiersch, *de Pentat. Vers. Alex.* II. 1, p. 83.

γενόμενος ὑπὲρ ἡμῶν κατ.] 'by having become a curse for us;' dependent participle expressing the manner of the action, which again is more distinctly elucidated in the quotation; λέγει δὲ καὶ τὸν τρόπον, Theod. The abstract κατάρα (not, 'an accursed thing,' Peile, — which dilutes the antithesis) is probably chosen, as Meyer suggests, instead of the concrete, to express with more force the completeness of the satisfaction which Christ made to the law. On the doctrinal import of the expression (κατάρα

ἤκουσε δι' ἐμέ, ὁ τὴν ἐμὴν λύων κατάραν, Greg. Naz.) see the quotations in Suicer, *Thes. s. v. κατάρα*, Vol. II. p. 57 sq., and for a few words of great force and eloquence on the 'maledictum crucis,' Andrewes, *Serm. III.* Vol. II. p. 174 (A.-C, Libr.). ὑπὲρ ἡμῶν] 'for us,' 'salutis nostræ reparandæ causâ,' Schott. In this and similar passages the exact meaning of the prep. has been much contested. Is it (α) 'in commodum (alicujus),' or (β) 'in loco (alicujus)?' The following seems the most simple answer. Ὑπέρ, in its ethical sense, has principally and primarily (see note, ch. I. 4) the first meaning, especially in doctrinal passages, where the atoning death of Christ is alluded to, e. g. 2 Cor. v. 21, τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἐποίησεν ἁμαρτίαν. But as there are general passages in the N. T. where ὑπὲρ has eminently the second meaning, e. g. Philem. 13, ἵνα ὑπὲρ σοῦ μοι διακονῇ (comp. Plato, *Gorg.* 515 c, ἐγὼ ὑπὲρ σοῦ ἀποκρινούμαι), — so are there doctrinal passages (as here) where ὑπὲρ may admit the second meaning united with the first, when the context

(e. g. in 1 Cor. xv. 3 it would be inadmissible), and nature of the argument seem to require it, though probably never (Winer *Gr.* § 48. I, p. 342) the second exclusively: see Magee, *Atonement*, No. 30, Vol. I. p. 245 sq., and Usteri, *Lehrb.* III. 1, p. 115 sq., where the meaning of the prep. is briefly discussed.

ὅτι γέγραπται] 'forasmuch as it is written;' parenthetical confirmation of the assertion involved in the preceding participial clause, γενόμε. κ. τ. λ. The passage in Deut. (ch. xxi. 23) here adduced does not allude to crucifying, but to exposure after death on stakes or crosses (Josh. x. 26), but is fully pertinent as specifying the 'ignominious particularity to which the legal curse belonged,' and which our Redeemer by hanging dead on the cross formally fulfilled; see esp. Pearson, *Creed*, Art. IV. Vol. I. p. 248 sq. (Burt.). It is interesting to notice that the dead body was not hanged by the neck, but by the hands, and not on a tree, but on a piece of wood ('non ex arbore sed ligno,' Dassov.); see the treatise of Dassovius in *Thesaur. Theolog.-Philol.* Vol. II. p. 614, Jahn, *Archæol.* § 258, and Bähr, *Stud. u. Krit.* for 1849, p. 924 sq.

The reading of *Rec.*, γέγραπται γάρ, has only the support of D<sup>3</sup>EJK; mss.; Syr. (both) Copt., al., and bears every appearance of a conformation to the more usual mode of citation, ver. 10.

14. ἵνα εἰς τὰ ἔθνη] 'in order that unto the Gentiles:' divine purpose involved in the ἐξηγόρασεν ἐκ τῆς κατάρας κ. τ. λ. The first purpose was the ransom of the Jews from the curse; the second, which was involved in the first (ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστὶ, John iv. 22), was the extension of Abraham's blessing to the Gentiles, but that,



εὐλογία τοῦ Ἀβραὰμ γένηται ἐν Χριστῷ Ἰησοῦ, ἵνα τὴν ἐπαγγελίαν τοῦ Πνεύματος λάβωμεν διὰ τῆς πίστεως.

Even the customs of men must show that the promise of God to Abraham cannot be annulled by the law which was so long afterwards.

15 Ἀδελφοί, κατὰ ἄνθρωπον λέγω ὁμῶς

not through the law but in Jesus Christ. *Eis* with accus. is here neither simply identical with dat. (comp. Winer, *Gr.* § 31. 5, p. 191), nor in its more lax sense of 'in reference to' (Piele; comp. Bern. *Synt.* v. 11, p. 219), but retains its proper *local* meaning, with reference to the metaphorical arrival of the εὐλογία; see Winer, *Gr.* § 49. a, p. 353. ἡ εὐλογία τοῦ Ἀβρ.] 'the blessing of Abraham,' scil. the blessing announced to and vouchsafed to Abraham (ver. 8), ἡ εὐλογία ἡ ἐκ πίστεως, Theoph.; the gen. being the gen. *objecti*; comp. Rom. xv. 8, τὰς ἐπαγγελίας τῶν πατέρων, and see Winer, *Gr.* § 30. 1. p. 167 sq., Krüger, *Sprachl.* § 47. 7, 1 sq.

ἐν Χριστῷ Ἰησ.] 'in Christ Jesus,' 'in Christo Jesu,' Vulg., Clarom., Copt., Arm.; not 'propter,' Æth., or for διὰ, Grot. (comp. Chrys.), as this instrumental use of ἐν with persons, though found in a few passages (comp. Matth. ix. 34, ἐν τῷ ἄρχοντι, — he was the *causa efficiens*), is here certainly not necessary. It was 'in Christ,' in the knowledge of Him and in His death, that the Gentiles received the blessing.

ἵνα τὴν κ.τ.λ.] 'in order that we might receive;' second statement of purpose, not subordinated to, but co-ordinate with the preceding one. Meyer cites as instances of a similar parallelism of ἵνα, Rom. vii. 13, 2 Cor. ix. 3, Eph. vi. 19. The Apostle advances with his subject, till at last under λάβωμεν he includes all; 'nos, omnium gentium homines, sive Judæi, sive Barbari.' τὴν ἐπαγγελίαν τοῦ Πνεύματος] 'the promise of the Spirit;' not merely τὸ ἐπαγγελῆδὲν Πνεῦμα (Fritz. *Rom.* vi. 4, Vol. i. p. 368), but 'the realization

of the promise of the Spirit,' ἐπαγγ. being taken in a partially *concrete* sense; comp. Luke xxiv. 49, Heb. x. 36, and see Winer, *Gr.* § 34. 3, p. 211. Grammatically considered, τοῦ Πνεύμ. may be a *gen. subjecti*, sc. 'promissionem a Spiritu profectam,' or a *gen. objecti*, as above. Doctrinally considered, however, the latter is distinctly to be preferred; the Spirit being usually represented by the Apostle as not so much the source, as the pledge of the fulfilment of the promise; see Usteri, *Lehrb.* ii. 1. 2, p. 174 note. After a wondrous chain of arguments, expressed with equal force, brevity, and profundity, the Apostle comes back to the subject of ver. 2; the gift of the Holy Ghost came through faith in Jesus Christ.

15. ἀδελοὶ κ.τ.λ.] Proof that the promise was not abrogated by the law: οὕτω δείξας τὴν πίστιν πρεσβυτέραν τοῦ νόμου, διδάσκει πάλιν ὡς ὁ νόμος ἐμποδῶν οὐ δύναται γενέσθαι ταῖς Θεοῦ ἐπαγγελίαις, Theod. κατὰ ἄνθρωπον] 'after the manner of men;' ἐξ ἀνθρωπίνων παραδειγμάτων, Chrys., ἀνθρωπίνους πράγμασι κέχρηται, Theod.; see notes, ch. i. 11. With this expression the Apostle here introduces an argument which rests on mere human analogies, and which he uses as men might ('tanquam inter homines,' Syr.), one to another: 'affero exemplum ex hominum vitâ depromptum,' Fritz. *Rom.* iii. 5, Vol. i. 160, — where the various meanings of this formula will be found briefly noticed.

ὁμῶς ἀνθρώπου κ.τ.λ.] 'though it be but a man's covenant, yet when confirmed,' etc.: logically inexact, but not idiomatically uncommon



ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀδεεῖ ἢ ἐπιδιατάσσεται.  
 16 τῷ δὲ Ἀβραὰμ ἐρρέθησαν αἱ ἐπαγγελίαι, καὶ τῷ σπέρματι

transposition of ὅμως, which, as the sense shows, really belongs to οὐδεὶς. Both ὅμως and other adverbs (e. g. αἰεί, πολλάκις, ἔτι), are occasionally thus, as it were, attracted out of their logical order, when the meaning is otherwise distinct; see Winer, *Gr.* § 61. 4, p. 488, and Ellendt, *Lex. Soph.* s. v. ὅμως, who observes that this transposition is most frequently found with participles; 'ὅμως cum participio ita componitur, ut inclusum protasi tamen ad apodosin pertineat,' Vol. II. p. 318: compare Plato, *Phædo*, 91 c. φοβεῖται μὴ ἡ ψυχὴ ὅμως καὶ δειώτερον καὶ κάλλιον ὂν τοῦ σώματος προαπολήνῃται, and see Stallbaum, *in loc.*

διαθήκην] 'a covenant.' It may be true, doctrinally considered, that it is not of much moment whether διαθ. be interpreted 'contractum a testamentum' (Calv.); considered however exegetically, it is obvious that (a) the order of the words, and (b) the comparison between the διαθήκη of man and the διαθήκη of God (ver. 17), tacitly instituted by the emphatic position of ἀνθρώπου (sing. to make the antithesis more apparent), both require exclusively the former meaning; so *Æth.* (*kidan*), and appy. Theoph. διαθήκην καὶ συμφωνίαν: the other Vv. either adopt διαθήκη (Syr., Copt.), or are ambiguous. A paper on the uses of this word in the N. T. will be found in the *Classical Museum*, Vol. VII. p. 299; see also Bagge *in loc.*

ἐπιδιατάσσεται] 'adds new conditions,' 'superordinat,' Vulg., Clarom., 'novas addit constitutiones,' Bretsch. *Lex.* s. v., or, in effect, as it is neatly paraphrased by Herm., 'additamentis vitiat; comp. Joseph. *Antiq.* xvii. 9, 4, and esp. *Bell. Jud.* II. 2. 3, ἀξιῶν τῆς ἐπιδιαθήκης τὴν διαθήκην εἶναι κυριωτέραν.

16. τῷ δὲ Ἀβραὰμ] 'Now to Abraham;' parenthetical argument designed to make the application of this particular example to the general case perfectly distinct, and to obviate every misapprehension. The Apostle seems to say; 'this, however, is not a case merely of a διαθήκη, but of an ἐπαγγελία; — yea, of ἐπαγγελίαι; nor was it made merely to a man Abraham (ἀνθ. διαθ.), but to Christ. According to the usual interpretation, δὲ introduces the *prop. minor* of a syllogism, which is interrupted by the parenthetical comment οὐ λέγει . . . Χριστός, but resumed in ver. 17, 'atqui Abraamo et semini,' etc., Herm. To this, however, the objection of Meyer seems very just, that in that case St. Paul would have undoubtedly given a greater logical prominence to the divine nature of the promises to Abraham by some such term as Θεὸς δὲ τῷ Ἀβρ. κ. τ. λ.; see also Alf. *in loc.* αἱ

ἐπαγγελίαι] 'the promises;' plural, as being several times repeated (Est.), and couched in different forms of expression; comp. Gen. xiii. 15, xv. 18, xvii. 8, xxvi. 4, xxviii. 14. They involved, as Bengel well observes, not only earthly but heavenly blessings, 'terræ Canaan et mundi, et divinorum bonorum omnium.' The latter were more distinctly future, the former paulo-post-future. On the exact spiritual nature of these promises, see Hengstenberg, *Christol.* Vol. I. p. 38 (Clark).

The so-called Ionic form ἐρρέθησαν has the support of the best uncial MSS., and is adopted by most of the recent editors; see Lobeck, *Phryn.* p. 447.

καὶ τῷ σπέρματι αὐτοῦ] 'and to his seed;' emphatic, as pointing to Christ, and forming as it were the fulcrum of the argument which follows.

αὐτοῦ. οὐ λέγει Καὶ τοῖς σπέρμασιν, ὡς ἐπὶ πολλῶν,  
ἀλλ' ὡς ἐφ' ἑνός Καὶ τῷ σπέρματί σου, ὅς ἐστιν Χριστός.

The passages of Scripture referred to are here appy. Gen. xiii. 15, and xvii. 8, but not Gen. xxii. 18; so Iren. v. 32, Origen *on Rom.* iv. Vol. v. p. 276 (ed. Lomm.).

We may here pause to make a brief remark on the great freedom with which so many commentators have allowed themselves to characterize St. Paul's argument as either artificial ('Schulkunst,' Ewald) or Rabbinical (Mey.; comp. Surenhus. Βίβλ. Καταλλ. p. 84), or, as Baur, *Apost. Paul.* p. 665, has even ventured to assert, 'plainly arbitrary and incorrect.' It may be true that similar arguments occur in Rabbinical writers (Schoettg. *Hor.* Vol. i. p. 736); it may be true that σπέρμα (like זרע) is a collective noun, and that when the plural is used, as in Dan. i. 12, 'grains of seed' are implied. All this may be so, — nevertheless, we have here an interpretation which the Apostle, writing under the illumination of the Holy Ghost has deliberately propounded, and which, therefore (whatever difficulties may at first appear in it), is profoundly and indisputably true. We hold; therefore, that there is as certainly a mystical meaning in the use of זרע in Gen. xiii. 15, xvii. 8, as there is an argument for the resurrection in Exod. iii. 6, though in neither case was the writer necessarily aware of it. As זרע in its simple meaning generally (except Gen. iv. 25, 1 Sam. i. 11) denotes not the mere progeny of a man, but his posterity viewed as one organically-connected whole; so here in its mystical meaning it denotes not merely the spiritual posterity of Abraham, but Him in whom that posterity is all organically united, the πλήρωμα, the κεφαλή, even Christ. This St. Paul endeavors faintly

to convey to his Greek readers by the use of σπέρμα and σπέρματα: see Olsh. and Windischm. *in loc.*, both of whom may be consulted with profit.

οὐ λέγει] 'He saith not;' not ἡ γραφή (Bos, *Ellips.* p. 54), as in Rom. xv. 10, — where this subst. is supplied from γέγραπται, ver. 9, — or τὸ πνεῦμα (Rück., Winer, *Gr.* § 39. 1), which appears arbitrary, but the natural subject ὁ Θεός, as in Eph. iv. 8, v. 14, and (φησὶ) 1 Cor. vi. 16, Heb. viii. 5. So appy. Syr.,

which here inserts  $\text{אֵל}$  [illi] after λέγει.

ὡς ἐπὶ πολλῶν] 'as (speaking) of many.' Apparently a solitary instance in the N. T. of this meaning of ἐπὶ with *gen.* after verbs 'dicendi,' etc. (2 Cor. vii. 14 [Rück.], is not in point, as ἐπὶ Τίτου is there 'coram Tito'), though not uncommon in classical Greek; compare Plato, *Charm.* 155 D, ἐπὶ τοῦ καλοῦ λέγων παιδός, and *ib.* *Gorg.* 453 E, πάλιν δ' εἰ ἐπὶ τῶν αὐτῶν τεχνῶν λέγομεν. In this use of ἐπὶ, a trace of the local meaning (*superposition*, Donalds. *Gr.* § 483) may be distinctly perceived, the *gen.* representing as it were the *substratum* on which the action rests; comp. John vi. 2; and see Bernhardt, *Synt.* v. 23, p. 248, Winer, *Gr.* § 47. g, p. 335, and for a comprehensive notice of this prep., Wittmann, *de Naturá* etc. ἐπὶ (Schweinf. 1846).

ὅς ἐστιν Χριστός] 'Christ (Jesus),' not Christ and his Church, as Hammond *in loc.*: this appears evident from the emphasis which St. Paul lays on the use of the singular; σπέρμα δὲ αὐτοῦ κατὰ σάρκα ἐστὶν ὁ Χριστός, Chrys. Some useful remarks on this passage will be found in the *Theol. Critic*, No. iv. p. 494 sq.

“ τοῦτο δὲ λέγω· διαθήκην προκεκυρωμένην ὑπὸ τοῦ Θεοῦ [εἰς Χριστὸν] ὁ μετὰ τετρακόσια καὶ τριάκοντα ἔτη γεγονὼς νόμος οὐκ

17. *eis Christon*] ‘for Christ,’ *i. e.*, to be fulfilled in Christ: not ‘usque ad tempora Christi,’ or ‘in reference to Christ’ (Peile), but as in ver. 24. These words are omitted by ABCS; 17. 23\*. 67\*\*. 80; Vulg., Copt., Æth. (both); Cyr. (2), Dam.; Jerome, Aug. (often), Pel., Bed. (*Lachm.*, *Tisch.*, *Mey.*), — and it must be fairly owned have *some* appearance of being a gloss, still the authority for the insertion, — viz., DEFGK; most mss.; Syr. (both), Clarom., Arm. [correct *Griesb.*]; Chrys., Theod., Theoph., (Ecum. (*Rec.*, *Scholz.*), is so strong that we seem justified in an insertion in brackets. See Bagge *in loc.* (p. 95), who has argued with ability in favor of the Received Text.

17. τοῦτο δὲ λέγω] ‘This, however, I say,’ ‘hoc autem dico,’ Vulg., Clarom. Instead of using the collective οὖν, which might obscure the exact position which ver. 16 holds in the argument, St. Paul uses the explanatory formula τοῦτο δὲ λέγω. The δὲ thus serves to resume the argument (σαφηνείας χάριν ἀναλαμβάνει τὸν λόγον, (Ecum.) after the short digression, κατ’ ἀνδρ. λέγω — τοῦτο δὲ λέγω, and also to mark the application of the particular case to the general principle.

ὁ μετὰ τετρακόσια κ. τ. λ.] ‘which came (so long a time as) four hundred and thirty years afterwards,’ μετὰ πλείστον χρόνον, Theod. The chronological difficulty involved in this passage, when compared with Gen. xv. 13, Exod. xii. 40, and Acts vii. 6, can only be briefly noticed. Here the period from the promise to the exodus is stated to be 430 years; but in Exod. *l. c.* the same period, and in Gen. and Acts *l. c.* the round number 400 is assigned to the sojourn in Egypt alone. The ancient mode of explanation seems perfectly satisfactory, — viz., that the 430 years include the sojourn in Canaan (about 215 years) as well as that in Egypt; the whole period of abode ἐν γῇ οὐκ ἰδίᾳ (Gen. xv. 13); comp. August. *Quest. in Heptat.* II. 47 (Vol. III. p. 611, Migne), Usher, *Chronol. Sac.* ch. 8. This is confirmed by the addition of the words καὶ ἐν γῇ Χαναάν

(Exod. *l. c.*) in the LXX and Samar. Pent.: see Petav. *Rat. Temp.* II. Book 2, 4, Vol. II. p. 71, Hales, *Chron.* Vol. II. p. 153 (ed. 1811). It may be observed that the records of the family of Levi appear to render so long a sojourn in Egypt as 430 years impossible. Amram, grandson of Levi, marries his father’s sister Jochebed (Exod. vi. 20; comp. Exod. ii. 1, Numb. xxvi. 59). Now, as it appears probable by a comparison of dates that Levi was born when Jacob was about 87, Levi would have been 43 when he came into Egypt; there he lives 94 years (Exod. vi. 16). Assuming, then, even that Jochebed was born in the last year of Levi’s life, she must at least have been 256 years old when Moses was born, if the sojourn in Egypt be 430 years: see Windischm. *in loc.*

The transposition ἐτη τετρακ. κ. τ. λ. (*Rec.*) has against it the authority of all the uncial MSS. except KL, and is certainly to be rejected.

εἰς τὸ καταργῆσαι κ. τ. λ.] ‘that it should render the promise of none effect,’ ad evacuandam promissionem, Vulg., Clarom. (compare Æth., Syr.-Philox); εἰς τὸ with the infinitive here retaining its usual primary force of *object or intention*: τὸ καταργ. was the object aimed at by the invalidation. It may be remarked that as the prep. alone may point to *consequence* as

ἀκυροῖ, εἰς τὸ καταργῆσαι τὴν ἐπαγγελίαν. <sup>18</sup> εἰ γὰρ ἐκ νόμου ἡ κληρονομία, οὐκέτι ἐξ ἐπαγγελίας· τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται ὁ Θεός.

The law was to bring the conviction of sin (positive answer) : and was not against the promises of God (negative answer), to which it was a preparative institution.

<sup>19</sup> Τί οὖν ὁ νόμος; τῶν παραβάσεων

well as *intention* (see exx. in Rost. u. Palm, *Lex.* s. v. ἐπὶ v. 1), we must not abruptly deny what is termed the 'ecbatic' force of εἰς τὸ: still usage seems to show that in St. Paul's Epp. the *final* εἰς τὸ so much predominates (opp. to Jelf, *Gr.* § 625. 3. a), that even in passages like 2 Cor. viii. 6, we must not conceive all idea of *purpose* wholly obliterated; compare Winer, *Gr.* § 44. 6, p. 294 sq., and see notes on 1 Thess. ii. 12.

18. εἰ γὰρ ἐκ νόμου]. Confirmatory expansion of the preceding words; 'I say advisedly, εἰς τὸ καταργ. κ. τ. λ.; for if the inheritance be of the law, the promise must plainly be reduced to inoperativeness and invalidity; see Theoph. *in loc.* The prep. ἐκ here preserves its primary meaning of *origin* under the slight modification of *result* or *consequence*; see notes on ch. ii. 16.

ἡ κληρονομία] 'the inheritance;' here used by the Apostle in its higher meaning to denote that inheritance of the blessings of the Messiah's kingdom, — the inheritance of the heavenly Canaan, which was typified by the lower and primary meaning, the inheritance of the earthly Canaan; comp. Acts vii. 5, Heb. xi. 8, and see Brown p. 147.

οὐκέτι ἐξ ἐπαγγελίας] 'it is no more of promise;' the latter supposition is excluded by the former; comp. Rom. vii. 20, xi. 6, and see Winer, *Gr.* § 66. 10, p. 545. Οὐκέτι is thus used in its simple *logical* sense without any temporal reference.

δι' ἐπαγγελίας] 'by means of promise;' not 'in the form of a promise' (Peile, Rück.),

nor as uniting with κεχάρ. as a mere equivalent to ἐπηγγείλατο (*Æth.*, both), but simply and plainly 'per promissionem,' Beza, 'by virtue and by means of promise.' The enjoyment of the inheritance depended on no conditions, came through no other medium, save that of promise.

κεχάρισται] 'hath freely given it,' 'gratis dedit,' Copt.; 'notanda est emphasis in voce κεχ. quæ a χάρις deducitur, adeoque a Bezâ (?) recte vertitur *gratificatus est*, confer Rom. iv. 13, 14, 15,' Bull, *Harm. Ap.* ii. 5. 5. Κεχάρ. may be translated intransitively, 'Abrahamo grata fecit Deus' (Schott, Olsh., Bretsch.); but as the verb is nearly always used transitively in the N. T., and as logical perspicuity requires that the subject of the first member of the conditional syllogism (Beng.) should be supplied in the second, it appears most natural to tacitly supply κληρονομίαν as the obvious object-accusative. With the present use of the perf., implying the *duration* of the χάρις, contrast Phil. ii. 9, ἐχαρίσατο αὐτῷ ὄνομα, where the action is represented as a simple historical fact.

19. τί οὖν ὁ νόμος] 'What then is the law,' i. e. 'what is the meaning, the object of the law?' Answer to the not unnatural objection, — that the Law must according to the Apostle's reasoning, be deemed a useless institution (περιτῶς ἐτέθη, Theod.), — by a statement of its real use, office, characteristics, and relation to the covenant of grace: ἵνα μή τις νομίῃ περιττὸν τὸν νόμον, καὶ τοῦτο διορθοῦται τὸ μέρος, δεικνύς ὅτι οὐκ εἰκῇ, ἀλλὰ πανὺ χρησίμως





γελται, διαταγείς δι' ἀγγέλων, ἐν χειρὶ μεσίτου.

*Prædest.* x. 25. 1, Vol. i. p. 461; compare also Bull, *Exam. Cens.* xix. 6, and more recently Baur, *Apost. Paul.* iii. 5, p. 581 sq., but observe that all these writers adopt the negative meaning of χάριν.

προσετέθη] 'was superadded,' 'super-addita est,' Herm.; it was, however, as Meyer observes, no ἐπιδιαθήκη, but a totally fresh institution. The reason is given by Œcum., ἵνα δέλξη τὸν νόμον μὴ ὄντα πρωτότυπον ὥσπερ αἱ ἐπαγγελίαι εἰσίν.

The present reading is supported by ABCD<sub>3</sub> EJK; most mss.; Theod. (2), Dam., Theoph., Œcum., and is distinctly to be preferred to ἐτέθη (*Rec.*), which has both less external authority [D<sup>1</sup>FG; 5 mss. (Vulg., Clarom., appy., — but in such cases Vv. can hardly be cited) Clem., Orig., Euseb.], and also seems to have been a very natural substitution for a more difficult word.

ἕχρισ οὐ ἔλθῃ] 'until the seed shall have come;' 'terminus ad quem' of the duration of the newly introduced institution (Mey.), involving the obvious query, τί περαιτέρω καὶ παρὰ καιρὸν αὐτὸν ἔλκεις, Chrys. This use of the subjunct. after an aor. in temporal sentences, can be fully defended on the recognized principle, that the past is contemplated by the writer as a present, from which, as it were, he is taking his survey of what would be then future, though now past; see exx. in Winer, *Gr.* § 41. 1, p. 257 sq., comp. Schmalz, *Synt.* § 128. 2, Klotz, *Devar.* Vol. II. p. 618. It must, however, be applied with caution both in the N. T. and in later Greek, owing to the gradual disuse of the opt. and the tendency of the subj. to take its place. Meyer calls attention to the omission of ἄν as evincing the idea in St. Paul's mind of all absence of obstacles; see Herm. *de Partic.* ἄν, II. 9, p. 110, Klotz, *Devar.*

Vol. II. p. 568, Schmalz, *Synt.* § 121.

ᾧ ἐπήγγελα] 'to whom the promise has been made;' περὶ Χριστοῦ λέγων, Chrys.; comp. ver. 16, ἐρρέθησαν — τῷ σπέρματι. It does not seem desirable to destroy the parallelism of these two clauses by translating ἐπήγ., sc. ὁ Θεός, actively.

διαταγείς] 'ordained;' not 'promulgated,' Ust., Winer, but simply 'ordinata,' Vulg., Copt., 'disposita,' Clarom.; see Philo, *Op. Mund.* I. 1, διατεταγμένων ὑπὸ τῶν νομοθετῶν, and comp. Hesiod, *Op.* 274, νόμον διέταξε Κρονίων, where one Scholiast (Proclus) paraphrases it by the simple verb.

The participial clause serves to add accessory details and distinctions to προσετ., and is not prior to, but contemporaneous with the action described by the finite verb; comp. Col. ii. 15, and see notes *in loc.* On the union of the part. with the finite verb. see the brief but pertinent remarks of Bernhardy, *Synt.* x. 9, p. 383, and the more elaborate notice of Schmalzfeld, *Synt.* § 205 sq. It would certainly seem that, esp. in later Greek writers, the part. is often associated with the finite verb, where two verbs united with a copula would have seemed more natural and even more intelligible; see the exx. in Herm. *Viger*, No. 224. On the best mode of translating this sort of participles, see notes on Phil. ii. 30 (*Transl.*)

δι' ἀγγέλων] 'through angels,' per angelos, Vulg., Clarom., صِبْ مَلَاَئِكَا

[in manu angelorum] Syr., scil. ἀγγέλων ὑπουργούντων, Theod.: third characteristic of the law (see next note) serving to show the distinction, in point of manner and circumstance, between its enactment and the giving of the Promise: 'per angelos, in manu mediatoris, dupliciter mediate,' Beng.; comp. Baur, *Paulus*, p. 582. There is thus no reason

<sup>20</sup> ὁ δὲ μεσίτης ἐνὸς οὐκ ἔστιν, ὁ δὲ Θεὸς εἰς ἐστίν.

whatever for modifying this meaning of διὰ; it points simply and plainly to the media and intervenient actors, by whose ministry the law was enacted; see Joseph. *Antiq.* xv. 5, 3, ἡμῶν τὰ κάλλιστα τῶν δογμάτων καὶ τὰ ὁσιώτατα τῶν ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ Θεοῦ μαθόντων, Deut. xxxiii. 2, LXX, and see Winer, *Gr.* § 47. 1, p. 339, note. ἐν χειρὶ μεσίτου] 'in the hand of a mediator,' 'in manu mediatoris,' Syr., Vulg., Clarom., Copt., Arm.: fourth and most important distinction (see below) between the law and the Promise, and to which the argument of ver. 20 specially refers. The ἐν is not instrumental 'by the hand,' Mey. (on the ground that Moses received the law from God, and gave it to the people; comp. Baur, *Apost. Paul.* p. 583), but, as the use of the singular, and the Aramaic idiom both suggest, combines with χειρὶ as = בְּיָד, scil. 'ministerio (mediatoris);' τῇ τοῦτου δέσει Μωυσέως διακορῶντος, Theodoret; see 2 Chron. xxxiii. 8, Josh. xiv. 2, Wisdom xi. 1.

That Moses is the mediator here referred to (Deut. v. 5), seems now so generally admitted, that we may reasonably wonder how the early expositors (Basil and Theodoret are exceptions) could have so generally coincided in the perplexing view of Origen (Vol. v. p. 273, ed. Lomm.), that the μεσίτης here mentioned was Christ. Great difference of opinion, however, exists as to St. Paul's object in recounting these details. If it was to prove the *lowliness* of the law, such a recital would in several parts rather seem to convey the contrary. If it was to show the *glorious nature* (Mey.), such an object would appear seriously at variance with the context. The more natural view is, that it was to mark the fundamental *differences* between the law and the Gospel, and

thence, as a natural result of the contrast, the transitory and provisional nature of the former. The law was an institution (1), τῶν παραβάσεων χάριν, restricted and conditioned; (2), ἄχρις οὗ κ. τ. λ., temporary and provisional; (3), διαταγὴς δι' ἀγγέλων mediately (not immediately) given by God; (4) ἐν χειρὶ μεσ., mediately (but not immediately) received from God: see Olsh. and Windischm. *in loc.*

20. ὁ δὲ μεσίτης] 'Now every mediator,' or, according to our English idiom, 'a mediator;' the δὲ being *transitional* (μεταβατικόν, see notes on ch. iii. 8), and the article referring, not to the mediator previously mentioned, 'this mediator' (Brown), but to the *generic* idea of a mediator; 'articulus definit indefinita, idque duobus modis, aut designando certo de multis, aut quæ multa sunt, cunctis in unum colligendis,' Herm. *Iph. Aul.* p. xv. (Pref.); see Winer, *Gr.* § 18. 1, p. 97.

ἐνὸς οὐκ ἔστιν] 'appertains not unto one,' 'does not belong to any single one, — any one who stands isolated and by himself, but implies two parties;' so Copt. and Arm., both of which throw that slight emphasis on the ἕνος, which the Greek seems both to require and suggest; contrast Hofmann, *Schriftb.* Vol. II. 2, p. 48, who, appy. without any just ground, asserts the contrary. This idea of *singleness* and isolation is really our only clew.

With regard to this and the remaining words it is necessary to premise that all idea of the verse being a gloss (Michaelis, Lücke, *Stud. u. Krit.* for 1828, p. 83 sq.) must be summarily dismissed, as there is no variation found in the MSS. or mss., either in the words or their order.

ὁ δὲ Θεὸς εἰς ἐστίν] 'but God is one;' 'God (not without slight emphasis, comp. ver. 21), the direct and personal giver of the



Promise, *does* stand single and isolated, — dealt singly with Abraham ( $\tau\omega\delta\epsilon$  'Αβρ. δι' ἐπαγγελίας κεχάρισται ὁ Θεός, ver. 18), — and, by consequence, is (in the promise) *mediatorless*; *prop. minor* of a syllogism, of which the conclusion, being obvious, is omitted; see below. Out of the mass of interpretations of this terse sentence (said positively to exceed 400), Schleiermacher, Winer, and Meyer best deserve attention. A brief notice of these will serve to illustrate the precise nature of the difficulties. In the first part of the verse all are agreed; 'now every mediator involves the idea of more than one:' in the concluding clause they thus differ. (1) Schleiermacher, adopted by Usteri, *Lehrb.* II. 1. 2, p. 179; 'but God is one' — in reference to His promises, free, unfettered by conditions. (2) Winer; 'but God is one' — one part *only* (compare *Æth.-Pol.*, 'unus est duorum'); 'the people of Israel must be the other part: hence they are bound to the law.' (3) Meyer; 'but God (on the contrary) is one' — and one only (ein Einziger); there is then a fundamental difference in the *number* of parties concerned in the law and the promise. Schl. and Win. thus connect ver. 20 with ver. 19 as an epexegetis; Mey. joins it with ver. 21, making it St. Paul's own statement of a difficulty that might arise in a reader's mind. Meyer's interpretation has this advantage over Schleiermacher's, that it preserves the *numerical* idea which plainly belongs to εἰς; and this over Winer's, that ὁ Θεός, which is clearly the subject, is not practically turned into the predicate. In the under stress, however, which it places on the idea of unity as opposed to that of plurality, and more esp. in the assumption that ὁ δὲ Θεός κ. τ. λ. is in fact a monotheistic 'locus communis' (comp. Jowett), it cannot be pronounced wholly satisfactory. Perhaps the following

simple explanation is less open to objections. The context states briefly the *four* distinctive features of the law (see above) with tacit reference to the ἐπαγγελία. Three of these are passed over; the *last* as the most important, is noticed; 'the law was *with*, the promise was *without* a mediator.' Ver. 20 thus appears a syllogism of which the conclusion is omitted: '*Now a mediator does not appertain to one* (standing or acting alone); *but* (in the promise) *God is one* (does stand and act alone): THEREFORE (in the promise) A MEDIATOR DOES NOT APPERTAIN TO GOD. *Is then the law* (a dispensation which, besides other distinctions, involved a mediator) *opposed to the promises which rested on God* (and involved no mediator)? *God forbid.*' According to this view the only real difficulty is narrowed to the *propositio minor*. *How* was God one? And the answer seems, — not because He is essentially unity (comp. De W.), nor because he is one by Himself, and Abraham is one by himself (Baur. *Paul.* p. 583), nor yet because he is both the giver, the Father, and the receiver, the Son, united (ed. 1, Windischm.; an interpr. too devoid of simplicity and too expressly theological), but, with the aspect that the last clause of ver. 18 puts on the whole reasoning, — because He dealt with Abraham singly and directly, stood alone, and used no mediator. The almost obvious objection to this explanation is, that it implies and involves a limitation ('in the promise') in a clause which seems a mere '*locus communis*:' but the answer does not seem unreasonable, that even assuming that the minor was really suggested to the Apostle, as being a general axiomatic statement, his previous declaration of God's having dealt with Abraham with no other medium than his own gracious promise (δι' ἐπαγγελίας) showed what he really regarded as the present verifi-



<sup>21</sup> ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ Θεοῦ; μὴ γένοιτο. εἰ γὰρ ἐδόξῃ νόμος ὁ δυνάμενος ζωοποιῆσαι, ὅντως ἐκ νόμου ἂν ἦν

cation of it. The reader who desires to examine some of the other interpretations may consult, for the earlier, Bonitz, *Plur. de Gal.* iii. 20 *Sentent. Examinatæ*, Lips. 1800; for the later, Winer's *Excursus*, and Meyer *in loc.*

21. ὁ οὖν νόμος κ. τ. λ.] 'Is the law then against the promises of God?' the οὖν with its full collective force (Klotz, *Devar.* Vol. II. p. 717), gathering up the previous reasoning and immediately applying its obvious though omitted result; 'does then a confessedly distinctive, ceremonial, and mediatorial system stand in opposition with the promises which God gave to Abraham without a mediator and without any distinctive ceremonies?' τοῦ

Θεοῦ is not without emphasis: 'the promises which rest immediately on God, and were attested by no mediator.' The plural αἱ ἐπαγγελ. is used, as in ver. 16, in ref. to different repetitions of the promise, and to hint at the various ways of fulfilment which it contemplated.

*Lachm.* places τοῦ Θεοῦ in brackets, in consequence of its omission in B, Clarom. Sangerm.,—but on authority almost obviously insufficient.

εἰ γὰρ ἐδόξῃ] 'For if there had been given;' proof of the justice of the foregoing declaration μὴ γένοιτο; πρῶτον μὲν ἀπαγορεύει εἰπών, μὴ γένοιτο· ἔπειτα καὶ κατασκευάζει, Chrys. On the use of μὴ γένοιτο see notes on ch. ii. 17.

νόμος ὁ δυνάμενος] 'a law (as the principle) which could have,' etc. This is one out of many instances, both in the N. T. and elsewhere, in which, to give prominence to the defining clause, the anarthrous noun is followed and defined by the article attached to a participle, *e. g.* Rom. ii. 14, ἐδυνή τὰ μὴ νόμον ἔχοντα: see further *exx.* in Winer,

*Gr.* § 20, 4, p. 126, Ellendt, *Lex. Soph.* s. v. δ, Vol. II. p. 241.

ζωοποιῆσαι] 'to give life (and blessedness);' 'vivificare, sive vitam dare, idem est quod dare κληρονομίαν, hæreditatem vitæ cælestis atque æternæ,' Bull, *Exam. Cens.* XIX. 6; see 2 Cor. iii. 6, and comp. *Ust. Lehrb.* I. 4. § II, p. 61. So also in ver. 12, ζήσεται (= ζῶν αἰώνιον ἔξει, Olsh. on Rom. i. 17) similarly involves the ideas of life and blessedness.

ὅντως κ. τ. λ.] 'verily,' etc.; 'apprime notanda est emphasis egregia in adverbio ὅντως, vere,' Bull, *Exam. Cens.* XIX. 6. It has been asked whether St. Paul is here reasoning (a) from the effect (ζωοπ.) to the cause (δικαιοσ.); or, conversely (b), from the cause (ζωοπ., assumed to mean a new moral life) to the effect (δικαιοσ.); compare Neander, *Plant.* Vol. I. p. 418 (Bohn). Certainly the former; δικαιοσ. is really, as *Ust.* properly observes, the middle member of between νόμος and ζῶή, without which the law could not have given life. St. Paul, however, thus states his argument: 'lex vitam dare non potest, proinde neque veram justificationem,' Bull, *Ex. Cens.* I. c.

The order adopted in *Rec.* ὅντως ἂν ἐκ νόμου ἦν, has only the support of D<sup>3</sup>EJK; mss.; Chrys., Theod., al.; and is rejected by most critical editors.

ἐκ νόμου] 'would have resulted from the law,' 'would have come from the law as its origin,' not 'would have been suspended on law' (Peile),—a meaning which usually arises from the associated verb, δεῖν, ἀρτᾶσθαι, etc., and does not appear to be very common out of Herodot.; comp. Bernhardt, *Synt.* v. 13, p. 227. The order in *Rec.*, ἂν ἐκ νόμου ἦν, with D<sup>3</sup>EJK; mss.; Chrys., Theod., al., has not sufficient authority, though,

ἡ δικαιοσύνη· <sup>22</sup> ἀλλὰ συνέκλεισεν ἡ γραφή τὰ πάντα ὑπὸ ἀμαρ-  
 τίαν, ἵνα ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς

it must be admitted that, owing to the variations in the leading MSS. (B ἐν νόμῳ, D om. ἄν, FG om. ἄν ἡν), the text is not wholly free from suspicion.

22. ἀλλὰ] ‘*But on the contrary*,’ not δέ, as there is a marked adversative relation between the clauses, and as a statement in ref. to the law is about to be made exactly contrary to the result of the foregoing assumption; see Klotz, *Devar.* Vol. II. p. 2, 3. In Latin, this distinction can usually be maintained by the more distinctly adversative *sed* (Vulg., Clarom.), not the more simply oppositive *autem*, in which the latter particle, ‘*discrimen proprie indicatur, non diversitas*,’ Hand, *Tursell.* Vol. I. p. 555, comp. Klotz, Vol. I. p. 361.

συνέκλεισεν ἡ γραφή] ‘*the Scripture shut up*,’ not equivalent to ὁ νόμος (Jowett, al.), but with a kind of personification, ἡ θεία γραφή (Theod.), the Scripture of the Old Test. as the representative of Him by whom it was inspired; comp. ver. 8. With regard to the meaning of συγκλείειν (‘*concludi sub peccato is dicitur qui peccati reatu adhuc obstrictus tenetur*,’ Bull, *Ex. Cens.* XIX. 6), it may be observed (1) that the declaratory sense (‘*conclusos declaravit*,’ Bull, comp. Baur, *Paulus*, p. 581), does not lie in the verb (see Rom. xi. 32, where the act is ascribed to God), but in the context; and (2) that the prep. σὺν does not imply the similarity of situation of all (Beng.), but simply the idea of contraction (Mey.; ‘*ab omni parte clausit*,’ Schott 2); comp. συμπίε-  
 ζειν, συμπνίγειν: see Fritz, *Rom.* xi. 32, Vol. II. p. 545, and exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 1395, where instances are cited of συγκλ. being used in reference to a single person. On this text and on the general relation of

the law to sin, see the weighty sermon of Usher, *Serm.* v. Vol. XIII. p. 60 sq. (ed. Elringt.). τὰ πάντα]

‘*all*.’ The neuter cannot safely be pressed (non modo omnes sed omnia Beng.), as if it were specially chosen to include not only men, but all their actions, etc., ‘*humana omnia*,’ Jowett (comp. Alf., Windisc.); this being neither required by the context (comp. ver. 23), nor justified by St. Paul’s usus loquendi: see Rom. xi. 32, where, in a passage exactly similar, the masc. is used, and comp. Theodoret *in loc.*, who divides the τὰ πάντα into τοὺς πρὸ νόμου, and τοὺς ἐν νόμῳ. The exact difference between τοὺς πάντας and τὰ πάντα is, perhaps, here no greater than between ‘*all men*’ and ‘*all mankind*’ (see Ust.): the neuter is idiomatically and instinctively chosen, as best suiting the generality of the declaration; compare Winer, *Gr.* § 27. 5, p. 160, Seidler on Eur. *Troad.* 426.

ἵνα ἡ ἐπαγγ.] ‘*in order that the promise*,’ object and intent,—not the mere recognized consequence (‘*quo appareat dari*,’ Winer) of the σύγκλεισις, on the part of ἡ γραφή and God its author. The abstract ἐπαγγελία is here, as the context suggests, practically equivalent to the concrete ‘*res promissa*’ (Schott), scil. κληρονομία; see ver. 18, Heb. x. 36, xi. 39, and comp. *Test.* XII. *Patr.* p. 725, δ Θεὸς εἰσάξει ὑμᾶς εἰς τὴν ἐπαγγελίαν (cited by Bretsch. *Lex.* s. v.), where this concrete notion is taken in its widest extent as = ἡ γῆ τῆς ἐπαγγελίας; so κληρονομία, 2 Macc. ii. 4.

ἐκ πίστεως Ἰ. Χ.] ‘*by faith in Jesus Christ*,’ ‘*resulting from faith as its source and origin*’ (notes, ch. ii. 16); ἐκ πίστ. being in close union,—not with δοθῇ (Rück., Conyb.), but with ἐπαγγελία (compare Winer, *Gr.* § 20. 2,

πιστεύουσιν. <sup>23</sup> πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν, ὑπὸ νόμον ἐφρουρούμεθα συγκεκλεισμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆ-

p. 123, notes on *Eph.* i. 15), and forming a retrospective antithesis to ἐκ νόμου, ver. 21. The genitive Ἰησ. Χρ. is perhaps here to be taken in its most comprehensive sense; not only 'faith on Christ' (gen. *objecti*), but 'faith as given by Him' (gen. *subjecti*); comp. notes on ch. ii. 16. In the N. T. especially, the connection of the nom. and gen. must often be explained solely from exegetical considerations; see Winer, *Gr.* § 30, 1, p. 168 τοῖς πιστεύουσιν]

'to them that believe;' not 'qui erant credituri' (Grot. Peile), but 'eis qui credunt,' Clarom., al., 'credentibus,' Vulg., the apparent tautology not being intended merely as emphatic (Winer), but as suitably echoing the ἐκ πίστεως above. The Galatians were ready to admit that those who believed would be saved, but they doubted whether faith *alone* was sufficient; hence the apostle interposes the limitation in ref. to the thing promised (ἡ ἐπαγγ. ἐκ πίστ.), and virtually repeats it in ref. to the recipients. The promise was of faith not of the law; the receivers were not doers of the law, but believers; comp. Meyer *in loc.*

23. πρὸ τοῦ δὲ κ. τ. λ.] 'But before Faith (above mentioned) came;' further account of the relation in which the law stood to faith, δὲ not being here distinctly oppositive, but with some tinge of its primary enumerative force (see Donalds. *Crat.* § 155), adding a further explanation, though in that explanation serving to introduce a contrast; see Klotz, *Devar.* Vol. II. p. 362. With regard to the position of the particle, it may be remarked that there is nothing unusual (opp. to Rück.), in δὲ thus occupying the *third* place after a prep. and its case; see exx. in Hartung,

*Partik.* δέ, 1. 6, Vol. I. p. 190. The common-sense principle is, that δὲ does not necessarily occupy the *second* place, but the *first possible* place which the internal connection of the sentence will admit of; see Klotz, *Devar.* Vol. II. p. 378.

ὑπὸ νόμον ἐφρουρούμεθα κ. τ. λ.] 'we were kept in ward shut up under the law;' συγκεκλ. being joined, not with εἰς πίστιν (see following note), but, in a construction similar to that of the preceding verse, with ὑπὸ νόμον (Arm., al.); the law, in fact, is here (as ἁμαρτία in ver. 22) represented as a kind of gaoler into whose custody we were delivered; see Köster, *Stud. u. Krit.* 1854, p. 316. The meaning of φρουρεῖσθαι is thus not merely 'asservari' (Winer, Schott), much less 'obstringi ad obedientiam' (Bretsch.), but, as the definite expression συγκεκλ. distinctly requires, 'custodiri,' Vulg., Clarom., Copt., Æth.), ὥσπερ ἐν τειχίῳ τινὶ κατέχεσθαι, Chrys.; compare Wisdom xvii. 15, ἐφρουρεῖτο εἰς τὴν ἀσίδηρον εἰρκτὴν κατακλεισθεῖς. The perf. part., it may be observed, correctly expresses the *permanent*, completed state of the captivity, and is thus not only on critical but exegetical grounds to be preferred to the pres. συγκαλειόμενοι [*Lachm.* with B(Mai)D1FG; 2 mss.; Clem. (1), Cyr. (3), Dam.], which was not improbably a conformation to the imperf. ἐφρουρ.: so rightly De W., Mey., and the majority of recent critics.

εἰς τὴν μέλλουσαν κ. τ. λ.] 'for the faith about to be revealed;' object contemplated in the action of φρουρήσας, εἰς not being *temporal*, 'usque ad' (Rück., Ust., comp. Copt., Æth.), — a meaning comparatively rare in the New Test. (compare John xiii. 1), and here certainly superfluous after the predica-



ναι. <sup>24</sup> ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν

By faith in Christ we have become freed from the pedagogy of the law, and are thus all children of God, Abraham's seed, and heirs of the promise.

<sup>25</sup> Ἐλθούσης δὲ τῆς πίστεως οὐκέτι ὑπὸ

tion of time in πρὸ τοῦ ἐλθεῖν, — but in its usual *ethical* meaning of 'destination for' ('in fidem,' Vulg., Clarom.); compare Winer, *Gr.* § 49. a, p. 353. The clause is thus naturally connected with the finite verb, not with συγκλ. ('conclusi, adeoque adacti ad,' Beng.), — a construction certainly *admissible* (see exx. in Schweigh. *Lex. Polyb.* s. v. συγκλ., or Raphel, *Annot.* Vol. II. p. 440 sq.), but open to the serious exegetical objection, that faith is not yet represented as existing; see Meyer *in loc.*

μέλλουσιν πιστ. ἀποκ.] The unusual order seems intended to give prominence to μέλλουσιν, and to present more forcibly the contrast between former captivity and subsequent freedom; comp. Rom. viii. 18, πρὸς τὴν μέλλουσιν δόξαν ἀποκαλυφθῆναι, where the future glories are set in strong contrast to present calamities; see Fritz. *in loc.*, Vol. II. p. 148.

24. ὥστε] 'So then,' 'itaque,' Vulg., Clarom.; consequence from the preceding statement; see notes, ch. ii. 13.

παιδαγωγός] 'pedagogue,' 'pædagogus proprie notat eum qui puerum manu prehensum ad magistrum ducit,' Schoett. (*Hor.* Vol. I. p. 741), who remarks, however, that the word was adopted by Rabbinical writers, but with some additional notions of care and *guardianship*: even among the Greek and Latin writers the idea of guardianship and also of *strictness* and *severity* is distinctly prominent; see esp. the exx. in Elsner, *Obs.* Vol. II. p. 186. The mere idea of leading to Christ ('viæ dux' [*shau-mōit*], Copt., 'ductor,' Æth.) must not, then, be retained to the exclusion of those of actual teaching (Arm., Auth.), tutelage, and

disciplinary restraint. This pedagogic function of the law was displayed *positively*, in warnings and threatenings; *negatively* (the prevailing idea in this place), in awakening the conscience, and bringing a conviction of sin; compare Usteri, *Lehrb.* I. 5, p. 66. The patristic comments will be found in Suicer, *The-saur.* s. v. νόμος, Vol. II. p. 921; see also Petav. *de Prædest.* x. 26. 1 sq. Vol. I. p. 464.

εἰς Χριστόν] 'for Christ,' not *temporal* (ἄχρῖς οὐ ἔλθῃ Χρ. see ver. 23), still less *local*, 'to Christ' as a διδάσκαλος (πρὸς τὸν Χρ. ἀπήγγε, Theoph., comp. Chrys.), as Christ would thus be represented under *two* offices, Teacher and (ἵνα ἐκ πίστ. δικ.) Atoner, in the same verse. If any trace of a local meaning be retained in translation, e. g. 'unto,' Auth. Ver., it must be understood of an *ethical* arrival (compare 2 Cor. x. 14), as εἰς with persons is not simply equivalent to πρὸς, but involves the idea of mingling with and association; comp. Rom. v. 12, and see Winer, *Gr.* § 49. a, p. 353.

ἵνα ἐκ πίστ. δικαιωθῶ.] 'to the intent that we might be justified by faith,' more distinct and specific explanation of the preceding εἰς Χριστόν, the emphatic ἐκ πίστεως serving to suggest and enhance the contrast with the non-justifying and merely pedagogic νόμος. On the proper force of the δικαιῶν ἐκ, see notes on ch. ii. 16.

25. ἐλθούσης δέ] 'but now that (the faith is come)' contrast between the present freedom and the past pedagogy; ἐλθούσης, φησί, τῆς πίστεως, τῆς τέλειον ἄνδρα ποιούσης, οὐκ ἂν ἔτι εἴημεν ὑπὸ παιδαγωγόν, Theoph. The connection is so close throughout this latter



παιδαγωγόν ἔσμεν. <sup>26</sup> πάντες γὰρ υἱοὶ Θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χριστῷ Ἰησοῦ. <sup>27</sup> ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε,

portion of the chapter, that it is difficult to subdivide it into paragraphs. Meyer, Conyb., al. place a paragraph after ver. 22: it seems, however, more natural here, as ver. 23, 24, carry out the idea expressed in συνέκλεισεν, ver. 22.

ὑπὸ παιδαγωγόν] ‘under a pedagogue.’ The article is not here latent after the prep. (comp. Winer, *Gr.* § 19. 2 b, p. 114), but appears studiously omitted (so rightly Copt.), the words being in fact equivalent to ‘under tutelage,’ unter Pädagogengewalt, Meyer.

26. πάντες γάρ] ‘For ye all;’ confirmation, *e contrario*, of the truth of the foregoing words; they were now not παῖδες, but υἱοὶ (‘filii emancipati, remoto custode,’ Beng.), and that too not sons of Abraham merely (comp. ver. 7), but sons of God; πρότερον ἔδειξεν ὅτι υἱοὺς ἐποίει [ἡ πίστις τοῦ] Ἀβρ. . . νῦν δὲ ἀποφαίνει ὅτι καὶ τοῦ Θεοῦ, Chrys. The υἱοὶ Θεοῦ, as Theod. Mops. well observes, includes the idea of τελειότης, which the preceding metaphor might serve to suggest. The reading

ἅπαντες adopted by Lachm. is not improbable, but not supported by AB.

τῆς πίστεως ἐν Χρ. Ἰησ.] ‘through the faith in Jesus Christ;’ so rightly Syr., Arm. (ed. Zohr.), Syr.-Philox., and Chrys. (ed. Field). Several commentators (Ust., al.: see Hofm. *Schriftb.* Vol. II. 2, p. 152) join ἐν Χρ. Ἰησ. with υἱοὶ Θ. ἐστε, on the ground that the words would be a superfluous addition to πίστις, and that ver. 27 contains the amplification of the expression. But, independently of the awkwardness of adding a second modal clause to υἱοὶ ἐστε, the recurrence of the formula πίστις ἐν Χρ. Ἰησ. (Eph. i. 15, Col. i. 4) its grammatical accuracy (Winer, *Gr.* § 20. 2, p. 123, notes on Eph. i. 15),

and the natural coherence of the words, all seem distinctly to suggest the simpler and less dislocated construction. If the article had been inserted, we should then have *two* ideas conveyed, the latter of which would be explanatory of the former; ‘per fidem, *eamque* in Chr. Jes. collocatam,’ see Fritz. *Rom.* iii. 25, Vol. I. p. 195.

27. ὅσοι γάρ] ‘for as many as;’ proof and confirmatory explanation of the preceding assertion. The force of the particle is best explained by the Greek commentators, who refer it to υἱοὶ Θεοῦ, and base the argument on the fact that Christ was the Son of God: ἐνεδύσασθε τὸν Χρ. τὸν ἀληθῶς υἱὸν τοῦ Θεοῦ, ἐκεῖνον δὲ ἐνδεδυμένοι εἰκότως υἱοὶ Θεοῦ χρηματίζετε, Theodoret; see also Chrys. *in loc.* εἰς Χριστόν] ‘into

Christ;’ not ‘in Christo,’ Vulg., Clarom., but ‘in Christum,’ Beza (compare Copt. *pichr*); scil. ‘ut Christo addicti essetis,’ Schott, or more strictly, into communion with Him, and incorporation in His mystical body. The meaning of εἰς with βαπτίζω appears twofold; (α) ‘unto,’ object, purpose: Matth. iii. 11, Acts ii. 38, see Winer, *Gr.* § 49. a, p. 354, Bernhardy, *Synt.* v. 11. b. 3, p. 220; (β) ‘into,’ union and communion with: the context always showing whether it be of the most complete and most mystical nature, as here and Rom. vi. 3 (comp. 1 Cor. xii. 13), or, as in 1 Cor. x. 2, necessarily less comprehensive and significant. We may, in conclusion, observe that the expression βαπτ. εἰς τὸ ὄνομα (Matth. xxviii. 19, Acts viii. 16, xix. 5, al.) is not identical in meaning with βαπτ. ἐν τῷ ὀνόμ. (Tholuck, *Beiträge*, No. 8, p. 49 sq.), but ever implies a spiritual and mystical union with Him in whose name the

Χριστὸν ἐνεδύσασθε. <sup>28</sup> οὐκ ἔνι Ἰουδαῖος οὐδὲ Ἕλλην, οὐκ ἔνι δούλος οὐδὲ ἐλεύθερος, οὐκ ἔνι ἄρσεν καὶ θήλυ· πάντες γὰρ ὑμεῖς

sacrament was administered; see esp. Stier, *Reden Jesu*, Vol. vi. p. 899.

The meaning of βαπτίζω τινὰ εἰς τινα (εἰς τι) and βαπτ. εἰς τὸ ὄνομα τινος is discussed at length by Fritz. (*Rom.* vi. 3, Vol. i. p. 359 sq.), in opp. to Bindseil, *Stud. u. Krit.* 1832, p. 410 sq., — but by no means satisfactorily, as he regards εἰς as only implying ethical direction ('aliquem aquæ ita immergere ut ejus cogitationes in aliquem dirigas'), instead of that mystical incorporation which the passage seems certainly to convey. The patristic comments on this expression will be found in Suicer, *Thes.* Vol. i. p. 624 sq., but are not sufficiently exact.

Χριστὸν ἐνεδύσασθε] 'ye put on Christ,' scil. at your baptism; ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε ἐκ τοῦ Θεοῦ ἐγεννήθητε, Chrys. There appears here no allusion to *Heathen* (toga virilis), *Jewish* (whether at the High Priest's inauguration, Deyling, *Obs.*, Vol. iii. p. 406 sq., No. 42, or in a cabalistic sense, comp. Schoettg. on *Rom.* xiii. 14, Vol. i. p. 571), or, even, though very plausible, *Christian* customs (at baptism, Bingham, *Antiq.* Book xii. 4. 1 sq.). From the instances Wetst. has collected on *Rom.* xiii. 14, it would appear that ἐνδύσασθαι τινα is a strong expression, denoting the complete assumption of the nature, etc., of another; e. g. Dion. Halicar. *A. R.* xi. 15. 5 (τὸν Ταρκύνιον ἐκείνον ἐνδύμ.), Tac. *Ann.* xvi. 28. Thus ἐνδ. Χριστὸν implies a union with Christ of so true and so complete a nature, that we are brought εἰς μίαν συγγένειαν καὶ μίαν ιδέαν (Chrys.) with Him, and, as it is beautifully paraphrased by Calv., 'coram Deo nomen ac personam Christi geramus, atque in Ipso magis quam nobismet ipsis censeamur:' comp. Bp. Barlow, cited by Waterl. *Works*, Vol. iv. p. 604,

and see Suicer, *Thesaur.* s. v. ἐνδ., Vol. i. p. 1112. For a good sermon on this text, see Donne, *Serm.* lxxxvii. Vol. iv. p. 102 (ed. Alf.), and for a notice of the perversion of this text by heretics, Forbes, *Instruct.* x. 111. 32 sq., p. 448.

28. οὐκ ἔνι κ. τ. λ.] 'There is among (such) neither Jew nor Greek,' digressive statement of the practical result of the Χρ. ἐνδ.: the new and holy 'habitus' causes all other distinctions, whether of nation (compare *Rom.* x. 12), condition, or even sex, to be wholly lost sight of and forgotten. The form ἔνι is not *for* ἐνεστι, but according to Buttm. (see Winer, *Gr.* § 14. 2, p. 74), is the lengthened form of the adverbialized prep., to which the requisite person of the auxiliary verb must be supplied. This explanation has in its favor the similar use of πάρα, which can scarcely be called a contraction for πάρεστι; but against it those exx. where ἐν and ἔνι are used in the same sentence, e. g. Plat *Phæd.* 77 B, ἵσως ἐνι καὶ ἐν ὑμῖν *Theat.* 186 D, and, according to best reading, 1 Cor. vi. 5.

In such cases, however, ἔνι would seem to mean little more than ἐστὶ (ἐνι ἐστίν, ὑπάρχει, Zonar. *Lex.* Vol. i. p. 748), the prepositional force being wholly lost; comp. Col. iii. 11. In either case, the explanation of the present passage remains the same; ἐπὶ πλείον διηγείται τὴν ἀγαθότητα τοῦ Θεοῦ ὅπου γε πᾶσι τὴν ἴσην δέδωκε δωρεάν, Damasc. Deyling illustrates this by reference to the various personal, etc., distinctions among the Jews; *Obs. Sacr.* Vol. i. p. 312 sq., No. 64; Elsner (*in loc.*) notices also the customary exclusion of slaves from certain Heathen rites and temples, *Obs.* Vol. ii. p. 187.

ἄρσεν καὶ θήλυ] 'male and female,' 'masculus et femina,' Clarom., but not

εἰς ἔστε ἐν Χριστῷ Ἰησοῦ. <sup>29</sup> εἰ δὲ ὑμεῖς Χριστοῦ, ἄρα τοῦ Ἀβραὰμ σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι.

As every heir is under tutelage, so before Christ

IV. Λέγω δέ, ἐφ' ὅσον χρόνον ὁ κληρονό-

came we all were under bondage, but now have become free sons and inheritors.

Vulg., Goth., Copt., al., which do not preserve the slight change of particle. While the alterable political and sociable distinctions are contrasted by οὐδέ, the unalterable human one of sex is expressed by καί; Mark x. 6, ἀπὸ δὲ ἀρχῆς κτίσεως ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς, compare 1 Tim. ii. 13. This latter distinction is of course noticed not in its mere physical, but its *ethical* aspect, — the subordination of the wife to the husband (Olsh.). This, though an unchangeable law of our species when considered κατὰ σάρκα, Eph. v. 22, al., is lost sight of in this ἐγγυτέρα πρὸς τὸν Χριστὸν ἔνωσις, Chrys.

πάντες γάρ] 'for ye all,' proof of the preceding statement; τῷ ἑνα τύπον καὶ μίαν μορφήν ἐνδεύσθαι, τὴν τοῦ Χρ., Œcum. The reading ἅπαντ. (*Lachm.*) seems an early gloss.

εἷς] 'one,' i. e. one person; τὸ εἷς ἀντὶ τοῦ ἐν σῶμα, Theodoret; compare Lucian, *Toxar.* 46 (cited by West.), εἷς ἄνθρωπος ὅντες οὕτω βιούμεν. The concluding words ἐν Χριστῷ Ἰησοῦ obviate all mistakes by defining in whom, and in whom alone, this union was fully realized.

29. εἰ δὲ ὑμεῖς] 'But if ye,' resumption of the argument after the short digression of ver. 28, the emphasis resting slightly on ὑμεῖς: 'as ye, to whom I am speaking, and who have felt such doubts on the subject, have put on Christ, ye must be what He is (ver. 16), the seed of Abraham.'

The reading εἷς ἔστε ἐν Χ. Ἰησ. instead of Χριστοῦ, though found in D<sup>1</sup>EF<sup>1</sup>G; Clarom. . . . Ambrst. is clearly an exegetical gloss.

τοῦ Ἀβραὰμ σπέρμα] 'Abraham's seed,' τοῦ Ἀβρ. being put forward with a slight empha-

sis, and standing in correlation to Χριστοῦ to give force and perspicuity to the conclusion; εἰ δὲ ὑμεῖς ἐστέ Χριστοῦ μορφή καὶ σῶμα, εἰκότως τοῦ Ἀβρ. ἐστέ σπέρμα, Œcum.; comp. Theod. *in loc.*, and esp. Theod. Mops. (p. 126, ed. Fritz.) who has well elucidated the argument.

κατ' ἐπαγγ. κληρονόμοι] 'heirs according to, or by way of promise;' not by any legal observances. The κληρονομία is now stated absolutely; they were κληρονόμοι, not merely of Abraham, nor even τῆς ἐπαγγελίας (Theod. Mops.), but simply of all that which was involved in it, salvation and the kingdom of Christ; comp. Meyer *in loc.* The declaration of ver. 7 is now at length substantiated and expanded by 22 verses of the deepest, most varied, and most comprehensive reasoning that exists in the whole compass of the great Apostle's writings.

The καὶ before κατ. ἐπαγγ., adopted by Rec. with FGKL; mss.; Syr. (both), Goth., Æth.; Chrys., Theod., is now rightly omitted by most critical editors.

CHAPTER IV. 1. λέγω δέ] 'Now I say;' further and more explanatory proof of the assertion that we are heirs, suggested by the term κληρονόμοι (ch. iii. 29), and the comparisons it involves; comp. ch. v. 16, Rom. xv. 8, where the use of λέγω δέ in introducing a *continued* explanatory argument rather than merely elucidating a statement or expression that had preceded (comp. ch. iii. 17, τοῦτο δέ λέγω, 1 Cor. i. 12, λέγω δέ τοῦτο, 1 Cor. vii. 29, τοῦτο δέ φημι), seems analogous to the present.

ὁ κληρονόμος] 'the heir,' i. e. 'every heir;' compare ὁ μεσίτης, ch. iii. 20,



μος νήπιός ἐστιν οὐδὲν διαφέρει δούλου κύριος πάντων ὢν,  
 2 ἀλλὰ ὑπὸ ἐπιτρόπους ἐστὶν καὶ οἰκονόμους ἄχρι τῆς προδεσ-

Winer, *Gr.* § 18. 1, p. 97. There are some exegetical difficulties in this and the following verse, arising from the fact, that, while the nature of the comparison (see Brown), as well as the words ἄχρι τῆς προδεσμίας τοῦ πάτρος, would seem to imply that the father was *alive*, the expression κύριος πάντων ὢν, and the term ἐπιτρόπους (but see below) might be thought to imply that he was *dead*. The latter view is taken by Theodoret and the majority of ancient (silet Chrys.), with several modern commentators; the former is ably advocated by Neubour, *Bibl. Brem. Class.* Vol. v. p. 40 (cited by Wolf), and also many recent expositors. Grotius endeavors to escape the difficulty by representing the father *absent* on travel; comp. Ælian, *Var. Hist.* III. 26, cited below in note ver. 2. The question, however, is really of little moment: St. Paul is engaged so entirely in the simple comparison of the circumstances of the nonage of the earthly κληρονόμος, with those of the nonage of believers who lived under the law (ver. 3), that the subordinate question of the life, death, or absence of the father of the κληρονόμος passes wholly out of sight; comp. Alf. *in loc.*

νήπιος] ‘an infant, a minor;’ ἄνηθος, as opposed to ἔφηθος, the technical term for one who had attained his majority; see Smith, *Dict. Antiq.* s. v. ἔφηθ., and Reff. in Rost. u. Palm, *Lex.* Vol. i. p. 1282. There does not seem any sufficient reason for departing from this usual view of νήπιος (opp. to Bagge *in loc.*), or with Chrys., al., for introducing any reference to the ethical meaning of weakness of understanding.

οὐδὲν διαφέρει δούλου] ‘differs in nothing from a bond-servant;’ imo servo [παιδαγωγῷ] subjectus est,’ Erasmus.

The very apposite quotation from Dio Chrys., xv. p. 240, adduced by Weist. *in loc.*, is too long for citation, but is worth referring to.

κύριος πάντων ὢν] ‘though he be lord of all;’ concessive use of the participle; comp. Donalds. *Gr.* § 621, Krüger, *Sprachl.* § 56. 13. 1 sq. It does not seem necessary for the sake of preserving the image of a *living* father to understand these words as *prospective*; the heir was the κύριος (Grot. compares the use of ‘herus minor’ in Lat. comedy), in right of birth and condition.

2. ἐπιτρόπους] ‘overlookers, guardians.’ The latter is the usual meaning of the word in relation to children (comp. Isæus, *Hæc. Cleonym.* § 10, p. 4 (ed. Schöm.), τὸν ἔχθιστον τῶν οἰκείων ἐπίτροπον καταλιπεῖν; ib. *Hæc. Dicæ.* § 10; Plut. *Lycurg.* § 3, τοὺς τῶν ὀρφανῶν βασιλέων ἐπιτρόπους), and that in which it appears to have been adopted by Hebrew writers; compare Schoettg. *Hor. Hebr. in loc.*, Selden, *de Success.* ch. 9, Vol. II. p. 25. It seems here, however, better to adopt the more general meaning ‘overlooker, one entrusted with the charge of anything’ (comp. Aristoph. *Eccl.* 212, ἐπιτρόποις καὶ ταμῖταισι, Xen. *Econ.* XII. 2, ὁ ἐν τοῖς ἀγροῖς ἐπίτροπος), and not to embarrass the passage with terms which might bring in irrelevant considerations (the father’s being alive or dead) into the present simple comparison. We may, however, not unsuitably comp. Ælian, *Var. Hist.* III. 16, ἐπίτρ. καὶ τοῦ παιδός, καὶ τῶν χρημάτων, where the context distinctly shows that the father was *alive*, though absent.

οἰκονόμους] ‘stewards,’

صا [dominos domus] Syr., ‘acto-



μίας τοῦ πατρός. <sup>3</sup> οὕτως καὶ ἡμεῖς, ὅτε ἡμεν νήπιοι, ὑπὸ τὰ

res,' Vulg., Clarom. [compare Plin. *Ep.* III. 19], less accurately, Goth. *fauragagam* [Vorsteher]; managers of the property of the κληρονόμος, and standing in the same relation to his *estate* as the ἐπίτροποι did to his *education* and general bringing up; comp. Plutarch, *Educ.* § 7, δούλων . . . τοὺς δὲ οἰκονόμους, τοὺς δὲ δαμειστὰς. Most commentators not inaptly cite the case of Eliezer, Gen. xv. 2, comp. xxiv. 2; illustrations from Roman law (Bagge, al.) do not seem here in point, as the comparison is simple and general. τῇς προδεσμίας] 'the time appointed (beforehand),' 'præfinitum tempus,' Vulg. The term προδεσμία, scil. ὥρα or ἡμέρα (for the distinction between these, see Bagge in *loc.*), is properly the term limited for bringing actions or prosecutions, the time fixed by the statute of limitations, 'Tag der Verjährung:' see Smith, *Dict. of Antiq.* s. v., and exx. in Rost. u. Palm, *Lex.* s. v.; — thence, any *pre-appointed time* or *day*; see the numerous exx. in Wetst. in *loc.*, Kypke, *Obs.* Vol. II. p. 279, Krebs, *Obs.* p. 322. In eccles. writers, προδεσμ. is sometimes used for the time assigned for repentance before excommunication; see Bingham, *Antiq.* xvi. 2. 7. It may be observed that as the termination of nonage was *fixed* in Hebrew (13 years and a day for males; 12 years and a day for females, Selden, *de Success.* ch. 9, Vol. II. p. 25), as well as Greek and Roman law, the dependence of the ἡ προδεσμία on the father, must be explained, — either (a) by the very reasonable assumption that St. Paul is here speaking theologically rather than juridically, — or (b) less probably, by the supposition that he was here referring, with technical exactness, to an extended parental authority which the Galatians appear to have possessed; see Göttl. *Gesch. d.*

*Rom. Staatsverf.* p. 109, 517 (cited by B. Crus.), and comp. Cæsar, *Bell. Gall.* vi. 19.

3. οὕτως καὶ ἡμεῖς] 'So we also;' application of the preceding statements; καὶ, as usual in comparative sentences, bringing into prominence and throwing a slight emphasis on the contrasted member of the comparison; see notes on *Eph.* v. 23. It has been doubted whether the ἡμεῖς are Jews (Chrys., Theod.), Gentiles (Aug.), or both equally (Win., Mey.). The most natural reference seems to be (a) to Jews, primarily and principally, as the nature of the *preceding* argument seems distinctly to require; but also (b) secondarily, Gentiles, in accordance with the nature of the *succeeding* argument.

τὰ στοιχεῖα τοῦ κόσμου] 'the rudiments of the world.' It is very difficult to decide on the exact meaning of these words. Taken separately, στοιχεῖον is used in the N. T., both in a physical (2 Pet. iii. 10, 12) and an ethical sense (Heb. v. 12). Κόσμος, again, has, practically at least, three meanings; *physical* (Matth. xxv. 34), *collective* (mankind, Joh. iii. 16), and *ethical* (1 Cor. ii. 12). From the combination of both words, a great variety of interpretations have arisen, all, however, separable into two general classes, (1) *Physical*; *elementa mundi*, either, (a) festivals of Judaism, Chrysost.; (b) Zebianism, August.; or (c) abstractedly, religion in sensible forms, Neand. *Planting*, Vol. I. p. 465, Bohn. (2) *Ethical*; *rudimenta mundi*, first, but not necessarily erroneous (comp. *Æth.*), principles of religious knowledge among men, whether (a) Jews (De W.); or (b) Jews and heathens (Meyer). Grammatical considerations seem in favor of (1); for στοιχεῖα, in a sense *rudimenta*, would

στοιχεῖα τοῦ κόσμου ἡμεν δεδουλωμένοι· <sup>4</sup> ὅτε δὲ ἦλθεν τὸ πλήρωμα τοῦ χρόνου, ἔξαπέστειλεν ὁ Θεὸς τὸν υἱὸν αὐτοῦ, γενόμενον

appear to require, as in Heb. v. 12, a *gen. objecti*, and not as here a *gen. sub-jecti* (see Neander *l. c.*); still κόσμου need not be considered a pure *gen. subj.*, the connection between the nom. and gen. being often somewhat lax; see Winer, *Gr.* § 30. 2, p. 187 sq. Exegetical considerations must be also extended to ver. 9, and to Col. ii. 8, 20, where the same words occur. These we can only briefly notice. In Col. ii. 8, the parallelism with παράδοσις τῶν ἀνθρώπων, seems so distinct, and so palpably in favor of (2), as to outweigh the argument drawn by Schneckenb. from the supposed physical use of κόσμος in ver. 20. The use of the term φιλοσοφία seems also there to point slightly more to *heathen* rudiments (see notes *in loc.*), while on the contrary in Col. ii. 20, and below, ver. 9, the reference seems mainly to *Jewish* rudiments. All these

conflicting views being considered, we seem here justified in deciding in favor of (2) *generally*; assigning, however, to the words (as both ἡμεῖς and the nature of the argument require) a primary, but by no means exclusive reference to the Jews. For further notices of this doubtful expression, see Baur, *Paulus*, p. 594 sq., and for a defence of the physical meaning, Schneckenburg, in *Theol. Jahrb.* 1848, p. 444 sq., and Hilgenf. *Galat.* p. 68 sq. The application to the ceremonial law will be found, Petav. *de Prædest.* x. 23. 12, Vol. i. p. 456.

δεδουλωμένοι] ‘*in a state of slavery*,’ the perf. pass. part. marking the permanent nature and continuance of the δουλεία; comp. Winer, *Gr.* § 45. 1, p. 305. The verb ἡμεν may be regarded either as in union with δεδουλ. and as forming a compound tense, or as in more immediate con-

nection with ὑπὸ τὰ στ.: the latter is most probable, as forming the best parallel to ὑπὸ ἐπιτρόπους ἐστίν; so distinctly Copt., and perhaps Vulg., Clarom., ‘sub elementa eramus servientes;’ see Meyer *in loc.*

4. τὸ πλήρωμα τοῦ χρόνου] ‘*the fulness of the time*,’ i. e. the moment which makes the time complete, answering to the ἄχρι τῆς προδεσμίας τοῦ πατρός, ver. 2; see Stier, *Ephes.* Vol. i. p. 203, and compare Usteri, *Lehrb.* ii. 1, p. 83. These words have been the subject of considerable discussion. Taken in its most general view πλήρωμα has two meanings; (1) Active; τὸ πλήρη ποιεῖν, *implendi actio*, not *id quod implet*, as Fritz. (*on Rom.* xi. 12) has satisfactorily proved against Storr, *Opusc.* i. p. 144. (2) Passive; either in the less usual sense (α) *id quod impletum est*, or the more common and regular sense (β), *id quo res impletur*; compare 1 Cor. x. 26, Mark viii. 20.

Hence τὸ πλήρωμα τοῦ χρ. will seem to be ‘*id quo temporis spatium impletur*, sc. *expletur*,’ the idea being rather that of a temporal space (so to speak) filled up, as it were, by the flowing in of time; see Olsh. *in loc.*, and comp. Herod. iii. 22, ὀγδῶκοντα δ’ ἔτεα ζῆς πλήρωμα ἀνδρὶ μακρότατον. Fritz., on the contrary, but with less probability, regards πλήρωμα as the abstract notion of the concrete idea πλήρης, ‘*temporis plenitas*,’ i. q. ‘*plenum tempus*,’ see, however, his very valuable note, *Rom. l. c.* Vol. ii. p. 469 sq. The doctrinal meaning of this term is investigated at length in Hall, *Bampton. Lect.* for 1797, esp. Sermon viii. p. 211 sq.; see also the good sermons on this text by Andrewes, Sermon vi. Vol. i. p. 49, and Donne, *Serm.* iii. Vol. i. p. 39 (*ed. Alf.*). ἔξαπέστειλεν]

ἐκ γυναικός, γενόμενον ὑπὸ νόμον, ὅτι ἵνα τοὺς ὑπὸ νόμον ἐξαγο-

'sent forth,' 'emisit, ex caelo a sese,' Beng.; comp. Acts vii. 12, xi. 22, xvii. 14. On the doctrinal questions connected with this word, see Petav. *Trin.* viii. 1. 10.

γενόμεν. ἐκ γυναικός] 'born of a woman;' defining participial clause added to attest the pure manhood of Christ, and to obviate any misconception of the meaning of the clause that follows; comp. Usteri, *Lehrb.* ii. 2. 4, p. 311 sq. No doctrinal stress is thus to be laid either on γυναικός ('absque virili semine,' Est.), or on the prep. (τὸ δὲ ἐκ ἐμελλε . . . παραδελούν τὴν κοινωνίαν τῆς φύσεως τοῦ τιττομένου πρὸς τὴν γεννήσαντα, Basil, *de Sp. Sanct.* v. 12; compare Theophyl. *Oecum.*); γυναικός being only used to mark our Lord's true humanity, and ἐκ having only its usual and natural ref. to the circumstances of birth; compare Matth. i. 16, John iii. 6, and see Rost. u. Palm. *Lex.* s. v. iii. 2, Vol. i, p. 818, Winer, *Gr.* § 47. b, p. 327, 328. For a sound and striking sermon on this verse, and on the general relation of woman to man, see Jackson, *Creed*, Vol. vi. p. 226 (Oxf. 1844).

The reading γενόμενον, (found in some cursive mss., Ath., Theod., al.), has every appearance of being an explanatory gloss.

γενόμενον ὑπὸ νόμον] 'born under the law,' 'natum inter Judæos legi Mos. obnoxios,' Schott; second defining clause added to show that not only was Christ truly man (γεν. ἐκ γυν.), but also a true member of the Jewish nation (γεν. ὑπὸ νόμ.), and standing in the same religious relations as all other Israelites; see Olshaus. and Turner *in loc.*, and comp. Andrewes, *Serm.* i. Vol. i. p. 13 (A.-C.L.). On the most suitable rendering of γενόμενον, see notes to *Transl.*

5. ἵνα τοὺς ὑπὸ νόμον ἐξαγ.

'in order that He might ransom those under the law;' first gracious purpose of God's having sent forth his Son thus γενόμεν. ἐκ γυναικ. and thus γενόμεν. ὑπὸ νόμον, — the ransom of those who were under the same religious obligations as those under which our Lord vouchsafed to be born. The redemption was, as De W. (after Beng.) rightly maintains, not merely from the curse, but from the bondage of the law; comp. ver. 3. On the meaning of ἐξαγορ. see notes on ch. iii. 13.

ἵνα τὴν υἱοθεσίαν. ἀπολ.] 'in order that we might receive the adoption of sons;' second gracious purpose of God, resulting from the first, — the adoption of sons not only of Jews, but of all men (ἡμεῖς), of all those whose nature our Lord vouchsafed to assume. The first ἵνα thus, by a kind of χιασμός (Jelf, *Gr.* § 904. 3) found occasionally elsewhere in the Apostle's writings (comp. Philem. 6), refers to the second participial member γενόμεν. ὑπὸ νόμον, while the second ἵνα refers to the first and less circumscribed γενόμεν. ἐκ γυναικός. For examples of a double ἵνα thus appended to a single finite verb, comp. ch. iii. 14, Eph. v. 25.

τὴν υἱοθεσίαν] 'the adoption of sons;' comp. Rom. viii. 15, 23, ix. 4, Eph. i. 5. The interpretation, 'conditio filiorum,' 'sonship,' adopted by several commentators (see Ust. *in loc.* and *Lehrb.* ii. 1. 2, p. 186, note), both here and Rom. viii. 15, has been convincingly refuted by Fritz. *Rom.* l. c., Vol. ii. p. 137 sq. We were formerly in the light of servants, but now have been adopted and are free sons. Neander traces a three-fold gradation in this adoption; (a) as existing but not appropriated; (b) as appropriated through faith in Christ; (c) as perfected by a full communion in his blessedness and glory; *Planting*,



ράση, ἵνα τὴν υἰοθεσίαν ἀπολάβωμεν. <sup>6</sup> ὅτι δὲ ἐστε υἱοί, ἕξα-  
πέστειλεν ὁ Θεὸς τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας

Vol. i. p. 477 (Bohn). ἀπολάβωμεν] 'might receive.' The special force of the prep. has been somewhat differently explained. Of the two more ancient interpretations (a), that of Chrys., καλῶς εἶπεν ἀπολ. δεικνὺς ὀφειλομένην, though lexically admissible (see Win., *de Verb. Comp.* Fasc. iv. p. 13), does not harmonize with the context, as the υἰοθεσία is not here alluded to as the subject of promise; again (b), that of Aug., 'non dixit accipiamus sed recipiamus,' though equally admissible on lexical grounds (opp. to Meyer; comp. Herod. i. 61. and see Rost u. Palm, *Lex.* s. v. ἀπό, E, and ib. s. v. ἀπολαμβ. 2. a.) is more than doubtful in point of doctrine, as the correct dogmatical statement, 'ut quod perdideramus in Adam . . . hoc in Christo recipere' (Iren.; see Bull, *State of Man*, p. 492, Oxf. 1844) can only be applied to what Adam had before his fall, and not to a gracious gift which was not bestowed on him. It seems best then to fall back on the general local meaning of ἀπό, and to regard the verb as hinting at receiving from an imaginary place where the things given might be conceived as having been laid up in store; ἀπολαμβ. dicuntur imprimis illi, qui, quæ ipsis destinata et quasi reposita sunt, accipiunt, Col. iii. 24, 2 Joh. 8, Winer, *l. c.*; add Luke xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου, which the context shows could scarcely receive any other interpretation.

6. ὅτι δὲ κ. τ. λ.] 'and as a proof that ye are sons,' 'quemadmodum autem' [*kamasa*], Æth., the δὲ introducing with a faintly oppositive force the demonstration of the assertion. It is difficult to decide whether ὅτι is here causal ('quoniam,' Vulg., Clarom., Syr.-Philox.) or, more probably, demonstra-

tive (πόθεν δηλον ὅτι, Chrys., Theoph., Æcum., and by obvious inference Theod. and Theod. Mops.). Independently of the authority of the Greek commentators, which in such cases is very great, we seem justified by the context in adopting the latter view, as, on the one hand, the causal interpretation seems to interfere with the easy transition from the declaration of ver. 4, 5, to the consequence in ver. 7; and, on the other hand, the demonstrative ὅτι seems to accord better with the emphatic position and the tense of ἐστέ. The sentence is thus what is called brachylogical, 'and as a proof that ye really are sons,'—a construction to which De W. and Alf. object, but which still seems perfectly correct and admissible; see Winer, *Gr.* § 66. 1, p. 546, Fritz, *Rom.* ii. 14, Vol. i. p. 117, Lücke on 1 John v. 9. The insertion of τοῦ Θεοῦ after υἱοί, in DEFG; Clarom., Demid., Tol., Goth., and Lat. Ff., seems an obvious explanatory addition.

τὸ Πνεῦμα τοῦ υἱοῦ αὐτοῦ] 'the Spirit of His Son,' scil. the Holy Spirit ('Spiritus Christi quia per Christum obtinetur, Joh. xiv. 16,' Grot.), here suitably thus designated in harmony with the preceding mention of our relation to God as sons (Ust.); compare Rom. viii. 9, where Πν. Θεοῦ and Πν. Χριστοῦ appear interchangeable. On the doctrinal significance of this passage—that it is the 'substantia' and 'persona' of the Spirit which dwells in the hearts of believers (1 Cor. vi. 19), comp. Petav. *Trin.* viii. 4. 6, Vol. ii. p. 459, and on the heart as the seat of the inward-working power of God, Beck, *Seelenl.* § 27, p. 107. In the following words *Rec.* reads ὑμῶν with D<sup>3</sup>EKL; mss.; several Vv. and Ff., but with slightly less probability than ἡμῶν, which



ἡμῶν, κρᾶζον Ἀββᾶ ὁ πατήρ. ἵ ὥστε οὐκέτι εἰ δοῦλος ἀλλὰ υἱός· εἰ δὲ υἱός, καὶ κληρονόμος διὰ Θεοῦ.

7. διὰ Θεοῦ] This reading, which *Tisch.* has adopted with ABC<sup>1</sup>(FG διὰ Θεοῦ); 17; Boern., Vulg., Copt.; Clem., Bas., Cyr., Did.; Ambr., Aug., Pel., Bed., Ambrst. (*Lachm., Mey.*), appears, on the whole, the most satisfactory. Fritz. (*Opusc.* p. 148) supports the *Rec.* on paradiplomatic considerations (Χρ. and Θε. being confused with one another, hence omission of διὰ Χριστοῦ; then διὰ Θε. by omission of Χρ.), which seem somewhat precarious. In answer to the internal objection of Usteri that the inheritance is never represented by St. Paul as coming διὰ Θεοῦ (compare, however, ver. 5), it may be remarked, that Θεοῦ may fairly be taken in its widest sense, as including the three Persons of the blessed Trinity, just separately mentioned; see Windischm. *in loc.*

found in ABCD<sup>1</sup>FGs; many mss; Amit. (Flor.), Clarom., Ath. (2), and many Ff. and is adopted by the best recent editors. Ἀββᾶ ὁ πατήρ]

‘Abba Father;’ Mark xiv. 36, Rom. viii. 15. In this solemn expression ὁ πατήρ (nom. for vocat., Winer, *Gr.* § 29. 2, p. 164) does not seem appended to the Aramaic Ἀββᾶ as a mere explanation of it, ‘Abba, id est, Pater’ (Beza), nor yet united with it to indicate the union of Jews and Gentiles (Hebraicum verbum ad Judæos, Græcum ad Gentes . . . pertinet,’ Aug.; comp. Andrewes, *Serm.* iv. Vol. i. p. 60), but is appy. blended with it as making up the ‘solemnis formula’ of the early Christian prayers. The Aramaic title under which our Lord addressed his Heavenly Father was, probably, at a very early period (hence Mark i. c.) united to the Greek synonym in reverent and affectionate remembrance of Him who had taught and enabled us truly to call God Our Father, and thence used as a single form in all more fervent addresses to God; compare Schoettg. *Hor.* Vol. i. p. 252, where instances are given of addresses to God in which Hebrew and Greek words are somewhat similarly united. Whether there is any allusion to the fact that, among the Jews, a freedman might, by addressing any one with the title Abba, prepare

the way for adoption by him (Selden, *de Success.* ch. 4. Vol. ii. p. 15), seems very doubtful.

7. ὥστε κ. τ. λ.] ‘So then,’ ‘Consequently;’ conclusion from the statements in the two preceding verses, ὥστε with its usual and proper force denoting the ‘consecutionem alicujus rei ex antecedentibus,’ Klotz, *Devar.* Vol. ii. p. 771. On the force of this particle with the indic. and infin., see notes on ch. ii. 13, and for its use with the imperative, notes on Phil. ii. 12.

οὐκέτι εἰ] ‘thou art no more, as thou wert when in bondage’ under rudiments of the world.’ Meyer finds a climax of person in ἀπολῶμεν, ver. 6, ἐστὶ, ver. 6, εἰ, ver. 7, the mode of address becoming more and more personal and individualizing; for further exx. of this use the second person in more cogent addresses, see Rom. xi. 17, xii. 20, xiii. 4, xiv. 4, 1 Cor. iv. 7, al., and comp. notes, ch. ii. 18.

εἰ δὲ υἱός, καὶ κληρονόμος] ‘but if a son (not a slave) then also an heir;’ comp. Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι. Both these passages must appy. be explained on the principles of the Roman, and not of the Hebrew law. According to the latter, only sons (legitimate, ‘ex concubinis,’ or ‘ex incestu,’ but not ‘ex ancillis et Gentilibus,’ Seld. *de Succ.* ch. 3) succeeded to the inheritance; the first-born

How then can ye now turn  
back again to the bondage  
of rudiments as, alas! ye are doing?

8 Ἀλλὰ τότε μὲν οὐκ εἰδότες Θεὸν ἐδουλεύ-

having double; according to the former *all children*, male or female; 'nec interest utrum naturales sint an *adoptivi*,' Gajus, *Com. Inst.* III. § 2 (cited by Fritz.). It is scarcely necessary to observe that *vids* is not to be pressed, being simply, as Fritz. observes, in antithesis to *δοῦλος*: women are distinctly included in ch. iii. 28. The whole subject is ably investigated by Fritzsche, *Fritsch. Opusc.* p. 143—149.

8. ἀλλὰ] '*Howbeit*;' appeal based on the preceding statements, and involving a strong *contrast* between their past and present states. The adversative ἀλλὰ has thus here no species of affirmative force (Ust.), — a meaning which, however, may be justified, see Klotz, *Devar.* Vol. II. p. 14, — but introduces an explanation of the words οὐκέτι εἰ κ. τ. λ., by the very contrast which it states; '*now* ye are free children of God, — *then* (before the time of your *υἰοθεσία*) ye knew Him not, and were the bond-servants of demons.' It need scarcely be added that τότε does not refer to ver. 3 (Winer, Schott.), still less is to be regarded equivalent to πάλαι (Koppe), but merely marks the period when they were not, as they now are, sons; 'quasi digito intento designat omne tempus quod ante vocationem Galatarum exierat,' Grot.

οὐκ εἰδότες] '*ignorantes*,' — an historic fact; contrast 1 Thess. iv. 5, τὰ μὴ εἰδόμενα τὸν Θεόν, where they are only so characterized by the writer, and see Winer, *Gr.* § 55. 5, p. 428 sq. It may be observed that with certain participles οὐ regularly and formally coalesces, so as to express one single idea; see Gayler, *Part. Neg.* p. 287.

ἐδουλέσασατε] '*were slaves*;' emphatic, and, as in ver. 9, in a *bad* sense. The proper force of the

aorist, as marking an action that took place in and belongs wholly to the past, is here distinctly apparent; comp. the exx. in Krüger, *Sprachl.* § 53. 5. 1, Scheuerl. *Synt.* § 32. 2, p. 331 sq., and for some excellent remarks on the use of the tense, Schmalz, *Synt. d. Gr. Verb.* § 60 sq., and esp. Fritz. *de Aor. Vi.*, Frankf. 1837.

This passage has been pressed into the controversy respecting δουλεία and λατρεία, and is noticed in Forbes, *Instruct.* VII. 1, p. 331 sq.

τοῖς φύσει μὴ οὔσιν θεοῖς] '*which by nature are not gods*;' φύσει being emphatic, and serving to convey an unconditioned denial of their being gods *at all*; comp. 1 Cor. x. 20. The order in *Rec.* τοῖς μὴ φύσει οὔσι θεοῖς [D<sup>8</sup>FGKL; mss.; Syr.-Phil.; Chrys., Theod., al.] is much less expressive, as implying that the false gods were thought to be true gods, though not naturally so, and is decidedly inferior in external authority to that adopted in the text, which has the support of ABCD<sup>1</sup>E; 6 mss.; Syr. (plural), Vulg., Goth., Copt.; Athan. (4), Nyss. (4), al., and is adopted by the best recent editors.

On the meaning of φύσει '*substantially*,' '*essentially*,' and the connection of the verse with the argument for the divinity of Christ, see Waterl. *Second Def.* Qu. 24, Vol. II. p. 722.

μὴ οὔσι is a subjective negation, and states the view in which they were regarded by the writer; see above, and comp. the numerous exx. cited by Winer, *Gr.* § 55. 5, p. 428. The student must be reminded that μὴ with participles is the prevailing usage in the N. T., so that while οὐ with participles may be pressed, it is well to be cautious with regard to μὴ; see notes on 1 Thess. ii. 15.

στατε τοῖς φύσει μὴ οὖσιν θεοῖς· <sup>9</sup> νῦν δὲ γινόντες Θεοῦ, μᾶλλον δὲ γνωσθέντες ὑπὸ Θεοῦ, πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἁσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεύειν θέλετε; <sup>10</sup> ἡμέρας

9. γινόντες Θεοῦ] ‘after having known God;’ temporal participle here expressing an action preceding that specified by the finite verb; see Winer, *Gr.* § 45. 1, p. 306, and notes on *Eph.* ii. 8, but transpose the accidentally interchanged words ‘subsequent to’ and ‘preceding.’ Olsh. finds a climax in εἰδότες, γινόντες, and γνωσθέντες; the first, merely outward knowledge that God is; the second, the inner essential knowledge in activity; the third, the passive knowledge of God in love. The distinction between the two latter (see below) seems correct, but that between εἶδ. and γν. very doubtful, especially after the instances cited by Meyer, viz. John vii. 27, viii. 55, 2 Cor. v. 16.

μᾶλλον δέ] ‘imo vero,’ ‘vel potius,’ Rom. viii. 34; ‘corrigentis est ut sæpissime,’ Stallb. *Plat. Symp.* 173 B: see exx. collected by Raphael, *in loc.*

γνωσθέντες] ‘being known;’ ‘cogniti;’ Vulg., Clarom. [cognoti]; not ‘approbati’ (Grot.), nor even acknowledged as His own’ (Ust., compare Ewald), still less ‘scire facti’ (Beza), — but simply, in the usual and regular meaning of the word in the N. T., ‘known,’ ‘recognized;’ see 1 Cor. viii. 3, xiii. 12, and comp. Winer, *Gr.* § 39. 3, p. 235. Before the time of their conversion, the Galatians were not known by God, — had not become the objects of His divine knowledge; now they were known by Him and endowed with spiritual gifts; αὐτοὺς ὑμᾶς ἐπεσάσατο, Chrys. The distinction drawn by Olsh. (above) between γινόντες, *cognitio activa*, knowledge, which must be, if genuine, preceded by γνωσθ., *cognitio passiva*, love, — hence the corrective μᾶλλον δέ, — seems borne out by 1 Cor.

l. c. (on which see Beng.); comp. Neand. *Plant.* Vol. i. p. 157, note (Bohn.).

πῶς] ‘quid fit ut,’ ‘how cometh it that;’ see ch. ii. 14.

ἐπιστρέφετε πάλιν] ‘turn back again;’ ‘convertimini iterum’ Vulg., Clarom.,

ⲉⲃⲁⲛⲓⲛⲓ [iterum conversiestis] Syr.;

πάλιν not being the Homeric and Hesiodic ‘retro’ (an idea involved in ἐπιστρέφετε, Matth. xii. 44, 2 Pet. ii. 22), but *denuo*, *iterum*, the more common meaning in the N. T.; see exx. in Bretsch. *Lex.* s. v. The lapse of the Galatians into Judaism is thus represented as a relapse into those στοιχεῖα among which Judaism was included: ‘πάλιν non rem eandem respicit sed similem,’ Glass. ap. Pol. *Syn. in loc.*

τὰ ἁσθενῆ κ. τ. λ.] ‘the weak and beggarly elements;’ ἁσθενῆ as having no power to justify or promote salvation, πτωχὰ as having no rich dowry of spiritual gifts and blessings; compare Heb. vii. 18, and see Grot. *in loc.*

πάλιν ἄνωθεν] ‘again anew,’ ‘astra iupana,’ Goth.; not pleonastic like πάλιν ἐκ δευτέρου (Matth. xxvi. 42), εἵτα μετὰ τοῦτο (John xi. 7), but expressive of two distinct ideas, *relapse to bondage and recommencement of its principles*. The Galatians had been slaves to the στοιχεῖα in the form of heathenism; now they were desiring to enslave themselves again to the στοιχεῖα, and to commence them anew in the form of Judaism; comp. ‘*russum denuo*,’ Plaut. *Cas. Prol.* 33 (Wetst.), and see Hand. *Tursell.* Vol. ii. p. 279.

10. ἡμέρας] ‘days,’ scil. Jewish Sabbaths, fasts, etc. (compare Rom. xiv. 5, 6, Col. ii. 16); appy. emphatic, and not



παρατηρεῖσθε καὶ μῆνας καὶ καιροὺς καὶ ἐνιαυτούς. <sup>11</sup> φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπίακα εἰς ὑμᾶς.

improbably placed forward as marking what they observed with most scrupulosity; see Alf. *in loc.* It, however, can scarcely be considered exegetically exact to urge this verse against 'any theory of a *Christian Sabbath*' (Alf.), when the Apostle is only speaking of legal and Judaizing observances; see on Col. ii. 17. παρατηρεῖσθε]

'Ye are studiously observing,' compare Æth. *tetāqabu* [where the Conjug. (iii. 1, Dillm.) does not seem without its force]; the force of the compound being appy. 'sedulo' (Meyer), not 'superstitiose observatis' (Bretsch).—a meaning which the passages adduced, *e. g.* Joseph. *Ant.* iii. 5, 5, παρατηρεῖν τὰς ἑβδομάδας, Cod. A. *Relat. Tilat.* (Thilo, *Cod. Ap.* p. 806), τὸ σάββατον παρατηρεῖσθαι, do not substantiate. It may be observed that the primary use of παρὰ in this verb is appy. *local*, and by implication *intensive*, scil. — 'standing close beside for the purpose of more effectually observing' [compare Acts ix. 24, and see Rost u. Palm, *Lex.* s. v. Vol. ii. p. 720): the secondary force is more distinctly *ethical*, but appy. restricted to the idea of *hostile* observation (Mark iii. 2, Luke vi. 7, xiv. 1); compare Polyb. *Hist.* xvii. 3. 2, ἐνεδρεύειν καὶ παρατηρεῖν, and see exx. in Schweigh. *Lex. Polyb.* s. v., and in Steph. *Thes.* s. v. Vol. vi. p. 410. The punctuation of this verse is doubtful. Tisch. Mey., Alf., al., place a mark of interrogation after ἐνιαυτούς, but appy. with somewhat less contextual probability than the simple period (*Lachm.*); as in this latter case the verse supplies a natural verification of the statement implied in the preceding question, explaining τίς τῆς δουλείας τρόπος (Theod.), and forming a natural transition to the sadder

tone of ver. 11. To derive a hint merely from the use of the pres. tense that the Galatians were then celebrating a Sabbathical year (Wieseler, *Chron. Apost.* p. 286, note) seems very precarious.

καιροῦς] 'seasons,' *i. e.* of the festivals; comp. Chron. viii. 13, τοῦ ἀναφέρειν κατὰ τὰς ἐντολὰς Μωϋσῇ ἐν τοῖς σαββάτοις, καὶ ἐν τοῖς μηνσί, καὶ ἐν ταῖς ἑορταῖς, τρεῖς καιροὺς τοῦ ἐνιαυτοῦ, and Lev. xxiii. 4. ἐνιαυτούς]

'years,'—the sabbatical years, and (according to the usual explanation) the years of Jubilee. These latter, Meyer asserts on the authority of Kranold (*de Anno Jubil.* p. 79), were never really celebrated; contrast, however, the direct command in Lev. xxv. 5, and compare the distinct allusions to it in other places (*e. g.* Isaiah, lxi. 1, 2). Whether the year of Jubilee is *here* alluded to may be a matter of opinion; but that both *before* (opp. to Winer, *RWB.*, Art. 'Jubeljahr,' Vol. i. p. 626) and *after* the captivity it was fully observed, there seems no sufficient reason to doubt; see Kitto, *Bibl. Cyclop.* Art. 'Jubilee,' Vol. ii. p. 162.

11. φοβοῦμαι ὑμᾶς] 'I am apprehensive of you,' *res vestrae mihi timorem incutiant*, Grot.; definite and independent statement receiving its further explanation from what follows; comp. Col. iv. 17, βλέπε τὴν διακονίαν . . . ἵνα αὐτὴν πληροῖς, and see notes *in loc.* To regard this verse as an example of that kind of attraction, where a word, really belonging to the subordinate clause, is made the object of, and assimilated by the principal clause (Ust., Winer, *Gr.* § 66. 5, p. 552), does not seem grammatically exact, as in such cases the *object* of the former clause is nearly always the *subject* of the latter



Treat me now with reciprocity: you once despised me not even in my infirmity, but evinced towards me the deepest reverence and warmest love.

<sup>12</sup> *Γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ὡς ὑμεῖς,*

(Scheuerl. *Synt.* § 49. 2, p. 507) *c. g.* Acts xv. 36, ἐπισκεψάμεθα τοὺς ἀδελφούς . . . πῶς ἔχουσιν: see exx. in Winer, *l. c.* and Kypke, *Obs.* Vol. i. p. 375. It will be best then, with *Lachm.*, *Buttm.*, al. to place a comma after ὑμᾶς, and to regard μήπως κ. τ. λ. as a separate, explanatory clause.

μήπως — κεκοπίακα] ‘*lest haply I have (actually) labored in vain:*’ ‘μη etiam indicativum adjunctum habet, ubi rem a nobis pro verâ haberi indicare volumus,’ Herm. *Viger*, No. 270; see also Winer, *Gr.* § 56. 2, p. 446, Klotz, *Devar.* Vol. i. p. 129, and notes on ch. ii. 2. Chrysost., not having appy. observed this idiom, has unduly pressed φοβοῦμαι and μήπως, and implied nearly a contrary sense; οὐδέπω, φησίν, ἐξέβη τὸ ναύγιον, ἀλλ’ ἔτι τὸν χειμῶνα τοῦτο ὠδίνοντα βλέπω; contrast Theod., μεμνημένος μὲν τῶν πύλων, τὸν δὲ καρπὸν οὐχ ὄρων.

εἰς ὑμᾶς] ‘*upon you;*’ not ‘*in vobis,*’ *Vulg.*, *Clarom.*, *Arm.*, but ‘*propter vos,*’ *Æth.*, or more exactly, ‘*in vos, emphatica locutio,*’ *Beng.*; compare Rom. xvi. 6, ἐκοπίασεν εἰς ἡμᾶς. The meaning of εἰς (‘*looking towards,*’ *Donalds. Crat.* § 170) is thus not so much simply ethical, ‘*in reference to,*’ and hence ‘*for you*’ (*De W.*), — this being more naturally expressed by a dat. *commodi* (*Ecclus.* xxiv. 34), — as ethically-*local*, ‘*upon you,*’ *Auth.*; comp. *Bernhardy, Synt.* v. 10, p. 217: the Apostle’s labor was directed to the Galatians, actually reached them, and so had passed on to them.

12. γίνεσθε ὡς ἐγώ] ‘*Become as I am;*’ affectionate appeal calling on them to treat their Apostle with reciprocity (see below), and reminding them of their former love and reverence for him.

ὅτι καὶ γὰρ ὡς ὑμεῖς] ‘*since I have become as ye are;*’ dis-

suasive from Judaism urged on the ground of his own dereliction of it; comp. 1 Cor. ix. 20, 21. The exact sentiment conveyed by these words has received several different explanations. Of these (a) that of the Greek expositors — ‘*I was once a zealot for Judaism, as ye now are*’ (ταῦτα πρὸς τοὺς ἐξ Ἰουδαίων, *Chrys.*) — is open to the objection that ἤμην (‘*fui, nec amplius sum*’) would have thus seemed almost a necessary insertion (*Mey.*); comp. *Just. ad Græc.* 5 (*Wetst.*), γίνεσθε ὡς ἐγώ, ὅτι καὶ γὰρ ἤμην ὡς ὑμεῖς. Again (b) that of Bengel, *Fell*, al., that it is only a scriptural mode of expressing warm affection (1 Kings xxii. 4), *i. e.* ‘*love me as I love you,*’ is certainly not in harmony with the use of γίνεσθε, and still less with the context, where apprehension (φοβοῦμαι ὑμᾶς) rather than love is what is at present uppermost in the Apostle’s thoughts. It seems best then, (c) with *Fritz.*, *De W.*, and most modern expositors, to regard the clause as urging a course of reciprocity on the part of the Galatians corresponding to that which had been pursued by the Apostle; ‘*become free from Judaism like me, for I, though a native Jew, have become (and am) a Gentile like you,*’ ‘*I am τοῖς ἀνόμοις ὡς ἄνομος* (1 Cor. ix. 21) now, though περισσotέρως ζηλωτῆς κ. τ. λ. (ch. i. 14) then;’ see *Neand. Planting*, Vol. i. p. 223 (*Bohn*), and *Fritzsche. Opusc.* p. 232 sq., where the passage is fully discussed.

ἀδελφοί, δέσμαι ὑμῶν] ‘*brethren, I beseech you;*’ earnest entreaty (‘*verba periphrastica,*’ *Grot.*) belonging not to what follows, — though so taken by *Chrys.*, al., and all the ancient Vv., — but with what precedes, as the δέησις is in the first and not in the last portion. This passage is curious as one in which the best ancient, and the

ἀδελφοί, δέομαι ὑμῶν οὐδέν με ἡδικήσατε<sup>13</sup> οἴδατε δὲ ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ὑμῶν τὸ πρότερον,

best modern interpreters, are, as happens but very rarely, in direct opposition to each other.

οὐδέν με ἡδικήσατε] 'ye injured me in nothing;' allusion to their past behavior as a reason and motive why they should now accede to the entreaty just urged; 'ye did not injure me formerly, do not injure me now by refusing to act as I beseech you to act.' The connection is thus, as the parallel aorists ἡδικήσατε, ἐξουθενήσατε, ἐξεπτύσατε, seem distinctly to suggest, very close with what follows, ver. 13 and 14 (which really make up a single period) forming a sort of antithetical member (see below) to the present clause, and the aor. referring to the Apostle's first visit.

The usual interpretation 'there is nothing personal between us' (δηλῶν ὅτι οὐ μίσους οὐδὲ ἐχθρας ἦν τὰ εἰρημένα, Chrys.) is both exegetically untenable (there was no ἐχθρα in what he had said but the reverse), and grammatically precarious as implying in ἡδικήσατε either the force of a present or perfect. The interpr. reproduced by Rettig, *Stud. u. Krit.* 1830, p. 109, 'ye have not injured me, but Christ' ('nihil me privatim læsisistis,' Grot.), implies an emphasis on με which does not seem to exist (οὐδέν is surely the emphatic word), and equally tends to infringe on the force of the aorist.

13. οἶδατε δέ] 'yea ye know,' 'scitis potius;' opposition, not so much of clauses (this would be οὐκ—ἀλλά, compare Chrys.), as of the sentiments conveyed in the preceding clause and in the two verses which here follow: 'when I first came among you, and that under trying circumstances to you, far from wronging me, ye received me as an angel of God.'

δι' ἀσθένειαν τῆς σαρκὸς] 'on account of

weakness of the flesh; i. e. on account of some sickness or bodily weakness, which caused the Apostle to stay longer with the Galatians than he had originally intended, and of which we know nothing beyond the present allusion: see, as to lexical usage, Winer, *Gr.* § 49. c, p. 356, Fritz. *Rom.* iii. 25, Vol. i. p. 197, and, as to the historical probability, Wieseler, *Chron. Apost.* p. 30, and Conyb. and Hows. *St. Paul*, Vol. i. p. 294 (ed. 1).

Though, on the one hand, it may be admitted, that the line of demarcation between διὰ with the gen. and with the accus. is occasionally so faint that, in some few passages (esp. with persons), an interchange seems really to have taken place (see exx. in Steph. *Thes.* s. v., collected by Dindorf, and in Bretsch. *Lex.* s. v.,—but except Heb. v. 13, Rev. iv. 11, and apoc. Rev. xii. 11), still in the present case there seems nothing so irreconcilable with the context (Peile, Bagge), or so improbable in itself as to lead us to adopt either of the two only possible (?) alternatives, (a) an enallage of case (Ust., al.), or (b) a temporal use of διὰ, scil. 'during a period of sickness.' To the first of these there is the great objection that no certain instance has yet been adduced from the N. T.,—neither John vi. 57 (see Lücke *in loc.*) nor Phil. i. 15 (see notes *in loc.*) being exx. in point; and to (b) the equally valid objection that this species of temporal, or, more correctly speaking, local meaning, e. g. διὰ νύκτα, comp. διὰ πόντον, διὰ στόμα, etc., is only found in poetry, and that rarely Attic; compare Bernhardt, *Synt.* v. 18, p. 236, Madvig, *Gr.* § 69. We seem bound then to maintain the simple meaning of the words, and to refer to our ignorance of the circum-

14 καὶ τὸν πειρασμὸν ὑμῶν ἐν τῇ σαρκί μου οὐκ ἐξουδενήσατε οὐδὲ ἐξεπτύσατε, ἀλλὰ ὡς ἄγγελον Θεοῦ ἐδέξασθέ με, ὡς Χρισ-

14. ὑμῶν] So *Lachm.* and *Tisch.* (ed. 1) with AB(C<sup>2</sup> adds τὸν) D<sup>1</sup>FG<sup>8</sup>; 17. 39. 67\*\* . . . . Vulg., Clarom., Copt.; Cyr., Hieron., Aug., Ambrst., Sedul. (*Meyer, Bapge*). *Tischendorf* (ed. 2) reads μου τὸν with D LJK; appy. great majority of mss.; Syr.-Phil (appy. Syr., Goth.), Arm.; Chrys., Theod., Dam., (Euseb. / *Roe., Scholz, Fritz.* om. μου, *Alf.*). Independently of the preponderance of external authority, the change from the easier to the more difficult reading seems so very probable, that, in spite of the internal objections of Fritz. (*Opusc.* p. 215 sq.), we can here scarcely hesitate to adopt the reading, though not the punctuation (see note), of *Lachmann*. *Mill* (*Append.* p. 51) retracts his former opinion, and distinctly advocates ὑμῶν.

stances (Green, *Gr.* p. 300) any difficulties the expression may appear to involve.

τὸ πρότερον may be translated either 'formerly' (Deut. ii. 12, Josh. xi. 10, Joh. vi. 62, ix. 8), or 'the first time' (πρότερον, Heb. iv. 6, vii. 27). The latter is preferable; for, as *Meyer* observes, the words would be superfluous if St. Paul had been only once. Still no historical conclusions can safely be drawn from this expression alone; see *Wieseler, Chron. Apost.* p. 30, 277.

14. τὸν πειρασμὸν ὑμῶν] 'your temptation,' scil. 'your trial, which arose, or might reasonably have arisen, from the bodily infirmity on account of which I ministered among you;' ἐν τῇ σαρκί μου coalescing with, and forming an explanatory addition to the otherwise seemingly ambiguous τὸν πειρασμ. ὑμῶν; comp. 2 Cor. x. 10, ἡ δὲ παρουσία τοῦ σώματος, ἀσθενής, καὶ ὁ λόγος ἐξουδενημένος, and see *Mill* (*Append.* to *N. T.*), p. 51. The objection to this interpretation, founded on the absence of the art. before ἐν τῇ σαρκί μου (*Rück.*), is here not valid, as *πειράζειν ἐν τινί* (compare *Ecclus.* xxvii. 5) is appy. an admissible construction; see *Winer, Gr.* § 20. 2, p. 123, and notes on *Eph.* i. 15. *Lachmann* places a period after μου, and connects τὸν πειρασμ. ὑμ. with ver. 13; but this does very little to remove the difficulty

in the former part of this verse, and makes the latter part intolerably harsh and abrupt.

ἐξεπτύσατε] 'loathed,' 'respuistis,' Vulg., Clarom.,

ⲉⲕⲉⲡⲧⲱⲥⲁⲧⲉ [abominati estis] Syr.: 'plus est

ἐκπύειν quam ἐξουδενεῖν, hoc enim contemptum, illud et abominationem significat,' *Grot.*; see *Kypke, Observ.* Vol. II. p. 280. Of the compounds of πτύω, those with ἐν and ἐκ are only used in the natural, and not, as καταπτ., διαπτ., ἀποπτ., in the metaphorical sense; see *Lobeck, Phryn.* p. 15 sq. Probably, as *Fritz.* suggests, ἐκπτ. was here used rather than the more common ἀποπτ. by a kind of alliteration after ἐξουδενήσατε, 'non reprobastis aut respuistis,' more esp. as a repetition of the same prep. in composition appears to be an occasional characteristic of the Apostle's style; compare *Rom.* ii. 17, xi. 7. *De Wette* feels a difficulty in ἐξουθ. and ἐξεπτ. being applied to πειρασμός on the part of the Galatians. Yet surely, whether referred to St. Paul or to the Galat., the expression is equally elliptical, and must in either case imply despising that which formed or suggested the πειρασμός. ὡς Χριστὸν Ἰησοῦν] ('yea') as *Christ Jesus*;' climactic, denoting the deep affection and veneration with which he was received; comp. 2 Cor. v. 20; the Galatians received the Apos-



τὸν Ἰησοῦν. <sup>15</sup> τίς οὖν ὁ μακαρισμὸς ὑμῶν; μαρτυρῶ γὰρ ὑμῖν

the not only as an angel, but as One higher and more glorious (Heb. i. 4), even as Him who was the Lord of angels.

15. τίς οὖν] 'what then?' scil. ἦν [inserted in DEK(ηFG): mss.; Chrys.]; 'qualis (not *quanta*), h. e. quam levis, quam inconstans, igitur erat,' Fritz.; sorrowful enquiry, expressive of the Apostle's real estimate of the nature of their μακαρισμός; οἵχεται, ἀπόλετο· καλῶς οὐκ ἀποφηνάμενος, ἀλλὰ δι' ἐρωτήσεως ἐνδειξάμενος, Theod.—Mops. If ποῦ be adopted, for which there is greater external authority [ABCFGs; 6 mss.; Boern., Syr. Vulg., Copt., Arm. al.; Dam., Hier. al.], but which seems to bear every appearance of having been a correction (τὸ τίς ἀντὶ τοῦ ποῦ τέθεικεν, Theod.), then ἐστὶν must be supplied, and οὖν taken in its 'vis *collectiva*,' whereas in the present case, what has been called the vis *reflexiva* ('takes up what has been said and continues it,' Donalds. *Crat.* § 192) is more apparent; see Klotz, *Declar.* Vol. II. p. 719, and notes on *Phil.* ii. 1.

μακαρισμός ὑμῶν] 'the boasting of your blessedness,' 'beatitudinis vestrae prædicatio,' Beza; the Galatians themselves being obviously both the μακαρίζοντες (not St. Paul and others, Æcum., comp. Theoph.) and the μακαριζόμενοι: see Rom. iv. 6 (where λέγει τὸν μακαρισμὸν = μακαρίζει), and compare Fritz. *in loc.* The word is occasionally found in earlier writers (e. g. Plato, *Rep.* ix. 59 D, Aristot. *Rhet.* i. 9. 4) and is of common occurrence in the Greek liturgies; see Suicer, *Thesaur.* s. v. Vol. II. p. 290 sq. τοὺς ὀφθαλμοὺς ὑμῶν] 'your eyes,' 'oculos vestros,' Vulg., Clarom.; not 'your own eyes,' Auth. (τοὺς ἰδίου ὀφθαλμούς), as the article and pronoun are found in the N. T. constantly associated with ὀφθ., where no emphasis is

intended; compare Joh. iv. 35, and see the numerous exx. in Bruder, *Concord.* s. v. p. 667. All inferences then from this passage that the ἀσθένεια of the Apostle was a disease of the eyes, are in the highest degree precarious; see Alf. *in loc.*

ἐξορύξαντες] 'having plucked out,' 'eruissetis et dedissetis,' Vulg., Clarom.; participle expressive of an act *immediately* prior to, and all but synchronous with that of the finite verb; comp. Hermann, *Viger*, No. 224. That the verb ἐξορύττειν ('usgraban,' Goth.) is a 'verbum solemne' (Mey.) for the extirpation of the eye (1 Sam. xi. 2, Herod. viii. 116, etc.) may perhaps be doubted, as ἐκκόπτειν ὀφθαλμὸν is used in cases apparently similar (Judges xvi. 21, comp. Lucian, *Toxaris*, 40), though more generally applicable to the simple destruction of the organ; see Demosth. 247. § 82; Aristoph. *Nub.* 24 (λίθῳ), Plutarch, *Lycurg.* 11 (βακτηρίᾳ). The Greek vocabulary on this subject is very varied; see the numerous synonyms in Steph. *Thes.* s. v. ὀφθαλμός.

ἐδόκατε] 'ye would have given;' the ἂν [*Rec.* with D<sup>3</sup>EKL; mss.] being rightly omitted with great preponderating evidence [AB CD<sup>1</sup>FG; 2 mss.]; comp. John xv. 22, xix. 11. This omission of the particle has a 'rhetorical' force (Herm.), and differs from the past tense *with* ἂν, as marking more definitely the *certainty* that the event mentioned in the apodosis would have taken place, if the restriction expressed or implied in the protasis had not existed; see Herm. *de Partic.* ἂν, p. 58 sq., Schmalfeld, *Synt.* § 79, p. 185. Whether this distinction can always be maintained in the N. T. is perhaps doubtful, as the tendency to omit ἂν in the apodosis (especially with the imperf.) is certainly a distinct feature of later Greek; see Winer, *Gr.* §



ὅτι εἰ δυνατόν τοὺς ὀφθαλμοὺς ὑμῶν ἐξορύξαντες ἂν ἐδώκατέ μοι  
<sup>16</sup> ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

Your false teachers only  
 court you for selfish ends:

and ye are fickle. Would that I were with you, and could alter my tone.

<sup>17</sup>

Ζηλοῦσιν ὑμᾶς οὐ καλῶς, ἀλλὰ

42. 2, p. 273, and comp. Ellendt, *Lex. Soph.* s. v. x. 1, Vol. i. p. 125.

16. ὥστ' ε] 'So then?' 'Ergo?'

Vulg., Clarom., consequence (expressed interrogatively) from the present state of things as contrasted with the past, — 'so then, as things now stand, am I become your enemy?' οὐχ ὑμεῖς ἐστε οἱ περιέποντες καὶ θεραπεύοντες, καὶ τῶν ὀφθαλμῶν τιμιώτερον ἄγοντες; τί τοίνυν γέγονε; πόθεν ἢ ἐχθρά, Chrys. The consecutive force of ὥστε is more strongly pressed by Meyer, who accordingly connects the particle with the interrogation τίς οὖν μακαρ., of which it is to be conceived as expressing the special consequence, 'is it in consequence of the unstable nature of your μακαρ., that,' etc., — but this seems to involve the necessity of regarding μαρτυρῶ γὰρ κ. τ. λ. as parenthetical, and seems less in accordance with the context than the general and more abrupt reference to present circumstances; see De Wette *in loc.* The use of ὥστε with interrog. sentences is briefly noticed by Klotz, *Devar.* Vol. ii. p. 776.

ἐχθρὸς ὑμῶν γέγονα] 'am I become your enemy,' i. e. 'hostile to you,'

صَدِّيقًا [dominus inimicitiae] Syr.

(both), 'inimicus vobis,' Vulg., Clarom., 'fijands' [Feind], Goth., Copt., Æth., Arm., — nearly all regarding ἐχθρὸς as used substantively, and *appy.* actively, as in most of the languages above cited there are forms which would have distinctly conveyed the passive meaning. This latter meaning is adopted by Mey., Alf., al., and is not only grammatically admissible (ἐχθρὸς, as the gen. shows, acting here as a substantive), but even

contextually plausible, as the opposition between the former love of the Galatians and their present aversion would thus seem more fully displayed. Still as the active meaning yields a good sense, and is adopted by most of the ancient Vv., and as there is also some ground for believing that δ ἐχθρὸς ἄνθρωπος (*Clem. Recogn.* i. 70, 71, 'ille inimicus homo') was actually a name by which the Judaists designated the Apostle, the active meaning is to be preferred; see Hilgenf. *Clem. Recogn.*, p. 78, note, Wieseler, *Chronol.* p. 277.

ἀληθεύων] 'by speaking the truth,' scil. 'because I speak the truth;' οὐκ οἶδα ἄλλην αἰτίαν, Chrys. To what period does the participle refer? Certainly not (a) to the present Epistle, as the Apostle could not now know what the effect would be (Schott); nor (b) to the first visit, when the state of feeling (ver. 15) was so very different, but (c) to the second (Acts xviii. 23), when Judaism had probably made rapid advances; see Wieseler, *Chronol.* p. 277. No objection can be urged against this from the use of the present (imperf.) participle, as the action was still lasting; see Winer, *Gr.* § 45. 1, p. 304, Schmalzfeld, *Synt.* § 202, p. 406.

17. ζηλοῦσιν ὑμῖν] 'they are paying you court,' scil. they are showing an anxious zeal in winning you over to their own party and opinions; contrast between the honest truthfulness of the Apostle towards his converts, and the interested and self-seeking court paid to them by the Judaizing teachers. For an example of a similar use of ζηλοῦν ('sich eifrig um Jem. kümmern, Rost. u. Palm, *Lex.* s. v.), — here

ἐκκλεῖσαι ὑμᾶς θέλουσιν, ἵνα αὐτοὺς ζηλοῦτε.

neither exclusively in its better sense (2 Cor. xi. 2) nor yet in its worse (Acts vii. 9; compare Chrys.), but in the neutral meaning of 'paying court to' ('studiose ambire,' Fritz.), — see Plut. vii. 762 (cited by Fritz.), ὑπὸ χρείας τὸ πρῶτον ἐπονται καὶ ζηλοῦσιν, ὕστερον δὲ καὶ φιλοῦσιν.

ἀλλὰ ἐκκλεῖσαι κ. τ. λ.] 'nay, they desire to exclude you;' they not merely follow the positive and less dishonorable course of including you among themselves [Syr. reads ἐγκλ., but appy. only from mistake] but the baser and more negative one of excluding you from others to make you thus court them. The omission of a gen. after ἐκκλ. (see Kypke, *Obs.* ii. 181) makes it difficult to determine the objects from which the false teachers sought to exclude those whom they affected, and has caused the ellipsis to be supplied in various ways; e. g. τῆς τελείας γνώσεως (Chrys.), 'a Christo et fiduciâ ejus' (Luther), 'ab aliis omnibus' (Schott), 'e circulis suis,' i. e. 'by affecting exclusiveness to make you court them' (Koppe, comp. Brown), — the last ingenious, but all more or less arbitrary. The only clue afforded by the context is the position of αὐτοὺς, which suggests a marked *personal* antithesis, and the use of ἐκκλεῖσαι, which seems more naturally to refer to numbers or a community (Mey.) than to anything abstract or individual.

Combining these two observations, we may perhaps with probability extend the reference from St. Paul (ed. 1, Fritz.) to that of the sounder portion of the Church with which he in thought associates himself, and from which he reverts back again to himself in ver. 18. The moment of thought, however, rests really on the *verb*, not on the objects to

which it may be thought to refer. The Galatians were courted, and that οὐ καλῶς, in every way; direct proselytizing on the part of these teachers (if they had been sincere in their convictions) might have worn a semblance of being καλόν; their course, however, was rather (ἀλλὰ) indirect, it was to *isolate* their victims, that in their isolation they might be forced to affect those who thus dishonestly affected them. Ἀλλὰ thus preserves its proper force, and becomes practically *corrective*; see Klotz, *Devor.* Vol. ii. p. 2, 3, Hartung, *Partik.* Vol. ii. p. 35.

The reading ἡμᾶς which has still some few defenders (Scholef. *Hints*, p. 96, comp. De W.) appears to have been a conjecture of Beza. Though said to have been since found in a few mss., the assertion of Scholz, 'ἡμᾶς e codd. recent. fere omnibus' is a complete mis-statement.

[ζηλοῦτε] 'in order that ye may zealously affect them;' purpose of the ζηλοῦσιν οὐ καλῶς, ἵνα not being adverbial ('ubi, quo in statu,' Fritz., Mey.), but the simple conjunction, here as also in 1 Cor. iv. 6, associated with the indic., *per solæcismum*; see Winer, *Gr.* § 41. 5. p. 259, and Green, *Gr.* p. 73, who calls attention to the fact that both solæcisms appear in a contracted verb, where they might certainly have more easily occurred. Hilgenfeld cites as a parallel Clem. *Hom.* xi. 16 (read 6), ἵνα ὑπῆρχεν, but the preceding clause, εἰ θέλετε αὐτὸν ποιῆσαι, seems, structurally considered, in effect equivalent to εἰ ἐποίησεν, and ὑπῆρχεν only the imperf. 'in re irritâ vel infectâ,' — a usage appy. not familiar to this expositor (see p. 131, and comp. notes on ch. ii. 2), but perfectly regular and idiomatic; see Madvig, *Synt.* § 131, Schmalfeld, *Synt.* § 143, p. 294.

It may be remarked that the

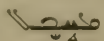
<sup>18</sup> καλὸν δὲ τὸ ζηλοῦσθαι ἐν καλῷ πάντοτε, καὶ μὴ μόνον ἐν τῷ παρεῖναι με πρὸς ὑμᾶς. <sup>19</sup> τεκνία μου, οὓς πάλιν ὠδίνω ἄχρις

MSS. and mss. (219\*\* [ζηλωτε], only excepted) are unanimous in the indic., and that all the ancient Vv. appear to have regarded ἵνα as a conjunction.

18. καλὸν δὲ τὸ ζηλοῦσθαι κ. τ. λ.] 'But it is good to be courted in a good way at all times;' contrasted statement of what it is to be courted in a good and lasting manner. There is some little obscurity in this verse owing to the studied and characteristic παρονομασία (compare Winer, *Gr.* § 68. 1, p. 560) which marks the terms in which it is expressed. As the explanations of the verse are somewhat varied, we may perhaps advantageously premise the following limitations:—(1) All interpretations which do not preserve one uniform meaning of ζηλόω in both verses (e.g. Rück., and even De W. and Fritz.) may be rejected: from which it would seem to follow that ἐν καλῷ does not point to the sphere of the ζηλοῦσθαι, in the sense of the virtues which called out the feeling (ἐπὶ τῇ τελειότητι, Theoph., compare De W.),—as this would practically cause ζηλοῦν to pass from its neutral meaning 'ambire,' to the more restricted 'admirari,'—but is to be regarded as simply adverbial (compare Bernhardt, *Synt.* v. 8. b, p. 211), and perhaps as varied only from the preceding καλῶς to harmonize structurally with the following ἐν τῷ παρεῖναι. (2) ζηλοῦσθαι must be regarded as pass. (comp. Syr.), not as a middle, equiv. in sense to active (Vulg., Clarom., Goth.), as no evidence of such a use of ζηλοῦσθαι has yet been found. (3) The object of ζηλοῦσθαι must be the Galatians, as in ver. 17, and not St. Paul. (Ust.). (4) ἐν τῷ παρεῖναι is not to be translated *prospectively* (Peile), but must mean simply 'when I am with you.'

Thus narrowed, then, the meaning would seem to be, 'But it is a good thing to be courted,—to be the object of ζηλος, in an honest way (as you are by me, though not by them) at all times, and not merely just when I happen to be with you.' Thus ζηλοῦσθαι ἐν καλῷ forms, as it were, a compound idea = ζηλοῦσθαι καλῶς (Peile), and is in strict antithesis to the act. ζηλ. οὐ καλῶς in the preceding verse; see Wieseler, *Chron. Apost.* p. 278. πρὸς ὑμᾶς] 'with you;' the primary idea of direction is frequently lost sight of, especially with persons; compare John i. 1, 1 Thess. iii. 4, 2 Thess. ii. 5, and see notes on ch. i. 18.

19. τεκνία μου] 'my little children;' appropriate introduction to the tender and affectionate address which follows. Usteri, Scholz, Lachmann, and other expositors and editors connect these two words with ver. 18, putting a comma only after ὑμᾶς. By such a punctuation (suggested probably by a difficulty felt in the idiomatic δέ, ver. 20) the whole effect of the present address is lost, and the calm and semi-proverbial comment of ver. 18, to which it now forms such a sudden and tender contrast, weakened by the addition of an incongruous appeal. The appropriate and affectionate τεκνία (only here in St. Paul, but often in St. John) is changed by Lachm. into τέκνα [only with BFG], but rightly retained by the majority of recent editors.

ὠδίνω] 'I am in travail;' not 'in utero gesto' (Heinsius, *Exerc.* p. 424, compare Alf.),—a meaning for which there is no satisfactory authority in the N. T. or the LXX, but simply 'parturio,' Vulg. Clarom.,  [sum



οὐ μορφωθῇ Χριστὸς ἐν ὑμῖν, <sup>20</sup> ἥδελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι καὶ ἀλλάξαι τὴν φωνήν μου, ὅτι ἀποροῦμαι ἐν ὑμῖν.

parturiens] Syr., with the idea, not so much of the pain, as of the long and continuous effort of travail; see exx. in Loesner, *Obs.* p. 333, and observe the tender touch in the πάλιν, scil. ὥστε τῶν παλαιῶν ὀδίνων ἀγαγεῖν εἰς μνήμην. The use of ὀδίνω in eccl. writers is illustrated by Suicer, *Thes.* ii. p. 1595.

ἄχρις οὗ μορφωθῇ] ‘until Christ be formed,’ ‘until the new man, Christ in us (ch. ii. 20, compare Eph. iii. 17) receive, as I doubt not he will (ἄν perhaps designedly omitted; see iii. 19, and Herm. *de Partic.* ἄν, p. 40), his completed and proper form;’ the obvious meaning of this word (ἐξεικονίζεσθαι, εἰδοποιεῖσθαι, see Heinsius, *Exerc.* p. 424) seeming to show that the metaphor is continued, though in a changed application. The doctrinal meaning of μορφ. is alluded to by Ust. *Lehrb.* ii. 1. 3, p. 225 sq., but see esp. Waterland, *on Regen.* Vol. iv. 445, who satisfactorily shows that this passage cannot be urged in favor of a second regeneration. On the meaning of ἄχρι and its distinction from μέχρι, see notes on 2 Tim. ii. 9.

20. ἥδελον δὲ] ‘I could indeed wish;’ imperf. without ἄν; comp. Rom. ix. 3, Acts xxv. 22. In all such cases the simple imperf., which here appears in the true distinctive character of the tense (Bernh. *Synt.* x. 3, 373), must be referred to a suppressed conditional clause, *vellem* sc. *si possem, si liceret* (Fritz. *Rom.* ix. 3, Vol. ii. p. 245), but must be distinguished from the imperf. with ἄν, which involves a thought (‘but I will not’) which is here not intended; see Herm. *de Partic.* ἄν, p. 56, Winer, *Gr.* § 41. 2, p. 253. The distinction drawn by Schömann (*Isæus* x. 1, p. 435, cited by Win.) between ἥδελον or ἐβουλόμην with ἄν (‘significat volunta-

tem a conditione suspensam sc. *vellem, si liceret*’) and *without* ἄν (‘vere nos illud voluisse, etiam si omittenda fucret voluntas, scilicet, quod frustra nos velle cognovimus,’ — in such cases often with a preparatory μὲν) is subtle, but appy. of limited application, even in earlier Greek; in later Greek it is still more precarious; see notes on ver. 15. The omission of ἄν in cases of ‘objective necessity’ is well treated by Stallbaum on Plato, *Sympos.* 190 c, p. 130.

δὲ has caused some difficulty to be felt in this connection. Scholef. (*Hints*, p. 77) proposes to regard δὲ as redundant; Hilgenfeld commences with ἥδελον δὲ a new clause, leaving ver. 20 an unfinished address. This is not necessary; the present use of δὲ is analogous to its use with personal pronouns after vocatives or in answers (Bernhardy, *Synt.* iii. 5, p. 73, Pors. *Orest.* 614), the principle of explanation being the same, ‘adseveratio non sine oppositione;’ see Klotz, *Devar.* Vol. ii. p. 365 sq. This ‘opposition’ Meyer traces in the tacit contrast between the subject of his wish, to be present with them, and his actual absence and separation. ἄρτι]

‘now;’ see notes on ch. i. 9.

ἀλλάξαι τὴν φωνήν μου] ‘to change my voice,’ scil. to a milder, not necessarily to a more mournful (Chrys.), still less to a more severe tone (Michael.), which would be wholly at variance with the preceding affectionate address. There does not, however, appear any historical allusion to the tone which the Apostle used at his last visit (Wieseler, *Chron. Apost.* p. 280, note), but only to the severity of tone adopted generally in this epistle. The peculiar meanings of ἀλλάξαι adopted by Theodoret (τῶν μὲν τὴν ἐκτροπήν



Ye understand not the deeper meanings of the law, as the allegory of Abraham's two sons, the one typical of the earthly, the other of the heavenly Jerusalem, will fully prove.

<sup>21</sup> Λέγετέ μοι, οἱ ὑπὸ νόμον θέλοντες εἶναι, τὸν νόμον οὐκ ἀκούετε; <sup>22</sup> γέγραπται γὰρ ὅτι Ἀβραὰμ δύο υἱοὺς ἔσχευ, ἓνα ἐκ τῆς παιδείκης

δρηνῆσαι τῶν δὲ τὸ βέβαιον θανμάσαι; comp. also Theod.-Mops.), Greg.-Nyss. (μέλλων μετατιθέναι τὴν ἰστορίαν εἰς τροπικὴν θεωρίαν), Grotius ('modo asperius modo lenius loqui'), Whitby ('temper my voice'), al., — seem all artificial, and are certainly not confirmed by the two exx. cited by Wetst., viz. Artemidor. ii. 20, Dio Chrys. 59, p. 575, in both of which there are qualifications, which render the meaning more apparent.

The change of tense παρῆναι, ἀλλάξαι, must not be overpressed (Peile), such a change being only due to the essential difference of meaning between the two verbs, and even in the case of other verbs being far from common; see Jelf, *Gr.* § 401. 5, Winer, *Gr.* § 40. 2, p. 238. ἀποροῦμαι] 'I am perplexed,' Arm.,

اِبْرُؤْ [obstupesco] Syr., ἀπορ.

being a pass. in a *deponent* sense; compare John xiii. 22, Acts xxv. 20, 2 Cor. iv. 8. Fritz. (*Opusc.* p. 257) still adopts the pure pass. sense, 'nam in vestro cœtu de me trepidatur, i. e. sum vobis suspectus' (comp. Vulg., Clarom., 'confundor'), but this is at variance with the regular use of the verb in the N. T., and ill harmonizes with the wish which the Apostle has just expressed. He feels *perplexed* as to how he shall bring back the Galatians to the true faith; by ἀληθεύων he had called out their aversion, perhaps a change of tone might work some good.

ἐν ὑμῖν] 'in you,' scil. 'about you;' ἐν, as usual, marking as it were the sphere in which, or substratum on which the action takes place; see Winer, *Gr.* § 48. a, p. 345, and comp. 2 Cor. vii. 16, θαρρῶ ἐν ὑμῖν. Other constructions of ἀπορ. are found

in the N. T., e. g. with περί, John xiii. 22, and with εἰς, Acts xxv. 20.

21. λέγετέ μοι κ. τ. λ.] Illustration of the real difference between the law and the promise as typified in the history of the two sons of Abraham; see notes on ver. 24. θέλοντες]

'are willing, desirous;' not without emphasis and significance; οὐ γὰρ τῆς τῶν πραγμάτων ἀκολουθίας, ἀλλὰ τῆς ἐκείνων ἐκαίρου φιλονεικίας τὸ πρᾶγμα ἦν. τὸν νόμον οὐκ ἀκ.] 'do ye not hear the law;' 'do ye not give ear to what it really says.' Various shades of meaning have been given to this verb. Usteri and Meyer retain the simplest meaning with ref. to the custom of reading in the synagogues (Luke iv. 16), — an interp. to a certain degree countenanced by the ancient gloss ἀναγινώσκετε [DEFG; 3 mss.; Vulg., Clarom., al.]. As however (1) it is fairly probable that *the law* was not *as commonly* read in Christian communities as in the Jewish [Justin Mart. *Apol.* i. p. 83, *only* mentions τὰ ἀπομνημονεύματα τῶν ἀποστόλων, ἢ τὰ συγγράμματα τῶν προφητῶν; but this must not be *pressed*, as the earliest congregations, probably to some extent, adopted the practice of the synagogue; see Bingham, *Antiq.* xiii. 4], and (2) as οἱ θέλοντες refers rather to persons Judaically inclined than to confirmed Judaists, the meaning 'give ear to' (*scarcely* so much as 'attento animo percipere,' Schott), seems most suitable in the present case; comp. Matth. x. 14, Luke xvi. 29, 31.

22. γέγραπται γάρ] 'For it is written;' explanatory proof from the law of the justice of the negation involved in the foregoing question. The

καὶ ἓνα ἐκ τῆς ἐλευθερίας. <sup>23</sup> ἀλλ' ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται, ὁ δὲ ἐκ τῆς ἐλευθέρας διὰ τῆς ἐπαγγελίας. <sup>24</sup> ἅτιν' ἐστὶν ἀλληγορούμενα αὐταὶ γὰρ εἰσὶν δύο διαθή-

particle γὰρ has here the mixed argumentative and explicative force in which it is so often found in these Epp., and approaches somewhat in meaning to the more definite *profecto*; see Hartung, *Partik.* γάρ, 2. 2, Vol. I. p. 464 sq., Klotz, *Devar.* Vol. II. p. 234 sq., and comp. Hand, *Tursell.* Vol. II. p. 376. The Apostle explains by the citation the meaning of his question, while at the same time he slightly proves the justice of putting it; see notes on 1 Thess. ii. 1. τῆς παιδίσκης] 'the bond-maid;' the well-known one, Hagar. The word, though here, is not always so restricted; see Lobeck, *Phryn.* p. 239.

23. ἀλλ' ] 'Howbeit.' The full force of this particle may be felt in the statement of the complete opposition of character and nature between the two sons, which it introduces; 'Abraham had two sons; though sprung from a common father, they were *notwithstanding* of essentially different characters.' On the force of this particle, see the good article by Klotz, *Devar.* Vol. II. p. 1 sq.

κατὰ σάρκα] 'according to the flesh,' scil. 'after the regular course of nature,' Bloomf. κατὰ φύσεως ἀκολουθίαν, Chrys.; not perhaps without some idea of imperfection, weakness, etc., and, as the next clause seems to hint, some degree of latent opposition to πνεῦμα; see Müller, *Doctr. of Sin*, Vol. I. p. 355 (Clark), Tholuck, *Stud. u. Krit.* for 1855, p. 487, and comp. notes on ch. iii. 3.

διὰ τῆς ἐπαγγελίας] 'by means of, by virtue of' (Hamm.) the promise,' not 'under the promise' (Peile); the prep. here marking not merely the 'condition,' 'circumstances' (δι' ὑπομονῆς, Rom. viii.

25), but, as Usteri justly remarks, denoting the *causa medians* of the birth of Isaac. Through the might and by virtue of the promise (see Gen. xviii. 10), Sarah conceived Isaac, even as the virgin conceived our Lord through the divine influence imparted at the Annunciation; see Chrys. *in loc.*, who, however, reads κατ' ἐπαγγελίαν.

24. ἅτινα] 'All which things viewed in their most general light;' (Col. ii. 23, ἅτινά ἐστι λόγον μὲν ἔχοντα. It is very doubtful whether Usteri is correct in maintaining that ἅτινά is here simply equivalent to ἅ. The difference between ὅς and ὅστις may not be always very distinctly marked in the N. T., but there are certainly grounds for asserting that in very many of the cases where ὅστις appears used for ὅς it will be found to be used either, — (1) *Indefinitely*; i. e. where the antecedent is more or less indefinite, either (a) in its own nature, from involving some general notion (Pape, *Lex. s. v. ὅστις*, 2), or (b) from the way the subject is presented to the reader; e. g. Phil. i. 28 (where the subj. is really a portion of a sentence) Col. ii. 23, al.; in such cases the relative frequently agrees with the consequent, see exx. in Winer, *Gr.* § 24. 3, p. 150. The present passage appears to fall under this head, as the subject is not merely the facts of the birth of the two sons, but all the circumstances viewed generally: — (2) *Classically*, i. e. where the subject is represented as one of a class or category; e. g. ch. ii. 4, 1 Cor. iii. 17 (see Mey. *in loc.*); comp. Matth. Gr. § 483, Jelf, *Gr.* § 816. 4: — (3) *Explicatively*, e. g. Eph. i. 23 (see Harless *in loc.*); not merely in a causal sense, as is commonly asserted; see

και, μία μὲν ἀπὸ ὄρους Σινᾶ, εἰς δουλείαν γεννώσα, ἥτις ἐστὶν

Ellendt, *Lex. Soph.* s. v. 3, Vol. II. p. 385, comp. Herm. *Æd. Rex.* 688:— or lastly (‡) *Differentially*, i. e. where it denotes an attribute which essentially belongs to the nature of the antecedent; see Jelf, *Gr.* § 816. 5, Krüger, *Sprachl.* § 51. 8. 1 sq. Great difference of

opinion, however, still exists among scholars upon this subject. After the instances cited by Struve (who has said all that can be said in favor of an occasional equivalence), *Quest. Herod.* I. p. 2 sq., it seems best to adopt the opinion of Ellendt, *l. c.*, that though the equivalence of ὅστις and ὅς has been far too generally applied, there are still a few instances even in classical Greek. In later Greek this permutation took place more often, see Rost. u. Palm, *Lex.* s. v. II. Bb. 2, Vol. II. p. 547; still it must never be admitted unless none of the above distinctions can fairly be applied.

ἐστὶν ἀλληγορούμενα] ‘are allegorized,’ ‘are allegorical,’ ‘by the which things another is meant,’ Genev. Transl., ἐτέρως μὲν λεγόμενα, ἐτέρως δὲ νοούμενα, Schol. ap. Matth.; ἀλληγορίαν ἐκάλεσε τὴν ἐκ παραδέσεως τῶν ἡδὴ γεγονότων πρὸς τὰ παρόντα σύγκρισιν, Theod. Mops. As the simple meaning of the word in this passage has been somewhat obscured by exegetical glosses, it may be observed the ἀλληγορεῖν properly means to ‘express or explain one thing under the image of another’ (comp. Plutarch, *de Isid. et Osir.* § 32, p. 363. ‘Ἕλληνες Κρόνον ἀλληγοροῦσι τὸν χρόνον), and hence in the pass., ‘to be so expressed or explained;’ comp. Clem. Alex. *Strom.* v. 11, p. 687, ἀλληγορεῖσθαι τινα ἐκ τῶν ὀνομάτων ὁσιώτερον, ib. *Protrept.* 11, p. 86, ὅφισ ἀλληγορεῖται ἡδονὴ ἐπὶ γαστέρα ἔρπουσα; Porphyry. *Vit. Pythag.* p. 185 (Cantabr. 1655), where ἀλληγορεῖσθαι is in antithesis to κοινολογεῖσθαι; see cxx. Wetst. *in loc.*, and in Kypke, *Obs.*

Vol. II. p. 282. The explanation of Chrys. is thus perfectly clear and satisfactory; οὐ τοῦτο δὲ μόνον (ἡ ἱστορία) προδηλοῖ ὅπερ φαίνεται, ἀλλὰ καὶ ἄλλα τινὰ ἀναγορεύει. The remarks made above, ch. iii. 16, apply here with equal force to the late attempts of several modern expositors (e. g. Meyer, De Wette, Jowett) to represent this as a *subjective*, i. e. to speak plainly,—an erroneous interpretation of St. Paul arising from his Rabbinical education. It would be well for such writers to remember that St. Paul is here declaring, under the influence of the Holy Spirit, that the passage he has cited has a second and a deeper meaning than it appears to have: that it has that meaning, then, is a positive, objective, and indisputable truth; see Olshausen’s note *in loc.*, Hofmann, *Schriftb.* Vol. II. 2, p. 59, and the sound remarks of Waterland (*Pref. to Script.* Vol. IV. p. 159) on the general nature of an allegory.

αὐταί] ‘these women;’ τῶν παιδίων ἐκείνων αἱ μητέρες ἡ Σάρρα καὶ ἡ Ἄγαρ, Chrys. The insertion of the art. before δύο (*Rec.*) is opposed to the authority of all the uncial MSS., and is rejected by nearly all modern editors.

μία μὲν κ. τ. λ.] ‘one indeed from Mount Sinai,’ scil. originating from, taking its rise from, ἀπὸ, with its usual force, marking the place or centre (Alf.) whence the διαθήκη emanated; compare Krüger, *Sprachl.* § 68. 16. 5. The μὲν has here no strictly correlative δέ, as that in ver. 26 refers to τῇ νῦν Ἱερουσ. in the verse immediately preceding; comp. Winer, *Gr.* § 63. 2. e, p. 575.

εἰς δουλείαν γεννώσα] ‘bearing children unto bondage,’ i. e. to pass under and to inherit the lot of bondage; δούλη ἦν [Ἄγαρ] καὶ εἰς δουλείαν ἐγέννα, Theoph. ἥτις ἐστὶν Ἄγαρ] ‘and this is Hagar.’ The use of ὅστις



Ἄγαρ. <sup>25</sup> τὸ γὰρ Ἄγαρ Σινᾶ ὄρος ἐστὶν ἐν τῇ Ἀραβίᾳ.

25. τὸ γὰρ Ἄγαρ Σινᾶ ὄρος] The reading adopted by *Lachm.* viz. τὸ γὰρ Σινᾶ with CFGS; 17; Boern., Vulg., Æth., Arm.; Cyr., Epiph., Dam.; Orig. (interpr.) Hieron., al. (*Ust., De W., Griesb.* 'forsitan; see Hoim. *Schriftb.* Vol. II. 2. p. 62) is plausible and gives a very satisfactory sense. Still *Tisch.* ed. 2 (see *Mill, Mey., Scholz.*) appears to have rightly returned to the *Text. Rec.*, as the juxtaposition of γὰρ and Ἄγαρ would render (on paradiplomatic considerations, Pref. p. xvi.) the omission of the latter word very probable. The conversion of the former into δὲ [*Tisch.* ed. 1 with ADE; 37. 73. 80, Copt. (Wilk., not Bött.), Cyr. 1.] was perhaps suggested by the μὲν in ver. 24.

here seems to fall under (4): it is this covenant peculiarly, this one of which the *differentia* is, that it originates from Sinai, which is allegorically identical with Hagar; see above, and esp. Jelf, *Gr.* § 816. 4.

25. τὸ γὰρ Ἄγαρ κ. τ. λ.] 'For the word Hagar is Mount Sinai in Arabia,' i. e. among the Arabians; τὸ δὲ Σινᾶ ὄρος οὕτω μεθερμηνεύεται τῇ ἐπιχωρίῳ αὐτῶν γλώττῃ, Chrys.: etymological reason, added almost parenthetically, for the foregoing statement of the allegorical identity of Mount Sinai and Hagar, τὸ not agreeing with Ἄγαρ but referring to it in its abstract form (Jelf, *Gr.* § 457. 1), and ἐν τῇ Ἀραβίᾳ not supplying a mere topographical statement (comp. Syr., Copt.), but serving to define the people by whom Sinai was so called; τοῦτο τῇ τῶν Ἀρᾶβων γλώσσῃ Ἄγαρ καλεῖται, Schol. ap. Matth.

It is thus obvious that this interpretation presupposes that Ἄγαρ was a provincial name of the mountain. Nor does this seem at all improbable, though we are bound to say that the corroborative evidence from the modern appellations of the mountain, is less strong than the appeals to it (Bloomf. Forster, *Geogr. of Arabia*, Vol. I. p. 182) would seem to imply. The best authority for the assertion seems to be the careful and diligent Büsching (*Erdbeschr.* Vol. V. p. 535), who adduces the statement of Harant, that Sinai was still called

'Hadschar' in his time ('Hadsch heisst bekanntlich auch Fels,' Ritter, *Erdkunde*, Vol. XVI. Part. I. p. 1086), though now it is commonly called either 'Dschebel Musa' (in a more limited reference), or 'Dschebel et Tür;' see Ritter, *Erdk.* Vol. XIV. Part I. p. 535, Martiniere, *Dict. Geogr. et Crit.* s. v. 'Sinai.' It must also be said that the evidence from etymology is also not very strong, as the Arabian word 'Hadjar' (comp. Chald. ܚܕܝܐ Gen. xxxi. 47), appears certainly only to mean 'a stone' (see Freytag, *Lex. Arab.* s. v. Vol. I. p. 346), still, — even if we leave unnoticed the fact of there having been a town called Ἄγαρ in the vicinity (Ewald; compare Asseman, *Bibl. Orient.* Vol. III. 2, p. 753), there are so many analogous instances of mountains bearing names in which the word 'stone' is incorporated (e. g. 'Weissestein' al.), that there seems nothing unnatural in supposing that Ἄγαρ actually was, and possibly may be now, the strictly provincial name of the portion of the mountain now commonly called 'Dschebel Musa.' This St. Paul might have learnt during his stay in that country.

It must be admitted that we escape all this if we adopt the reading of *Lachmann*: τὸ γὰρ Σινᾶ . . . Ἀραβίᾳ will then form a parenthesis, and the emphasis will rest on ἐν τῇ Ἀραβίᾳ; 'For Mount Sinai is in Arabia,' — Arabia, the home of the bond-maid's children, the *viol*



συστοιχεῖ δὲ τῇ νῦν Ἱερουσαλήμ, δουλεύει γὰρ μετὰ τῶν τέκνων αὐτῆς. <sup>25</sup> ἡ δὲ ἄνω Ἱερουσαλήμ ἐλευθέρα ἐστίν, ἥτις ἐστίν


Ἄγαρ, Baruch iii. 23; comp. Hofmann, *Schriftb.* Vol. II. 2. p. 62. In this case also διαθήκη is the subject of συστοιχεῖ (opp. to Hofm.), without the grammatical distortion in making Hagar the subject. Still there is a difficulty in the covenant being said συστοιχεῖν; as δουλεία (δουλεύει γὰρ) is plainly the *tertium comparationis* between Hagar and Jerusalem, and the assertion ἥτις ἐστίν Ἄγαρ is really not so much supported by the sentence which follows, as by the emphasis which is assumed to rest on ἐν τῇ Ἀραβ., the last words of it. We have, therefore, nothing better to offer than the former interpretation.

συστοιχεῖ δέ] ‘she stands too in the same file or rank with,’ ‘is conformable with,’ Arm., the nominative obviously being Ἄγαρ (‘quæ consonat,’ Clarom.) not Σινᾶ ὄρος (Vulg.), nor even μία διαθήκη (De W.), as there would thus be no point of comparison (δουλεία) between the subject of συστοιχεῖ and ἡ νῦν Ἱερουσ. (Mey.); see above. The δὲ (‘und zwar,’ Hilgenf.) appears to add a fresh explanatory characteristic, and retains its proper force in the latent contrast that the addition of a new fact brings with it; see Klotz, *Devar.* Vol. II. p. 362. Συστοιχεῖν is best illustrated by Polyb. *Hist.* x. 21 (cited by Wetst.), συζυγούντας καὶ συστοιχοῦντας διαμένειν: where συζυγ. evidently refers to soldiers in the same rank, συστοιχ. to soldiers in the same file: see Fell in *loc.*, where the two lists are drawn out; each name in which συστοιχεῖ with those in the same list, but ἀντιστοιχεῖ with those in the opposite list. The geographical gloss of Chrys. γεινιάζει, ἄπτεται (‘qui conjunctus est,’ Vulg., ‘gamarko’ [comp. ‘marge’] Goth.), due probably to the assumption that Σινᾶ ὄρος is the nom. to

συστοιχεῖ, is not exegetically tenable, and has been rejected by nearly all modern expositors.

τῇ νῦν Ἱερ.] ‘the present Jerusalem,’ scil. τῇ ἐνταῦθα, τῇ ἐπὶ γῆς, Schol. ap. Matth.: ‘antitheton *supernæ*; *nunc* temporis est, *supra* loci,’ Bengel. δουλεύει γὰρ] ‘for she is in bondage,’ scil. ταῖς νομικαῖς παρατηρήσεσιν, Schol. ap. Matth., comp. Hofmann, *Schriftb.* Vol. II. 2, p. 61; the nom. being ἡ νῦν Ἱερ., and the γὰρ serving to confirm the justice of the assertion of συστοιχία. The reading δὲ [Rec. with D<sup>3</sup>EKL; al.; Syr.-Phil. (marg.), al.; Ff.] is rightly rejected by most recent editors with preponderant external evidence, viz. ABCD<sup>1</sup>FG; many mss. and Vv.

26. ἡ δὲ ἄνω Ἱερουσαλήμ] ‘But the Jerusalem above;’ contrast to the ἡ νῦν Ἱερ. of the preceding verse: the correspondence of Sarah, *i. e.* the other covenant, with the heavenly Jerusalem is assumed as sufficiently obvious from the context. The meaning of ἄνω can scarcely be considered doubtful. It cannot be *local* (Mount Sion, ἡ ἄνω πόλις, Elsner, al.) as this is inconsistent with the foregoing νῦν, nor yet *temporal* (‘the ancient Jerus., the Salem of Melchizedek,’ Michael. al.), as such a ref. is inconsistent with a context which only points to later periods, — but has simply its usual *ethical* reference, ‘above,’ ‘heavenly,’ ‘quæ sursum est,’ Vulg.,

Clarom.,  Syr.-Phil.; compare Ἱερουσαλήμ ἐπουράνιος, Heb. xii. 22, Ἱερουσ. καινῇ, Rev. iii. 12, xxi. 2; see the rabbinical quotations in Wetst., and comp. Ust, *Lehrb.* II. 1. 2, p. 182. As Jerusalem ἡ νῦν was the centre of Judaism and the ancient theocratic kingdom, so Jerusalem ἡ ἄνω is the typical

μήτηρ ἡμῶν<sup>27</sup> γέγραπται γάρ, Εὐφράνθητι στείρα ἢ οὐ τέκτουσα, ῥῆξον καὶ βόησον ἢ οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρίμου μάλλον ἢ τῆς ἐχούσης τὸν ἄνδρα.<sup>28</sup> ὑμεῖς δέ, ἀδελφοί,

representation of Christianity, and the Messianic kingdom.

On the three-fold meaning of 'Ἱερουσ.' in the N. T. (scil. the heavenly community of the righteous, the Church on earth, the new Jerus. on the glorified earth), and the distinction observed by St. John between 'Ἱερουσαλῆμ (the sacred name) and 'Ἱεροσόλυμα, see Hengstenbg. *on Apocal.* Vol. II. p. 319 (Clark); and on the general use and meaning of the expression, the learned treatise of Schoettgen, *Horæ Hebr.* Vol. I. p. 1205—1248.

ἡ τις κ. τ. λ.] 'and this one (this ἄνω 'Ἱερουσ.) is our mother;' ἡ τις being used appy., as in ver. 24, in its 'differential' sense (see notes on ver. 24) and retaining the emphasis, which, as the order of the words seems to imply, does not rest on ἡμῶν (Winer).

The addition of πάντων before ἡμῶν (*Rec.*

with AC<sup>3</sup>KL<sup>8</sup>; mss.; Arab.-Pol., al.) is rightly rejected by *Tisch.* al., with BC<sup>1</sup>DEFG<sup>8</sup>; 5 mss. and majority of Vv. and Ff.

27. γέγραπται γάρ] 'for it is written,' proof of the clause immediately preceding, ἡ τις κ. τ. λ., from the prophetic consolation of Isaiah (ch. liv. 1), which though esp. addressed primarily to Israel and Jerusalem (Knobel, *Jes.* p. 380), was directed with a further and fuller reference to the Church of which they were the types.

ῥῆξον] 'break forth (into a cry).' The ellipsis is usually supplied by φωνήν; see Rost u. Palm, s. v. ῥήγν., and the numerous examples of ῥῆξον φωνήν cited by Wetst. *in loc.* The critical accuracy of Schott leads him to supply εὐφροσύνην (Isaiah xlix. 13, lii. 9), reverting to εὐφράνθητι, on the principle that the ellipsis is always to be supplied from the

context; compare 'erumpere gaudium,' Terent. *Eun.* III. 5. 2. It is perhaps more simple to supply βοήν, derived from βόησον with which ῥῆξον is so closely joined, or still more probably, to regard ῥῆξον as understood from long usage to be simply equivalent to κράξον; ῥήξατο κραξάτω, Hesych.

ὅτι πολλὰ μαλλον κ. τ. λ.] 'for many are the children of the desolate more than of her that hath the husband,' 'multi filii desertæ magis quam,' etc. Vulg., Clarom., Goth.; πολλὰ μάλλον being not simply equivalent to πλεονα ἢ, but implying that both should have many, but the desolate one more than the other (Mey.). The compound expression τῆς ἐχούσης τὸν ἄνδρα answers to the simpler תְּהֵי עִזָּא

(תְּהֵי עִזָּא, Syr.; sim. Æth., Arm.)

in the original, and is thus little more than 'the married one,' the force of the art. (τὸν ἄνδρα) being perhaps, as Alf. observes, too delicate to be expressed in English.

This prophecy is somewhat differently applied by Clem. *ad Cor.* II. 2, and Orig. *in Rom.* vi. Vol. II. p. 33 (ed. Lomm.), ἡ στείρα being referred more peculiarly to the Gentile church as opposed to the Jewish church (τῶν δοκούντων ἔχειν Θεόν); whereas St. Paul understands under the image of Sarah (μήτηρ ἡμῶν) the church, as composed both of Jews and Gentiles, and thus as in contradistinction to the children of the law, the bond-children of the ancient theocracy.

28. ὑμεῖς δέ] 'But ye,' application of the foregoing allegory to the case of those whom the Apostle is now addressing; the δέ being here μεταβατικόν (Hartung, *Partik.* δέ, 2. 3. Vol. I. p. 165, see notes on ch. i. 11, and marking a tran-

κατὰ Ἰσαὰκ ἐπαγγελίας τέκνα ἐστέ. <sup>29</sup> ἀλλ' ὥσπερ τότε ὁ κατὰ σάρκα γεννηθεὶς ἐδίδωκεν τὸν κατὰ Πνεῦμα, οὕτως καὶ νῦν.

sition to the readers while also hinting at their contrast to the children of τῆς ἐχοῦσης τὸν ἄνδρα.

If the reading of *Rec.* ἡμ.-ἐσμέν be adopted, which, however, though well supported [AC D<sup>3</sup>EKL<sup>s</sup>; mss.; Syr., Vulg., Copt., Goth., Æth.-Platt, Arm.; Chrys., Theod., Theoph. al.], is opposed to good external evidence [BD<sup>1</sup>FG; Clarom., Sah., mss.; Æth.-Pol.; Orig., Iren.; Ambr., Ambrst., al.], and is suspicious as appy. being a conformation to ver. 31, then δὲ must be considered as indicating a *resumption* of ver. 26, after the parenthetical quotation in ver. 27; see Klotz, *Devar.* Vol. II. p. 377, Hartung, *Partik.* δέ, 3. 1, Vol. I. p. 173.

κατὰ Ἰσαὰκ] 'after the example of Isaac,' κατὰ pointing to the 'norma' or example which was furnished by Isaac; so 1 Pet. i. 15, κατὰ τὸν καλέσαντα, Eph. iv. 24, Col. iii. 10: see Winer, *Gr.* § 49. d, p. 358. Several exx. of this usage are cited by Kypke, *Obs.* Vol. II. 284, and Wetst. *in loc.*

ἐπαγγελίας τέκνα] 'children of promise.' These words admit of three interpretations;—(a) 'children who have God's promise;' or (b) 'children promised by God,' i. e. the seed promised by God to Abraham; or (c) 'children of, i. e. by virtue of, promise.' Both the emphasis, which appears from the order to rest on ἐπαγγ., and the words διὰ τῆς ἐπαγγ., ver. 23, seem decisively in favor of the last interpretation; compare Rom. ix. 8, and see Fritz, *in loc.*

29. ἀλλ' ὥσπερ] 'Howbeit as,' special notice of an instructive and suggestive comparison between the circumstances of the types and of the antitypes, ἀλλὰ with its usual adversative force directing the reader's attention to

a fresh statement, which involves a species of contrast to the former; 'ye are children of promise it is true, *howbeit* ye must expect persecution;' see esp. Chrys. *in loc.*, and comp. Klotz, *Devar.* Vol. II. p. 29.

ἐδίωκεν] 'persecuted,' 'persequatur,' Vulg., Clarom., al.; imperf., as designating an action which still spiritually continues; see Winer, *Gr.* § 40. 3, p. 240. Whether the reference is to be regarded as (a) exclusively to Genesis xxi. 9, יִצְחָק וְיִשְׂרָאֵל וְיַעֲקֹב . . . יָדְעוּ (Alf., Ewald, al.), or (b) to an ancient, and therefore, as cited by St. Paul, *true* tradition of the Jewish Church (see below) will somewhat depend on the meaning assigned to קִיץ in Gen. l. c. That it may mean 'mocked' (opp. to Knobel *in loc.*) seems certain from Gen. xxxix. 14, 17, and indeed from the command in Gen. xxi. 10. As however it *does* appear to mean no more than 'playing like a child,' παίζοντα, LXX., 'ludement,' Vulg. (see Tisch. *in loc.*, and Gesen. *Lex.* s. v.), and as Joseph. (*Antiq.* I. 12, 3), says only κακουργεῖν αὐτὸν δυνάμενων, it seems on the whole best to adopt (b); see *Beresch.* LIII. 15 (Wetst.), 'Ismael tulit arcum et sagittas et jaculatus est Isaacum, et præ se tulit ac si luderet,' and Studer (*in Ust.*), who alludes to a similar rabbinical interpretation founded on the cabalistic equivalence in numbers of the letters in קִיץ and the explicit קִיץ; comp. Hacksan, *Notes on Script.* Vol. I. 220.

τὸν κατὰ Πνεῦμα] 'him that was according to the Spirit,' scil. γεννηθέντα, supplied from the preceding clause. The prep. it need scarcely be said does not here point to the cause or medium, 'Dei opera' (Vatabl.), but simply 'according to,' i. e. in accordance with the



<sup>29</sup> ἀλλὰ τί λέγει ἡ γραφή; "Εκβαλε τὴν παιδίσκην καὶ τὸν υἱὸν αὐτῆς· οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας.

As ye are free, stand fast  
in your freedom.

<sup>31</sup> Διό,

working by promise of the Holy Spirit; compare Rom. iv. 19, 20. Κατὰ σάρκα refers to the *natural* laws according to which Ishmael was born; κατὰ Πνεῦμα, the *supernatural* laws according to which Isaac was conceived and born.

οὕτως καὶ νῦν 'so also is it now;' scil. those descended from Abraham κατὰ σάρκα (the Jews) still persecute the free children of promise (the Christians). The sentiment is expressed in general terms, but perhaps may here be conceived as pointed at the pernicious efforts of the Judaizers, which probably involved persecution both spiritual and material; comp. Meyer *in loc.* A good sermon on this text, though with a somewhat special application, will be found in Farindon, *Serm.* xi. Vol. i. p. 287 sq. (ed. 1849.)

30. ἀλλὰ 'Nevertheless;' strongly consolatory declaration (παρὰ μὴδία ἱκανή, Chrys.) introducing a distinct contrast with the preceding declaration of the persecution, and calling away the thought of the reader to a totally fresh aspect; 'avocat mentem ab illis tristibus ad illam rem, quam jam opponit,' Klotz, *Devar.* Vol. ii. p. 6.

ἡ γραφή 'the Scripture.' The following words are really the words of Sarah to Abraham, but confirmed, ver. 12, by God Himself; 'ejecta est Agar Sarā postulante et Deo annuente,' Est. The interrogative form which introduces the citation gives it force and vigor; comp. Rom. iv. 3, x. 8, xi. 4.

οὐ μὴ κληρονομήσῃ 'shall in no wise be heir;' emphatic: 'liberi autem ex concubinā conditionis servilis aut extraneā seu gentili a successione plane apud Ebræos excludebantur,' Selden, *de Success.* cap. 3, Vol. ii. p. 11. Hammond

cites the instance of Jephthah, who was thrust out by his brethren, under the second condition of the law, as the son of a strange woman; Judges xi. 2.

With regard to the use of οὐ μὴ with the subj. [κληρονομήσει BDEs; mss.; Theoph.], it may be observed that the distinction drawn by Hermann (*Œd. Col.* 853) between οὐ μὴ with future indic. (duration or futurity) and with aor. subj. (speedy occurrence) is not applicable to the N. T., on account of (1) the varyings (as here); (2) the decided violations of the rule where the MSS. are unanimous, *e. g.* 1 Thess. iv. 15: and (3) the obvious prevalence of the subjunctive over the future, both in the N. T. and 'fatiscens Græcitas;' see Lobeck, *Phryn.* p. 722, Thiersch, *Pentat.* ii. 15, p. 109, and exx. in Gayler, p. 433. On the general use of the united particles see Winer, *Gr.* § 56. 3, p. 450, and esp. Donalds. *Crat.* § 394, Gayler, *Partic. Neg.* p. 405, exx. p. 430, and on the best mode of translation, notes on 1 Thess. iv. 15 (*Transl.*)

31. διό 'Wherefore;' commencement of a short semi-paragraph stating the consolatory application of what has preceded ('quomobrem; aptius duas res conjungit,' Klotz. *Devar.* Vol. ii. p. 173), and passing into an exhortation in the following verse. It is *very* difficult to decide on the exact connection, as St. Paul's use of διό does not appear to have been very fixed. Sometimes, as Rom. ii. 1, Eph. ii. 11, iii. 13, iv. 25, it begins a paragraph; sometimes (especially with καὶ) it *closely* connects clauses, as Rom. i. 24, iv. 22, 2 Cor. iv. 13, v. 9, Phil. ii. 9; while in 2 Cor. xii. 10, 1 Thess. v. 11 (imperat.), it closes a paragraph, though not in a way



ἀδελφοί, οὐκ ἐσμὲν παιδίσκης τέκνα ἀλλὰ τῆς ἐλευθέρας. V. <sup>1</sup> τῇ

1. τῇ ἐλευθερίᾳ κ. τ. λ.] The difficulty of deciding on the true reading of this passage, owing to the great variation of MSS., is *very* great. The reading of *Lachm.*, τῇ ἐλευθερίᾳ ἡμῶς Χριστοῦς ἡλευθέρωσεν στήκετε οὖν, is plausible, and well supported, as ῥ is omitted by ABCD<sup>1</sup>; mss.; Copt., Damasc., al.; still the doubtful meaning of the dat. ἐλευθερ. (not the article, at which *Rück.* stumbles), and the abrupt character of the whole, make it, on internal grounds, very difficult to admit. *Tisch.* (so *Matth.*, *Scholz.*, *Rinck.*, *Rück.*, *Olsh.*, al., though differing in other points) seems rightly to have retained ῥ with D<sup>1</sup>EKL(FG ῥ ἐλευθ. ἡμ.; compare Vulg., Clarom.); mss. Syr.; Chrys., Theod. (2), al., as the H is less likely to have arisen from a repetition of the first letter of ΗΜΑΣ (*Mey.*), than to have

strictly similar to the present. On the whole, it seems most probable that St. Paul was about to pass on to an application of, not a deduction from, the previous remarks and citation. He commences with διό, but the word ἐλευθέρας suggesting a digression (see Davidson, *Introd.* Vol. II. p. 148), he turns the application by means of τῇ ἐλευθερίᾳ, into an inferential exhortation (*Æth.* erroneously makes the first clause a reason 'quia Christus'), ver. 1, and recommences a new parallel train of thought with ὅτε ἐγώ. We thus put a slight pause after iv. 30, and a fuller one after v. 1. If ἡμεῖς δὲ be adopted

[AC; mss.; Copt.; Cyr. (1), Damasc., al.] the connection will be more easy. Ver. 30 describes the fate of the bond-children; ver. 31 will then form a sort of consolatory conclusion, deriving some force from the emphatic κληρον.; 'but *we* shall have a different fate; we shall be inheritors, for we are children, not of a bond-maid, but of a free-woman.' This reading is, however, more than doubtful, as appearing to be only a repetition from ver. 28. For ἄρα (*Rec.*), which would perhaps imply a little more decidedly than δὲ a continuance of what was said (*Donalds. Crat.* § 192), the external evidence [KL (ἄρα οὖν FG, Theodrt.)] is very weak, and the probability of correction not inconsiderable. παιδίσκης] 'of a bond-maid,' scil.

'of any bond-maid.' The omission of the article *may* be accounted for, — not by the negative form of the proposition (*Middleton in loc.*), but by the principle of correlation, whereby when the governing article is anarthrous (here *possibly* so after the predicative ἐσμὲν, *Middl.* p. 43) the governed becomes anarthrous also; see *Middl. Gr. Art.* III. 3. 7, p. 50 (ed. Rose), comp. *Winer, Gr.* § 19. 2. b, p. 113 sq. As, however, παιδίσκη appears in every other place with the art. (even after the prep. in ver. 23), the present omission is perhaps more probably regarded as intentional, and as designed to give a general character to the Apostle's conclusion; see *Peile in loc.* Τῆς ἐλευθέρας cannot, however, be translated 'of a free woman.'

CHAPTER V. 1. τῇ ἐλευθερίᾳ κ. τ. λ.] 'Stand firm, then, in the freedom for which,' etc.; inferential exhortation from the declaration immediately preceding. Of the many explanations which the expression τῇ ἐλευθερίᾳ στήκειν has received, the two following appear to be the most probable; (α) 'libertati stare, quam deserere est nefas,' Fritz. *Rom.* xii. 12, Vol. III. p. 80, *Winer, Gr.* § 31. 3. obs. p. 244 (ed. 5; less distinctly p. 188, ed. 6); (β) 'quod attinet ad libertatem, stare,' Bretschn., *Meyer on 2 Cor.* i. 24. The objection to (α) is, that such expressions as τῇ

ἐλευθερία ἢ ἡμᾶς Χριστὸς ἡλευθέρωσεν στήκετε οὖν, καὶ μὴ  
πάλιν ζυγῷ δουλείας ἐνέχεσθε.

been omitted from having been accidentally merged in it. His omission of οὖν, however, with DE; Vulg., Clarom., Syr.-Philox.; Theodrt. (2) against ABC<sup>1</sup> FGs; 10 manuscripts; Boern., Augiens., Goth., Copt., al.; Cyr., Aug., al.—does not seem tenable. The order Χριστὸς ἡμᾶς (*Rec.*) has but weak external support [CKL; mss.; *appy.* some Vv.; Chrys., Theod.], and is reversed by most recent editors.


ἀλῖψι ἐπομένειν are not strictly similar, as the idea of a hostile attitude (dat. incommodi) is involved in the dative, 'calamitatem non subterfugientes,' etc., so ὑποστήναί τι, μένειν τι (Bernh. *Synt.* III. 13. b, p. 98), and Hom. II. XXI. 600, στήναί τι. The latter interpretation seems thus the most correct; the dative, however, must not be translated too laxly ('as regards the freedom'), as it serves to call attention to the exact sphere in which, and to which, the action is limited, *e. g.* ἐστὶ τῇ διανοίᾳ, Polyb. XXI. 9. 8; see Scheuerl. *Synt.* § 22. 2, p. 179, and notes on ch. i. 22.

It may be remarked that we sometimes find an inserted ἐν (1 Cor. xvi. 13, compare Rück.) without much apparent difference of meaning, still it does not seem hypercritical to say that in this latter case the idea of the 'sphere or element in which' was designed by the writer to come more distinctly into view; compare Winer, *Gr.* § 31. 8, p. 194. On the meaning of στήκειν, which *per se* is only 'stare' (Vulg., Clarom.), but which derives its fuller meaning from the context; comp. Chrys., στήκετε εἰπὼν, τὸν σάλον ἔδειξε, and see notes on *Phil.* i. 27. ἢ 'for which;' dat. commodi. The usual *ablative* explanation 'quā nos liberavit' (Vulg.), scil. ἢ ἡμῖν ἔδωκεν (so expressly Conyb.), may perhaps be justified by the common constructions χαίρειν χαρᾷ, etc., but as it is very doubtful whether this construct. occurs in St. Paul's Epp. (1 Thess. iii. 9 seems an instance of *at-*

*traction*; see notes *in loc.*), it seems safer to adhere to the former explanation; see Meyer *in loc.* (obs.) For a good sermon on the notion of Christian liberty, see Bp. Hall, *Serm.* xxvi. Vol. v. p. 339 sq. (Talboys).

πάλιν refers to the previous subser-vience of the Galatians to heathenism; see notes on ch. iv. 9.

ζυγῷ δουλείας] 'the yoke of bondage,' not 'a yoke,' etc., Copt., Ewald, al.; the anarthrous δουλεία (comp. Winer, *Gr.* § 19. 1, p. 109) being *appy.* used somewhat indefinitely to mark the general character of the ζυγόν, and by the principle of correlation causing the governing noun to lose its article; see Middleton, *Gr. Art.* III. 3. 6, and compare notes on ch. v. 31. It will be observed that πάλιν is more easily explained on the hypothesis of ζυγῷ being taken indefinitely; the present view, however, seems most in accordance with the definite statement in ver. 2; ζυγὸν δὲ δουλείας τὴν κατὰ νόμον ζωὴν, Theod. On the use of the gen. as denoting the *predominant nature* or *quality* inherent in the governing noun, see Scheuerl. *Synt.* § 16. 3, p. 115, and compare Soph. *Aj.* 944, οἶα δουλείας ζυγὰ, Æsch. *Agam.* 360, δουλείας γάγγαμον. ἐν ἐ-

χεσθῇ] 'be held fast;' not exactly  [mancipemini, subjiciatis vos], but simply 'implicamini,' Beza, with ref. perhaps to the tenacity of the hold, and the difficulty to shake it off; comp. Beng. For exx. of the use of

If ye submit to circumcision, ye are bound to the whole law, and your union with Christ is wholly void.

<sup>2</sup> Ἴδε ἐγὼ Παῦλος λέγω ὑμῖν ὅτι ἐὰν περιτέμνησθε Χριστὸς ὑμᾶς οὐδὲν ὠφελήσει  
<sup>3</sup> μαρτύρομαι δὲ πάλιν παντὶ ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφεί-

the verb both in a physical (Herod. ii. 121, ἐνέχομαι τῇ παγῇ), and in an ethical sense (Plutarch *Symp.* ii. qu. 3. 1, ἐνέχεσθαι δόγμασιν Πυθαγορικοῖς), see Kypke, *Obs.* Vol. ii. p. 285, and Wetst. *in loc.*

2. Ἴδε ἐγὼ Παῦλος] ‘Behold I Paul;’ emphatic and warning declaration (τόση ἀπειλή, Chrys.) of the dangerous consequences, and worse than uselessness of undergoing circumcision. The Apostle’s introduction of his own name (compare 2 Cor. x. 1, Eph. iii. 1), prefaced by the arresting Ἴδε (‘attentionem excitantis est,’ Grot.), has been differently explained. The most natural view seems to be that it was to increase conviction (θαβρῶντος ἦν οἷς λέγει, Chrys., comp. Theod.) and to add to the assertion the weight of his Apostolic dignity; τῆς τοῦ προσώπου ἀξιολογίας ἀκούσης ἀντὶ πάσης ἀποδείξεως, Chrys.

On the accentuation of Ἴδε, which, according to the grammarians, is oxytone in Attic and paroxytone in non-Attic Greek, see Winer, *Gr.* § 6. 1, p. 47.

ἐὰν περιτεμν.] ‘if ye be circumcised;’ i. e. ‘if you continue to follow that rite,’ the present marking the action as one still going on. On the use of ἐὰν with pres. subj., compare notes on ch. i. 8, 9. οὐδὲν ὠφελήσει] ‘shall profit you nothing;’ the fut., having no ref. whatever to the nearness of the Lord’s παρουσία (Mey.), but simply marking the certain result of such a course of practice; ‘Christ (as you will find) will never profit you anything;’ see Winer, *Gr.* § 40. 6, p. 250, and compare Schmalz. *Synt.* § 57, p. 116 sq.

3. μαρτύρομαι δέ] ‘yea I bear witness,’ testificor autem,’ Vulg., Cla-

rom., not ‘enim,’ Beza; further and slightly contrasted statement; the δὲ not being merely connective, but as usual implying a certain degree of opposition between the clause it introduces and the preceding declaration; ‘not only will Christ prove no benefit to you, but you will in addition become debtors to the law;’ see Klotz, *Devar.* Vol. ii. p. 362, Hermann, *Viger*, No. 343. b, and for a notice of the similar use of ‘autem,’ Hand. *Tursell.* Vol. i. p. 562. The verb μαρτύρομαι, a δὲς λεγόμεν, in St. Paul’s Epp. (Eph. iv. 17, compare Acts xx. 26), is here used in the sense of μαρτυροῦμαι, appy. involving the idea of a solemn declaration, as if before witnesses; comp. notes on Eph. iv. 17, That there is no ellipsis of Θεὸν (Hilgenf., Bretschn.) appears plainly from Eph. i. c., and from the similar usage of the word in classical Greek, e. g. Plato *Phileb.* 47 c. ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν δὲ λεγόμεν. Dindorf in Steph. *Thess.* s. v. cites Eustath. *Il.* p. 1221. 33, ὡς αἱ ἱστορίαι μαρτύρονται. πάλιν may refer to the preceding verse, or to a previous declaration of the same kind made by word of mouth. The former is more probable, as παντὶ ἀνθρώπῳ appears a more expanded application of ὑμῖν, ver. 2; οὐχ ὑμῖν λέγω μόνον, φησὶν, ἀλλὰ καὶ παντὶ ἀνθρώπῳ περιτεμν., Chrys.; see Neander, *Pfandling*, Vol. i. p. 214 note (Bohn). περιτεμνομένῳ] ‘submitting to be circumcised,’ ‘undergoing circumcision,’ ‘circumcidenti se,’ Vulg., Clarom., or, more idiomatically ‘qui curat se circumcidi,’ Beza,—but less accurately, as the participle is anarthrous, and what is called a tertiary predicate; see Donalds. *Crat.* § 306, ib. *Gr.* § 495.



λέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι. <sup>4</sup> καταργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε, τῆς χάριτος ἐξεπέσατε. <sup>5</sup> ἡμεῖς γὰρ Πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα.

The tense *περιτεμν.*, not *περιτμηθέντι* or *περιτετμημένῳ*, must not be overlooked: it was not the circumcised, *as such*, that had become in this strict sense *ὑποφύεται* ὅλον τὸν νόμον ποιῆσαι, but he who was designedly undergoing the rite. Ὅλον, as its position shows, is emphatic; ὅλην ἐφεικύνω τὴν δεσποτείαν, Chrys.

4. καταργήθητε ἀπὸ τοῦ Χρ.] ‘Ye were done away from Christ,’ ‘Your union with Christ became void,’ scil. ‘when you entered upon the course which now ye are pursuing;’ further and forcible explanation of Χριστὸς ὑμᾶς οὐδὲν ὠφέλησει (ver. 2), the absence of all connecting particles serving to give the statement both vigor and emphasis. The construction is what is called ‘prægnans’ (Rom. vii. 2, 6, see Winer, *Gr.* § 66. 2, p. 547); ἀπό, strictly considered, not belonging to καταργήθητε in the sense of ἡλευθερώθητε ἀπό, but to some word which can easily be supplied, *e. g.* καταργήθητε καὶ ἐχωρίσθητε ἀπὸ Χρ., ‘nulli estis redditī et a Christo avulsi;’ comp. 2 Cor. xi. 3, φείρεσθαι ἀπό, and Fritz. *Rom.* l. c. Vol. II. p. 8, 9.

The verb καταργέω is a favorite word with St. Paul, being used in his Epp. (the Ep. to the Hebrews not being included) twenty-five times. In the rest of the N. T. it is used only twice, Luke xiii. 7, Heb. ii. 14, and in the whole LXX only four times, all in Esdras. It is rare in ordinary Greek; see Eurip. *Phaniss.* 753, and Polyb. *Frag. Hist.* 69.

The τοῦ is omitted by *Lachm.* with BCD<sup>1</sup>FGS; 2 mss.; Theoph., — but, as being less usual, esp. when preceded by a prep., is more probably retained, with AD<sup>3</sup>EKL; nearly all mss.; Chrys., Theod., Dam., al. (*Tisch.*). ἐν νόμῳ δικαιοῦσθε] ‘are being

justified in the law,’ ‘in lege,’ Vulg., Clarom.; ἐν not being instrumental (Ewald), but pointing to the sphere of the action; compare notes on ch. iii. 11. The pres. δικαιοῦσθε is correctly referred by the principal ancient and modern commentators to the feelings of the subject (ὡς ὑπολαμβάνετε, Theophyl., ‘ut vobis videtur,’ Fritz. *Opusc.* p. 156); compare Goth. ‘garaihtans qiriþ izvis’ [justos dicitis vos]. On this use of the *subjunctive* present (commonly employed to indicate certainty, prophetic confidence, expectation of speedy issue, etc.), see Bernh. *Synt.* x. 2, p. 371, Schmalfeld, *Synt.* § 54. 2, p. 91. τ ἡ s

χάριτος ἐξεπέσατε] ‘ye fell away from grace;’ the aor., as in the first clause, referring to the time when legal justification was admitted and put forward; see, however, notes to *Transl.* On the meaning of ἐκπίπτειν τινός (‘aliquā re excidere, scil. ejus jacturam facere’) see Winer, *de Verb. Comp.* Fasc. II. p. 11, and comp. Plato, *Rep.* vi. 496, ἐκπεσεῖν φιλοσοφίας, Polyb. xii. 14, 7, ἐκπίπτειν τοῦ καθήκοντος. The Alexandrian form of aor. ἐξεπέσατε is noticed and illustrated by exx. in Winer, *Gr.* § 13. 1, p. 68, sq.; compare Lobeck, *Phryn.* p. 724.

5. ἡμεῖς γάρ] ‘For we;’ proof of the preceding assertion by a declaration *e contrario* of the attitude of hope and expectancy, not of legal reliance and self-confidence, which was the characteristic of the Apostle and of all true Christians. If δὲ had been used, the opposition between ἡμεῖς and οἵτινες (ἡμεῖς) would have been more prominent than would seem in harmony with the context and with the conciliatory character of the present address.



Πνεύματι] ‘by the Spirit,’ ‘Spirit,’ Vulg., Clarom., with an implied contrast to the *σὰρξ* which was the active principle of all legal righteousness; comp. ch. iii. 3, and notes *in loc.* The dative is not equivalent to *ἐν Πνεύματι* (Copt.), still less to be explained as merely adverbial, ‘spiritually’ (Middl. *in loc.*), but, as the context suggests, has its definite ablative force and distinct personal reference; our hope flows from faith, and that faith is imparted and quickened by the Holy Spirit. No objection can be urged against this interpretation, founded on the absence of the article, as neither the canon of Middleton (*Gr. Art.* p. 126, ed. Rose), nor the similar one suggested by Harless (*Ephes.* ii. 22.), — that τὸ Πνεῦμα is the personal Holy Spirit, πνεῦμα the indwelling influence of the Spirit (Rom. viii. 5), can at all be considered of universal application; see ver. 16. It is much more natural to regard Πνεῦμα, Πνεῦμα ἁγίου, and Πνεῦμα Θεοῦ as proper names, and to extend to them the same latitude in connection with the article; see Fritz. *Rom.* viii. 4, Vol. II. p. 105.

ἐκ πίστεως] ‘from faith,’ as the origin and source (comp. notes on ch. iii. 22), — in opposition to the *ἐν νόμῳ* of the preceding clause, which practically includes the more regular antithesis *ἐξ ἔργων*.

ἐλπὶδα δικαιοσύνης] ‘the hope of righteousness.’ This is one of those many passages in the N. T. (see Winer, *Gr.* § 30. 1, p. 168) in which it is difficult to decide whether the genitive is *subjecti* or *objecti*; the *ἐν διὰ δουίν*, ‘spem et justitiam (æternam),’ suggested by Aquinas, being clearly inadmissible. If (a) the gen. be *subjecti*, ἐλπὶδα δικαιοσ. must be ‘ipsum præmium quod speratur, sc. vitam æternam’ (Grot.), ‘coronam gloriæ quæ justificationis manet’ (Beza), ἐλπίς being used μετανοητικῶς for the thing hoped for:

if (β) *objecti*, then simply ‘speratam justitiam,’ the hope which turns on δικαιοσύνη as its object, — fairly paraphrased by Æth., ‘we hope we may be justified;’ sim. Tynd., Cran. Of these (β) seems clearly most in accordance with the context, as this turns not so much upon any adjunct to δικαιοσύνη as upon δικαιοσύνη itself; ‘Ye,’ says St. Paul, in ver. 4, ‘think that ye are already in possession of δικαιοσ. (δικαιοῦσθε), we on the contrary hope for it.’ There is no difficulty in δικαιοσύνη thus being represented *future*. For in the first place this view necessarily results from the contrast between Judaism and Christianity. The Jew regarded δικαιοσ. as something outward, present, realizable; the Christian as something inward, future, and, save through faith in Christ, unattainable. And in the second place, δικαιοσύνη is one of those divine results which, as Neander beautifully expresses it, ‘stretch into eternity:’ it conveys with it and involves the idea of future blessedness and glorification; οὐς ἐδικαίωσεν τούτους καὶ ἐδόξασεν, *Rom.* viii. 30; see Neand. *Planting*, Vol. I. p. 478 note (Bohn).

ἀπεκδέχεσθαι] ‘tarry for,’ ‘patiently wait for.’ This expressive compound has two meanings (a) *local*, with reference either to the place *from which* the expectation is directed to its object (‘in quo locatus aliquem expectes,’ Fritz.), or, more usually, the place *whence* the object is expected to come (‘unde quid expectaretur,’ Winer), — a decided trace of which meaning may be observed in Phil. iii. 20: (b) *ethical*, with ref. to the assiduity of the expectation, ‘studiose constanter expectare,’ — the meaning in the present case and appy. in all the remaining passages in the N. T.; comp. viii. 19, 23, 25, 1 Cor. i. 7, Heb. ix. 28, 1 Pet. iii. 20 (*Lachm., Tisch.*), and see Tittmann, *Synon.* p. 106, Fritz.

ἡ ἐν γὰρ Χριστῷ Ἰησοῦ οὔτε περιτομή τι ἰσχύει οὔτε ἀκροβυστία, ἀλλὰ πίστις δι' ἀγάπης ἐνεργουμένη.

*Opusc.* p. 156, Winer, *Verb. Comp.* Fasc. iv. p. 14. It may be added that the expression ἐλπίδ. ἀπεκδ. is not pleonastic for ἐλπ. δικ. ἔχομεν (*Ust.*, comp. *Æth.*), but, as Fritz. observes, forcible and almost poetical (*Eur. Alcest.* 130, ἐλπίδα προσδέχωμαι), ἐλπίδα being the cognate accus.; comp. *Acts.* xxiv. 15, ἐλπίδα . . . ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, *Tit.* ii. 13, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα. The whole clause may be thus paraphrased: 'by the assistance of the Holy Spirit we are enabled to cherish the hope of being justified, and the source out of which that hope springs is faith;' comp. *Ust. Lehrb.* ii. 1, p. 90 sq., and for a fuller explanation of the verse, Chillingworth, *Works*, p. 402 sq. (Lond. 1704), Manton, *Serm.*, Vol. iv. p. 927 sq. (Lond. 1698).

6. ἐν γὰρ Χριστῷ Ἰησ. [*For in Christ Jesus;*] confirmation of the preceding statement that the ἀπεκδοχή was ἐκ πίστεως; when there is a union with Christ, neither circumcision or uncircumcision avails anything, but faith only; it is clear, then, why we entertain the hope of righteousness from faith. The solemn formula ἐν Χρ. Ἰησ. is not to be explained away, as 'in Christi regno, ecclesiā' (Paræus), 'Christi religione' (Est.), 'Christi lege' (Grot.), — all of which fall utterly short of the true meaning, — but, as the regular use of ἐν Χρ. and the addition of Ἰησοῦ distinctly suggest, conveys the deeper idea of 'union, fellowship, and incorporation' in Christ crucified: comp. notes on ch. ii. 17. For an elaborate but wholly insufficient explanation of the vital expression ἐν Χρ., comp. Fritz. *Rom.* viii. 1, Vol. ii. p. 82, and contrast with it the deep and spiritual illustrations of Bp. Hall, *Christ Mystical*, ch. 2, 3.

δι' ἀγάπης ἐνεργουμένη] 'energizing, displaying its activity through love,' ζῶσα δέικνται *Theoph.*, 'efficax est,' Bull, Andrewes (*Serm.* v. Vol. iii. p. 193); comp. 1 *Thess.* i. 3, τοῦ κόπου τῆς ἀγάπης, *Polyc. ad Phil.* § 3, πίστιν . . . ἐπακολουθούσης τῆς ἐλπίδος προαγούσης τῆς ἀγάπης, and see esp. *Ust. Lehrb.* ii. 1. 4, p. 236 sq., and reff. in notes on 1 *Thess.* l. c. The verb ἐνεργεῖσθαι may have two meanings, (a) passive, 'is made perfect,' فَعِّلَ [quæ perficitur, Schaaf, but see Capell. *in loc.*] *Syr.*, 'adschueghyal,' *Arm.*, — maintained by the older Romanist divines, Bellarm. al. (see Petav. *de Incarn.* viii. 12. 16, Vol. v. p. 407), as well as several Protestant interpreters, Hammond, al., and even the recent editors of Steph. *Thesaur.* s. v.; or (b) active, 'is operative,' *Vulg.*, *Clarom.*, *Goth.*, *Copt.*, — as maintained by nearly all recent commentators. Of these (a) is quite lexically tenable (*Polyb. Hist.* i. 13, 5, ἐνεργεῖται πόλεμος), but distinctly at variance with the usage of the word in the N. T. (see Meyer, 2 *Cor.* i. 6, Bretsch. *Lex.* s. v.), while (b) harmonizes with the prevailing usage, and can be correctly distinguished from the active; ἐνεργεῖν being 'vim exercere,' and commonly applied to persons, ἐνεργεῖσθαι 'ex se (or suam) vim exercere,' a species of what has been called the 'dynamic' middle (*Krüger, Sprachl.* § 52. 8), and commonly applied to things, see Fritz. *Rom.* Vol. ii. p. 17, Winer, *Gr.* § 38. 6, p. 231. Although the pass. meaning is not now maintained by the best critical scholars of the Church of Rome, the passage is no less strongly claimed as a testimony to the truth of the Tridentine doctrine (*Sess.* vi. c. 7) of *fides formata*; see

Who perverted you?  
Whosoever they are they  
shall be punished, for their  
doctrine is not mine. Yea,  
I wish they would cease from all communion with you.

Ἐτρέχετε καλῶς· τίς ὑμᾶς ἐνέκοψεν τῇ  
ἀληθείᾳ μὴ πείθεσθαι; <sup>8</sup> ἡ πεισμονὴ οὐκ ἐκ

Windischm. *in loc.*, and comp. Mühler, *Symbolik*, § 16, p. 131 note, § 17, p. 137.

7. ἐτρέχετε καλῶς] 'Ye were running well;' forcible and yet natural transition from the brief statement of the characterizing principle of Christian life, once exemplified in the Galatians, but now lost sight of and perverted; ἐπαινεῖ τὸν δρόμον καὶ θρηνεῖ τοῦ δρόμου τὴν παῦλαν, Theod.

τίς ὑμᾶς ἐνέκοψεν] 'who did hinder you;' not without some expression of surprise, πῶς ὁ τοσοῦτος ἐνεκόπη δρόμος; τίς ὁ τοσοῦτον ἰσχύσας, Chrys.; comp. ch. iii. 1. The primary meaning of the verb ἐγκόπτειν (Hesych. ἐνεκοπτόμην· ἐνεποδίζομην, Suid. ἀναχαιτίζει· ἀναποδίζει· ἐγκόπτει) appears to be that of *hindering by breaking up a road* (e. g. Greg. Nazianz. *Or.* xvi. p. 260, ἡ κακίας ἐγκοπτομένης δυσπαδεία τῶν πονηρῶν, ἡ ἀρετῆς ὁδοποιουμένης εὐπαδεία τῶν βελτιόνων; comp. 'intercidere,' e. g. Cæs. *Bell. Gall.* ii. 9, pontem, etc.); while that of *hindrance* (Rec.) is rather that of *hindrance with the further idea of thrusting back*; compare Hom. *Odys.* xxi. 47, θυρέων ἀνέκοπτεν ὀχῆσας. The reading of Rec. (ἀνέκοψεν) is, however, opposed to all the uncial MSS., and appy. to nearly all mss. and Ff., and neither on internal (opp. to Bloomf.) nor external grounds has any claim on attention. The accus. is similarly found with ἐγκόπτειν, Acts xxiv. 4, 1 Thess. ii. 18; see also The- mist. *Or.* xiv. p. 181 c.

τῇ ἀλῇ. μὴ πείθεσθαι] 'that ye should not obey the truth;' infin. expressive of the *result* or effect, with some trace of the *purpose* or end contemplated, this being one of those forms of the 'consecutive' sentence, which may

be regarded as partly *objective* and as partly *final*; see Donalds. *Gr.* § 602. The popular explanation that μὴ with the infin., after certain negative and prohibitive verbs, is pleonastic (Meyer compare Herm. *Viger*, No. 271), is now justly called in question (see esp. Klotz, *Devar.* Vol. ii. p. 668), the true explanation being that the μὴ is prefixed to the infinitive, whether in its more simply objective form (Donalds. *Gr.* § 584 sq.), or its more lax and general ref. to result (Bernh., *Synt.* ix. 6. b, p. 364, Madvig, *Synt.* § 156. 4), to indicate the further idea of some latent purpose involved in the action which specially contemplated or tended to the effect expressed by the infinitive; see esp. Schmalfeld, *Synt.* § 181. 2, p. 359, and for an illustrative example compare Aristoph. *Pax*, 315, ἐμποδῶν ἡμῶν γένηται τὴν δεῦν μὴ ἐξελκεῖσθαι; see Madvig, *Synt.* § 210. The elliptical mode of explanation adopted by Gayler (*de Partic. Neg.* p. 359) in the parallel expressions ἀρνοῦμαι μὴ δρᾶσαι, sc. 'nego, et dico me non fecisse' is appy. doubtful in principle, and certainly is not here applicable. Lachm. omits the article before ἀληθ., but only with AB, and appy. a few mss.

8. ἡ πεισμονή] 'the persuasion,' 'suasio,' Clarom., scil. 'servandi legalia,' Lyra; the subst. being regarded as active, and the article (not 'this pers.' Arm., Auth.,—a most doubtful usage in the N. T., see Winer, *Gr.* § 18. 1, p. 97 sq.) marking the particular (counter-) persuading of the false teachers implied in the τίς ὑμᾶς ἐνέκοψεν. Ow- ing to the apparent paronomasia, and the nature of the termination (compare Donalds. *Cratyl.* § 255) the meaning of



τοῦ καλοῦντος ὑμᾶς. <sup>9</sup> μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοί.

πεισμονή is slightly doubtful. As the similar form πλησμονή means both *satietas* (the state) and *expletio* (the act), Col. ii. 23, Plato, *Symp.* 186 c, πλ. καὶ κένωσις, — so πεισμονή may mean (a) the state of being persuaded, i. e. 'conviction' (Θεοὺ τὰ καλεῖν τὰ δὲ πείθεσθαι τῶν ὑπακούοντων, Theod.), or (b) the act of persuading 'persuadendi sollertia,' Schott.; comp. Chrys. on 1 *Thess.* i. 4, οὐ πεισμονὴ ἀνδρωπίνη . . . ἦν ἡ . . . πείδουσα. Of these (a) has here the support of the Greek expositors τὸ πεισθῆναι τοῖς λέγουσιν, Œcum., compare Chrys., Theoph.), and certainly on that account deserves consideration; (b) however, is to be preferred, as lexically defensible (see below), as in harmony with the active τοῦ καλοῦντος; ἡ πεισμ. pointing to a gracious act in which the human will is regarded more as subjected to the divine influence (John vi. 44), τοῦ καλ. to one in which it is regarded more as free; comp. Meyer *in loc.*

In three out of the four instances cited by Wetst. from Eustath. (*ad Il.* a, p. 21. 46; 99. 45, *Il.* i, p. 637. 5), the prevailing meaning appears to be 'pervicacia;' but in Justin Mart. *Apol.* i, 53, αὐταρκεῖς εἰς πεισμονήν, Epiphan. *Hæres.* xxx. 21, εἰς πεισμονήν τῆς ἐαυτῶν πληροφορίας, Apollon. *de Synt.* p. 195. 10, τὴν ἐξ ἀλλήλων πρὸς ἀλλήλους πεισμονήν, the active meaning is sufficiently distinct. Ignat. *Rom.* 3<sup>7</sup> is commonly adduced, but here Cod. Colb. reads σιωπῆς. οὐκ

ἐκ τοῦ καλ. ὑμᾶς] 'is not from him who calleth you,' i. e. does not emanate, does not result from, see note, ch. ii. 16; not an answer to the preceding question, which is rather an expression of surprise than a mere interrogation, — but a warning declaration. The ὁ καλῶν is obviously not St. Paul (Locke), not even Christ (Theoph.), but as usual,

God; the act of *calling* in St. Paul's Epp. (e. g. Rom. ix. 11, 24; 1 Cor. i. 9, vii. 15, al.) being regularly ascribed to the Father; see notes and reff. on ch. i. 6. The tense of the participle need not be pressed either as a definite pres. ('non desinit etiam nunc vocare,' Beza), or, still less probably as an imperf. ('qui vos vocabat,' Beng.), — ὁ καλῶν, as Chrys. appears to have felt (οὐκ ἐκάλεσεν ὑμᾶς ὁ καλῶν), being only the common substantival participle; see the numerous exx. collected by Winer, *Gr.* § 45. 7, p. 316, comp. Bernhardt, *Synt.* vi. 23, p. 318, Madvig, *Syntax.* § 180. b, and notes on 1 *Thess.* v. 24.

9. μικρὰ ζύμη κ. τ. λ.] 'a little leaven leaveneth the whole lump;' proverbially expressed warning (compare 1 Cor. v. 7), forming a sort of antithetical continuation of what has preceded. It is somewhat doubtful whether ζύμη is to be considered as (a) having an abstract reference to the false teaching (τὸ μισρὸν τοῦτο κακόν, Chrys.; compare Theoph.), or as (b) pointing in the concrete ('hi pauci,' Paræus; compare Aug., Jerome) to those who disseminated it; see Clem. *Hom.* viii. 17 (cited by Hilgenf.), where the race of men living before the flood are characterized as a κακὴ ζύμη. On the one hand, (a) yields a pertinent sense, and is appy. confirmed by Matth. xvi. 11, and by 1 Cor. i. c. (where ver. 8 seems distinctly to show that ζύμη does not mean the individual so much as his sin): on the other, the active meaning assigned to πεισμονή, and still more the *seeming* quantitative limitation *hinted* at in the use of the individualizing singular in ver. 10 (compare Beng.) appears to preponderate in favor of (b). We adopt, therefore, the concrete reference, and necessarily continue it to the following φύραμα; 'vel pauci homines



<sup>10</sup> ἐγὼ πέποιθα εἰς ὑμᾶς ἐν Κυρίῳ ὅτι οὐδὲν ἄλλο φρονησέτε· ὁ δὲ ταρασσὼν ὑμᾶς βαστάσει τὸ κρίμα, ὅστις ἂν ᾖ. <sup>11</sup> ἐγὼ δέ, ἀδελ-

perperam docentes possent omnem [totum] cœtum corrumpere,' Winer *in loc.*

10. ἐγὼ] '*I for my part*;' emphatic, and not without a reassuring contrast. The insertion of δὲ [C<sup>1</sup>FG; a few mss.; Demid., Aug., Syr.-Phil., al.] is due to the desire to make this contrast still more apparent. εἰς ὑμᾶς] '*with regard to you*;' this more lax use of εἰς is noticed by Winer, *Gr.* § 49, p. 396, and Bernh. *Synt.* v. 11. p. 220. The addition of the words ἐν Κυρίῳ (sc. Ἰησοῦ, Rom. xiv. 14, compare Winer, *Gr.* § 19. 1, p. 113) serves to designate the ground of the hope, and to show that it was not an earthly and doubtful, but a heavenly (Phil. ii. 24) and certain assurance which St. Paul entertained; compare 2 Thess. iii. 4, πεποιθήμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, where ἐπὶ is used in a sense little different from the present εἰς, to denote the objects about whom the hope was felt, ἐν Κυρ. the nature of that hope; see notes on 2 Thess. i. c., where distinctions are drawn between the ethical uses of εἰς, ἐπὶ, and πρὸς.

οὐδὲν ἄλλο] '*nothing else*,' — than what? Either *special*ly, — than the subject and purport of the words immediately preceding; or, *general*ly, — than the doctrines which St. Paul had propounded. The latter accords best with the future φρονήσετε, which seems more naturally used in reference to the general issue (ὅτι διορθώσεσθε, Chrys.), than merely to the time when the words would be read. Alf. refers to Phil. iii. 15 (compare Usteri, 'no novel sentiments'), but there the word is ἐτέρως; see notes *in loc.*

ὁ δὲ ταρασσὼν] '*but he that disturbeth you*;' contrast, not with the preceding ἐγὼ (Rück.), but generally with the expression of confidence which has just pre-

ceded; ὁ ταρασσ. not being used on the one hand, for οἱ ταρασσόντες (Brown), nor on the other, in ref. to some *one particular* false teacher (Olsh.; contrast Davids. *Introd.* Vol. II. p. 315), but in accordance with the exact selective and definitive force of the article, to the one who, for the time being, comes under observation.

Οἱ ταρασσόντες ὑμᾶς (ch. i. 7) are the class generally, ὁ ταρασσὼν is the individual of the class who may happen to call forth the Apostle's censure; ἐπήρε τὸν λόγον, Chrys.; compare Madvig, *Synt.* § 14.

βαστάσει τὸ κρίμα] '*shall bear* ('ut grave onus,' Beng.), *the judgment* (*he deserves*);' κρίμα not being equivalent to κατάκριμα, nor used as cause for effect, sc. 'punishment' (Schott, Olsh.), but retaining its proper meaning both here and Rom. ii. 3, al. and with app. ref. to the judgment which he will receive from God; δίκας ὀφείλουσι τῷ Θεῷ, Theod. The idea of 'punishment,' or 'condemnation,' is conveyed by, and to be deduced from the context; see Fritz. *Rom.* i. c. Vol. I. p. 94.

ὅστις ἂν ᾖ] '*whoever he may be*;' not with any reference to the dignity of the momentarily-selected individual (κἂν μεγάλοι τινὲς δοκῶσι καὶ ἀξιόπιστοι, Theoph.), but simply with the *inclusive* reference of the formula; comp. Acts. iii. 23.

11. ἐγὼ δέ, ἀδελφοί] '*But I, brethren*,' — with abrupt reference to what might have been said of himself. The connection between this and the preceding verse is not perfectly clear. The use of the expression ὁ ταρασσὼν appears to have suggested the remembrance that he himself was open to the charge of being a subverter, inasmuch as he had circumcised Timothy. The

φοί, εἰ περιτομήν ἔτι κηρύσσω, τί ἔτι διώκομαι; ἄρα κατήργηται

replication is final and decisive; 'But if it be a fact that I really do still preach *circumcision*, what further ground is there for persecuting me?' *i. e.* 'the very fact of my persecution is a proof that I am not a preacher of *circumcision*;' see esp. Theoph. *in loc.*

εἰ περιτ. ἔτι κηρύσσω] 'If I preach *circumcision*,' 'if, as is assumed to be a matter of fact (compare notes on ch. i. 9), *circumcision* is still what I preach;' the emphasis resting not on κηρύσσω (τούτέστιν οὐχ οὕτω κελύω πιστεύειν . . . περιέτεμον μὴν γὰρ [τὸν Τιμόθεον], οὐκ ἐκήρυξα δὲ περιτομήν, Chrys.), but on the prominently placed περιτομήν. The ἔτι does not suggest any contrasted reference to the period before the coming of Christ ('still — as in the ante-Christian times,' Olsh.), — a reference which would here be very pointless, nor again to any special change in the Apostle's teaching since he had become a Christian, — for which there is not the *slightest* grounds, but simply to the period prior to his conversion, 'still, in contrast to my former Judaism;' comp. Wieseler, *Chronol.* p. 206 note. The Apostle might not have 'preached' *circumcision* before his conversion, but he strenuously advocated (περισσοτέρως ζηλωτῆς ὑπάρχων τῶν πατρικῶν μου παραδόσεων, ch. i. 14) all the principles of Judaism; comp. Neander, *Planting*, p. 304, note. The present tense is probably used, as Schott observes, from his having the present accusation of his adversaries in his mind. τί ἔτι διώκομαι] 'why am I still persecuted,' almost 'why am I to be,' etc.; this second ἔτι being, as De Wette observes, *logical*; see Rom. iii. 7, τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρίνομαι, 'what further ground is there for,' etc., Rom. ix. 19, al. ἄρα] 'then after all,' 'ergo,' Vulg., Clarom. (see Hand, *Tur-*

*sell.* Vol. II. p. 450 sq.); inference from what has preceded, not perhaps here without *some* tinge of ironical reference to a conclusion that could not have been expected. The fundamental idea of ἄρα is 'distance or progression (to another step in the argument)'; from which the *derivative* meaning, — that at the advanced point at which we have arrived, our present view is different to our antecedent one, can easily be deduced; see esp. Donalds. *Crat.* § 192. That this, however, is the normal and *primary* idea of the particle (see Hartung, *Partik.* ἄρα, I. 3, Vol. I. p. 422) cannot now be maintained; see Klotz, *Devar.* Vol. II. p. 160 sq., where the whole question is discussed at great length. According to this writer, ἄρα involves 'significationem levioris cujusdam ratiocinationis, quæ indicat rebus ita comparatis, aliquid ita aut esse aut fieri,' in *Devar.* p. 167. The interrogatory form (ἄρα), as adopted by Syr., Ust., al., seems here less forcible and appropriate.

τὸ σκάνδαλον τοῦ σταυροῦ] 'the offence of the cross,' 'offendiculum crucis,' Beza; the offence which the Jews took at Christianity, because faith in a crucified Saviour, — faith without legal observances, was offered as the alone means of salvation; οὐδὲ γὰρ οὕτως ὁ σταυρὸς ἦν σκανδαλίζων τοὺς Ἰουδαίους ὡς τὸ μὴ δεῖν πείθεσθαι τοῖς πατράσι νόμοις, Chrys.; compare 1 Cor. i. 18, etc., see Brown, *Galat.* p. 278, Usteri, *Lehrb.* II. 2. 1, p. 253. Σκάνδαλον, though occurring (quotations included) 15 times in the N. T. and 25 times in the LXX and Apocrypha, is scarcely ever found 'apud profanos.' Σκανδάληθρον τὸ ἐνιστάμενον ταῖς μνάγραις, Poll. *Onomast.* x. 34, occasionally occurs; *e. g.* in a metaphorical sense, Aristoph. *Acharn.* 687.

τὸ σκάνδαλον τοῦ σταυροῦ. <sup>12</sup> ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.

12. ὄφελον] 'I would that;' indignant wish called forth by the last deduction, and by the thought of the antagonism of circumcision to the cross of Christ; see Ewald *in loc.*, and compare ch. ii. 21. This word is used *purely* as a particle, both in the N. T. (see 1 Cor. iv. 8, 2 Cor. xi. 1), and in the LXX, e. g. Exod. xvi. 3, Numb. xiv. 2, xx. 3, Psalm cxix. 5; see Winer, *Gr.* § 41. 5. 2, p. 270, Sturz, *de Dialect. Maced.* s. v. § 12. Its construction, therefore, here with a future, though unusual and (appy. according to Lucian, *Soloe.* 1) solecistic, need not have caused Bengel to alter the punctuation (τὸ σκάνδαλον τοῦ σταυροῦ· ὄφελον.), and to connect ὄφελον as a kind of exclamation ('velim ita sit!') with what precedes. On the similar use of ὄφελον and ὥφελε in later writers, comp. Matth. *Gr.* § 513. obs. 3, and on the correct and classical use ('ὄφελον non nisi tum adhiberi, quum quis optat, ut fuerit aliquid, vel sit, vel futurum sit, quod non fuit, aut est, aut futurum est'), see Herm. *Viger*, No. 190. 'καὶ ἀποκόψονται] 'they would even cut themselves off (from you).' The exact meaning of these words has been much discussed. The usual passive translation ('abscedantur,' Vulg., Goth., appy. Syr. [Schaaf], Æth.-Platt, Arm.), cannot be defended, as the N. T. furnishes no certain instance of a similar enallage. The most plausible is 1 Cor. x. 2, καὶ πάντες ἐβαπτίσαντο, but even here the middle voice (sc. 'baptismum susceperunt,' Beng.) may be correctly maintained; see Winer, *Gr.* § 38. 4, p. 228, and exx. in Jelf, *Gr.* § 364. 4. a. We have thus only two possible translations, (α) 'I would that they would even cut themselves off (plane discedant) from

communion with you,' Bretschn.; or (β) 'I would that they would (not only circumcise, but) even castrate themselves;' μὴ περιτεμένεσθωσαν μόνον, ἀλλὰ καὶ ἀποκοπέσθωσαν, Chrys., ἀποκόπους ἑαυτοὺς ἐποίησαν, Æcum.: see exx. in Wetst. *in loc.* This latter reference to bodily mutilation is adopted by the principal patristic expositors, as well as by most modern writers; and it must be admitted that thus not only καὶ is more readily explained, and the expression of the wish (ὄφελον) more easily accounted for, but that there is also a species of parallelism in the use of κατατομήν, Phil. iii. 2. Still as there seems no certain trace of this corporeal reference in any of the ancient Vv.,—as in some (Æth.-Platt, and perhaps Arm.) the reference seems plainly *ethical*,—as there is a *seeming* contrast in the καλεῖν ἐπὶ of the confirmatory clause which follows, and as this seems alone suited to the earnest gravity with which St. Paul is here addressing his converts, we adopt somewhat unhesitatingly the *former* interpretation. The Apostle's deep insight into the exact spiritual state of the Galatians, and the true affection that throughout the Epistle tempers even his necessary severity, leads him here to express as a wish, what he might have (as in 1 Cor. v. 11) urged as a command: comp. Waterl., *Works*, Vol. III. p. 458.

οἱ ἀναστατατ. ὑμᾶς] 'they who are unsettling you,' Hamm., sc. 'your subverters'; the participle with its case becoming by means of the article a kind of substantive; see notes and refl. on ch. i. 23. The verb ἀναστατοῦν (Hesych. ἀνατρέπειν) occurs three times in the N. T. (Acts xvii. 6, xxi. 38) as an equivalent of the more usual ἀνίστατον ποιεῖν, but is of rare occurrence

Do not misuse your freedom, but love one another. Love is the fulfilment of the law; hatred brings destruction.

<sup>13</sup> Ὅτι μὴ ἐπὶ ἐλευθερίᾳ ἐκλήθητε, ἀδελφοί· μόνον μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί, ἀλλὰ διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις. <sup>14</sup> ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται, ἐν τῷ

(Wetst. on Acts xvii. 6), and is said to belong to that somewhat numerous class of words (Tittm. *Synon.* p. 266) which are referred to the Macedonian dialect; see Sturz, *de Dial. Maced.* § 9, p. 146. It has a stronger meaning than *παράσσω*, and is admirably paraphrased by Chrys., ἀπὸ τῆς ἄνω Ἱερουσαλὴμ καὶ τῆς ἐλευθέρας ἐκβαλόντες, βιαζόμενοι δὲ καὶ ἀπαπειροῦσιν αἰχμαλώτους καὶ μετανάστας πλανᾶσθαι.

<sup>13</sup>. ὅτι μὴ ἐπὶ γάρ] ‘For ye,’ commencement of a new paragraph, and according to Olsh., De W., al., of a new portion (the hortatory) of the Epistle; ἐνταῦθα λοιπὸν δοκεῖ μὲν εἰς τὸν ἡθικὸν ἐμβαίνειν λόγον, Chrys. St. Paul knew so well the human heart, its tendencies and temptations, and saw so clearly how his own doctrine of Christian liberty might be perverted and adulterated, that he at once hastens, with more than usual earnestness, to trace out the ineffaceable distinction between true spiritual freedom, and a carnal and antinomian license. There is, however, no marked or abrupt division, but one portion of the epistle passes insensibly into the other.

γὰρ is thus not illative (Turner), nor a mere particle of transition (Brown), but stands in immediate connection with the preceding words, which it serves to confirm and justify; ‘and I may well wish that they would cut themselves off from your communion, for ye were called to a state with which they have nothing in common.’ The reading δέ, found in FG; 80; Chrys., Aug., al., seems a very palpable correction.

ἐπὶ ἐλευθερίᾳ] ‘for freedom;’ ἐπὶ here denoting the purpose or object for which they were called; compare 1 Thess. iv. 7, οὗ γὰρ

ἐκάλεσεν ὑμᾶς ὁ Θεὸς ἐπὶ ἀκαταρσίᾳ, where see notes *in loc.* Further exx. will be found in Winer, *Gr.* § 48. c, p. 351, and in Rost. u. Palm, *Lex.* s. v. ii. 2. f, Vol. i. p. 1040.

μὴ τὴν ἐλευθερίαν] ‘make not your liberty;’ scil. ποιεῖτε, τρέπετε [not, however, used in N. T.], δῶτε (FG; Boern., al), or some similar verb. Instances of this very intelligible and idiomatic omission of the verb after μὴ are cited by Hartung, *Partik.* μῆ, 6. b. 4, Vol. ii. p. 153, Klotz. *Devar.* Vol. ii. p. 669, Winer, *Gr.* § 66. i. 5, p. 663: compare Hor. *Epist.* i. 5. 12, ‘Quomihī fortunam, si non conceditur uti.’ Such ellipses must of course be common in every cultivated language.

διὰ τῆς ἀγάπης] ‘by the love ye evince,’ ‘by your love;’ not ‘in your love’ (Peile), with any reference to state or condition (compare Rom. iv. 11, δι’ ἀκροβυστίας, viii. 25, δι’ ἐπομονῆς, al.; Winer, *Gr.* § 47. i, p. 339), but simply ‘per caritatem,’ Vulg., Armen. [instrumental case], Copt.; love was to be the means by which their reciprocal δουλεία was to be shown.

The reading τῇ ἀγάπῃ τοῦ Πνεύματος, found in DEFG; 81; Clarom., Goth., Copt. [Wilk., but not Böttich.]; Bas., al., is in addition suggested by the preceding *σαρκός*.

δουλεύετε] ‘be in bondage,’ ‘servite,’ Vulg., Clarom.; in antithesis to the preceding ἐλευθερίαν: οὐκ εἶπεν ἀγαπᾶτε ἀλλήλους, ἀπλῶς, ἀλλὰ δουλεύετε, τὴν ἐπιτεταμένην δὴλῶν φιλίαν, Chrys.

<sup>14</sup>. ὁ γὰρ πᾶς νόμος] ‘For the whole law;’ confirmation from Scripture of the command immediately preceding, διὰ τῆς ἀγάπης κ. τ. λ. A few instances of this order occur in the N. T.; see



Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. <sup>15</sup> εἰ δὲ ἀλλήλους δάκνετε καὶ κατεσδίετε, βλέπετε μὴ ὑπὸ ἀλλήλων ἀναλωθῇτε.

14. σεαυτόν] *Tisch.* (ed. 2) here adopts the more difficult, though not wholly unusual reading *εαυτὸν* (see Winer, *Gr.* § 22. 5) too much in defiance of external authority. *Σεαυτὸν* is supported by ABCDEK; very many mss.; Marc. ap. Epiph., Theodoret, Dam. (*Rec.*, *Griesb.*, *Scholz*, *Tisch.* ed. *Lachm.*). *Ἐαυτὸν* appears only in FGJ; appy. the majority of mss.; Theophyl., *Œcum.*, (*Mey.*, *Tisch.*). Usteri very plausibly suggests the falling away of one of the contiguous sigmas in the course of transcription.

Middl. *Greek Art.* ch. vii. p. 104, note where Rose cites Acts xx. 18, 1 Tim. i. 16 (sing.), Acts xix. 7 (plural); add xxvii. 37. *ἐν ἐνὶ λόγῳ*] ‘in one word,’ scil. in one declaration or commandment: comp. Rom. xiii. 9.

*πεπλήρωται*] ‘hath been (and is) fulfilled.’ This reading is supported no less by external evidence [ABCs; 6 mss.; Marc. in Epiph., Damasc. (2), Aug.] than by internal probability. While *πληροῦται* (*Rec.*) would imply that the process of fulfilment was still going on, the perfect *πεπλήρωται* suitably points to the completed and *permanent* act; comp. Rom. xiii. 8, *ὁ ἀγαπῶν τὸν ἕτερον νόμον πεπλήρωκεν*, — a meaning of the perf. which Marcion (according to Tertull. *adv. Marc.* v. 4) appears, either ignorantly or wilfully, to have misunderstood, ‘adimpleta est, quasi jam non adimplenda.’ It may be observed that there is no discrepancy between this passage and Matth. xxii. 38, Mark xii. 29; for, as Meyer observes, St. Paul here takes a lofty spiritual eminence, from which, as it were, he sees all other commands so subordinated to the law of love, that he cannot consider the man who has fulfilled this in any other light than as having fulfilled the whole law: comp. Usteri, *Lehrb.* ii. 1. 4, p. 242, Reuss, *Theol. Chré.* iv. 19. Vol. ii. p. 204 sq. The explanation of Vorstius and others *πληροῦσθαι* = ἀνακεφαλαιοῦσθαι, Rom. xiii. 9, here falls far short of the full spiritual meaning of

the passage, and also is at variance with the regular meaning of *πληρ.* in the N. T.; see Matth. iii. 15, Rom. viii. 4, xiii. 8, Col. iv. 17. *ἀγαπήσεις*] ‘Thou shalt love.’ The use of the imperative future appears in the N. T. under three forms; (a) as a mild imperative, in simple prohibition; compare Matth. vi. 5, *οὐκ ἔση ὡς οἱ ὑποκριταί*; (b) as a strong imperative, including prohibition and reproof; compare Acts xiii.

10, *οὐ παύσῃ διαστρέφων τὰς ὁδοὺς Κυρίου*; (c) as a legislative imperative, — both negatively (Matth. v. 21, Rom. vii. 7, al.), and positively, as here, and Rom. xiii. 9. The two former usages (which in fact may be considered as one, varied only by the tone of the speaker) are common in classical Greek, see Jelf, *Gr.* § 413. 1, 2, Bernh. *Synt.* x. 5, p. 378: the latter seems distinctly Hebraistic; comp. Gayler, *Part. Neg.* ii. 3. 3, p. 75, Winer, *Gr.* § 43. 5, p. 282. The uses of the future in the LXX appear to be very varied, and serve to express, negatively, *quod non convenit* (Gen. xx. 9), *quod non potest* (Gen. xxxii. 12: comp. Matth. iv. 4, al.), and positively, *quod licet* (Numb. xxxii. 24), *quod solet* (Deut. ii. 11). These are almost purely Hebraistic; see esp. Thiersch, *de Pentat.* iii. § 11 sq.

15. δάκνετε καὶ κατεσδίετε] ‘bite and devour;’ οὐκ εἶπε, δάκνετε, μόνον ὅπερ ἐστὶ θυμουμένου, ἀλλὰ καὶ, κατεσδίετε, ὅπερ ἐστὶν ἐμμένοντος τῇ πορνείᾳ. ὁ μὲν γὰρ δάκνων ὀργῆς ἐπλήρωσε

Walk according to the Spirit, whose fruits no law condemns; and not according to the flesh, the works of which exclude from the kingdom of God.

16 Λέγω δέ, Πνεύματι περιπατεῖτε καὶ ἐπι-

πάθος· ὁ δὲ κατεσθίων θηριωδίας ἐσχάτης παρέσχεν ἀπόδειξιν, Chrys. Instances of a similar use of δάκνυτε are cited by Kypke, *Obs.* Vol. II. p. 287, Wetst. in *loc.*

ἀναλωθήτε] ‘be consumed,’ ‘consumamini,’ Vulg., Clarom.; continuation of the metaphor, there being appy. a species of climax in the three verbs δάκνυτε, κατεσθίετε, and ἀναλωθήτε. The meaning is sufficiently explained by Chrys., ἡ γὰρ διάστασις καὶ ἡ μάχη φθοροποιὸν καὶ ἀναλωτικὸν καὶ τῶν δεχομένων αὐτήν, καὶ εἰσαγόντων.

16. λέγω δέ] ‘Now I say.’ The Apostle now reverts to the first portion of the command in ver. 13, μὴ τὴν ἐλευθερίαν εἰς ἀφορμὴν τῇ σαρκί.

Πνεύματι] ‘by the Spirit;’ not exactly ‘in (khen) the Spirit,’ Copt., still less ‘Spiritui vitam consecrate’ (dat. commodi; Fritz. *Rom.* Vol. I. p. 225), but simply ‘Spiritui,’ Vulg., Clarom., — the dative being here what is called the dat. *normæ*, and indicating the metaphorical path, manner, or rule of the action; compare ch. vi. 16, Acts xv. 1, Phil. iii. 16, and see Hartung, *Casus*, p. 79, Winer, *Gr.* § 31. 6. b, p. 193, Bernh. *Synt.* III. 14, p. 102, and exx. collected by Fritz. *Rom.* xiii. 13, Vol. III. p. 142. It is necessary to observe that Πνεύματι is not ‘after a heavenly or spiritual manner,’ Peile (κατὰ τὰς πνευματικὰς ἐντολάς, Schol. ap. Matth.), — a very insufficient paraphrase, nor even, ‘in accordance with indwelling grace’ (πνεῦμα δὲ τὴν ἐνοικοῦσαν χάριν, αὕτη γὰρ ἐπὶ τὰ κρείττω ποδηγεῖ τὴν ψυχὴν, Theod.), as all such cases tend to obscure the true nature of the contrast between Πνεῦμα and σὰρξ. Whenever these two words stand thus opposed, it has been satisfactorily shown by Müller (*On Sin*, Vol. I. p. 354 sq., Clark,) that the Πνεῦμα is not either the spiritual part of man (das

Geistige), or the human spirit, if even always strengthened by the Holy Spirit, — the ‘divinized spiritual’ (das Geistliche; comp. Reuss, *Theol. Chrét.* Vol. II. p. 54), but the Holy Spirit itself, in so far as it is conceived the governing principle in man, the active and animating principle of Christian life, the Πνεῦμα τῆς ζωῆς ἐν Χρ. Ἰησ. Rom. viii. 2, the Πν. Χριστοῦ, Πν. Θεοῦ, *ib.* ver. 9; see also Neander, *Planting*, Vol. I. p. 467 (Bohn), and esp. Hofmann, *Schriftb.* Vol. I. p. 254 sq.

On the omission of the article, see notes on ver. 5, and on the meaning of περιπατεῖν as implying life in its regular and practical manifestations, see notes on Phil. iii. 12, and on 1 Thess. iv. 12.

ἐπιθυμίαν σαρκός] ‘the desire of the flesh;’ scil. all the motions and desires of the merely natural man, all that tends to earth and earthliness. The meaning of σὰρξ in this important and deeply suggestive passage deserves the reader’s careful consideration. The context seems clearly to show that here, as in many other passages in the N. T., σὰρξ is not merely the carnal as opposed to the spiritual, — the purely sensational part of man, but comprehends in a more general notion the whole ‘life and movement of man in the world of sense’ (Müller), or perhaps, to speak a little more precisely, the ‘whole principle and realm of earthliness and earthly relations’ (σάρκα ἐνταῦθα τὸν λογισμὸν καλεῖ τὸν γεώδη, Chrys.); selfishness, as Müller has well observed, ever appearing in the background. The transition from this to the more definitely ethical notions of weakness, sin, and sensationalism, which Müller has too much lost sight of (see notes on Col. ii. 11), is thus easy and natural; see esp. the good article of Tholuck, *Stud. u. Krit.* for 1855, p.

δυμίαν σαρκὸς οὐ μὴ τελέσῃτε. <sup>17</sup> ἢ γὰρ σὰρξ ἐπιδυμεῖ κατὰ

17. ταῦτα γάρ] So *Lachm.* and *Tisch.* (ed. 1), with BD<sup>1</sup>EFGS<sup>1</sup>; 17; Vulg., Clarom., Copt., Arm.; Latin Ff. (*Mey.*, *Alf.*, *Bagge*), — and appy. correctly, as *δέ*, though strongly supported, viz., by AC<sup>1</sup>D<sup>2</sup>KL<sup>4</sup>; nearly all mss.; Syr. (both), Æth. (both); Chrys., Theodoret, Dam., al. (*Rec.*, *Griesb.*, *Scholz*) is much more likely to have been a change from γάρ (to avoid the seeming awkwardness of a repetition of the particle) than *vice versa*. There is also some weight in the internal evidence; the repetition of γάρ being so well-known a characteristic of the Apostle's style.

485—488, Müller, *On Sin*, Vol. i. p. 350 sq. (Clark), and compare Beck, *Seelenl.* ii. 18, p. 53, Delitzsch, *Bibl. Psychol.* v. 6, p. 325 sq.

οὐ μὴ  
τελέσῃτε] 'ye shall not accomplish;' 'non perficietis,' Vulg., Clarom.; comp. Matth. x. 23, οὐ μὴ τελέσῃτε τὰς πόλεις. This clause may be translated either (a) *imperatively*; καὶ being the simple copula joining two imperatival clauses, the first expressed affirmatively, the second negatively (Copt., Arm., Æth., and more recently Hamm., *Mey.*, al.), or (b) as a *future*, in which case καὶ will be *consecutive*, and nearly equiv. to 'ita fiet ut;' compare notes on *Phil.* iv. 12. Of these (a) is perfectly admissible on grammatical grounds; for the general principle — that οὐ μὴ with the 2nd pers. fut. is *prohibitive*, and that, with the other persons of the future and all persons of the subj., it enounces a *negation*, and not a prohibition (Hermann on *Elmsl. Med.* 1120, p. 391) — includes so many scarcely doubtful exceptions even in classical Greek (see exx. in Gayler, *Partic. Neg.* p. 435), that it may be sometimes doubted whether the first negative both in οὐ μὴ and μὴ οὐ may not really be 'oratorium magis quam logicum' (Gayler). Be this as it may, it seems certain that in the later Greek and esp. in the LXX, this use of οὐ μὴ in nearly all combinations, but esp. with subj., is so very abundant (see exx. in Gayler, p. 440), that no grammatical objections (opp. to Bloomf.) can

be urged against the *prohibitive* usage. As, however, there is no *distinct* instance of such a construction in the N. T., and still more as the next verses seem more naturally to supply the reasons for the assertion than for the command, it seems best with Vulg., Clarom., Syr., and appy. Goth. (see De Gabel. *Gr. Goth.* § 182. 1. b. 3) to adopt the *future* translation. On the use of the subj. aor. for the future in negative enunciations, see notes and reff. on ch. iv. 30; and on the subject of the verse as limited to religious contentions, see 2 sermons by Howe, *Works*, Vol. iii. p. 123 sq. (ed. Hewlett).

17. ἢ γὰρ σὰρξ κ. τ. λ.] 'for the flesh lusteth against the Spirit;' reason for the foregoing declaration that walking after the Spirit will preclude the fulfilling the lusts of the flesh; 'merito hoc addit cum in uno et eodem homine regenerato sit caro et Spiritus: cujus certamen copiosissime explicatur, Rom. vii. [15—20],' Beza. In the following words the order ἀντίκ. ἀλλήλοις [*Rec.* with KLS; mss.; Ff.] is rightly reversed with greatly preponderating authority. ἵνα μὴ] 'to the end that ye may not;' not 'so that ye cannot do,' Auth. (οὐκ ἐπὶ αἰτίας εἶπεν, ἀλλ' ὥς ἀκόλουθον κατὰ τὸ οἰκεῖον ἰδίωμα, Theod.), but with the usual and proper telic force of ἵνα 'ut non quæcumque vultis illa (ista, Cl.) faciatis,' Vulg., Clarom., compare Goth., Æth.; the object and end of the τὸ ἀντικείμενον on the part of each Principle



τοῦ Πνεύματος, τὸ δὲ Πνεῦμα κατὰ τῆς σαρκός· ταῦτα γὰρ ἀλλήλοις ἀντίκειται, ἵνα μὴ ἂν θέλητε ταῦτα ποιῆτε. <sup>18</sup> εἰ δὲ Πνεύ-

is to prevent man doing what the other Principle would lead him to; 'τὸ Πνεῦμα impedit vos, quo minus perficiatis τὰ τῆς σαρκός, contra ἡ σὰρξ adversatur vobis ubi τὰ τοῦ Πνεύματος peragere studetis,' Winer; see Fritz. *Excurs. in Matth.* p. 838, Baur, *Paulus*, p. 533 sq., and compare the very good remarks of Hammond, *Serm.* vii. Part 1. p. 123 (Angl. Cath., *Libr.*) where, although he quotes the eventual (ecbatic) sense of ἵνα in translation he almost appears to adopt the final sense in his remarks and deductions. On the use of ἵνα in the N. T., see notes on *Eph.* i. 17, Fritz. *Excurs. l. c.*, and Winer, *Gr.* § 53. 6, p. 406, and for a notice and example of its secondary-telic, or sub-final use, notes on 1 *Thess.* v. 4. Neither this derivative sense, however, nor any assumed eventual force (opp. to *Ust.* and *De W.*) is here to be ascribed to the particle, both being appy. inconsistent with the probable meaning of θέλητε; see next note. ἐ ἂν θέλητε] 'whatsoever ye may wish.' This latter clause will admit of three different explanations, according as θέλητε is referred to (a) the carnal will; *John.* viii. 44, 1 *Tim.* v. 11; (b) the moral or better will, or (c) the free-will in its ordinary acceptation. Of these explanations, the first (a), though supported both by *Chrys.*, *Theod.*, and several distinguished modern expositors (*Bull.* *Harm. Ap.* ii. 9. 25 sq., *Neander*, *Planting*, Vol. i. p. 468, ed. Bohn), must still be pronounced logically inconsistent with ταῦτα γὰρ ἀλλ. ἀντίκ., which seems rather to point to the opposition incurred than the victory gained by the Spirit. The second (b), though perhaps in a less degree, is open to the same objection, notwithstanding the support it may be thought

to receive from *Rom.* vii. 15 sq., where θέλειν seems to point to the imperfect though better will; see *Calv.*, *Schott*, *De W.*, who conceive that St. Paul is here expressing briefly what in *Rom.* l. c. he is stating more at length. The simple and logical connection of the words is, however, much better supported by (c), subject only to this necessary and obvious limitation, that this ἰσόρροπος μάχη must be only predicated, in its full extent, of the earlier and more imperfect stages of a Christian course; see *Olsh. in loc.* The state of the true believer is conflict, but with final victory, — a truth that was felt even by the Jews, among whom Abraham, Isaac, Jacob, and more especially Joseph, were ever cited as instances of a victorious issue: *Schoettg. de Luctâ Carnis et Spiritus*, iii. 10, 11 (Vol. i. p. 1204.)

18. εἰ δὲ κ. τ. λ.] 'But if ye be led by the Spirit;' contrasted state to the struggle described in the preceding verse; 'ubi vero Sp. vincit, acie res decernitur,' *Beng.* When the Spirit becomes truly the leading and guiding principle, then, indeed, the doubtful struggle has ceased; there would be no fulfilling of the works of the flesh, and by consequence no longer any bondage to the law; compare *Maurice*, *Unity of N. T.*, p. 510, and *Baur*, *Paulus*, p. 534, note.

Πνεύματι ἡγεσθε] 'by the Spirit;' instrumental dative; comp. 2 *Tim.* iii. 6, ἀγόμενα ἐπιθυμίαις ποικίλαις, and see *Winer*, *Gr.* § 31. 7, p. 194, and *exx.* collected by *Kypke*, *Obs.* Vol. ii. p. 172. Who can doubt, says *Müller (Doctr. Sin.* Vol. i. p. 355, *Clark*), that Πν. ἡγεσθ. here entirely corresponds in the mind of the Apostle with *Rom.* viii. 14, Πνεύματι Θεοῦ ἡγονται; and that thus the fuller and deeper meaning of Πνεῦμα



ματι ἄγεσθε, οὐκ ἐστὲ ὑπὸ νόμον. <sup>19</sup> φανερά δέ ἐστιν τὰ ἔργα τῆς σαρκός, ἅτινά ἐστιν πορνεία, ἀκαθαρσία, ἀσέλγεια,

must be maintained throughout this paragraph. οὐκ ἐστὲ ὑπὸ νόμον] 'ye are not under the law;' — not, on the one hand, because there is now no need of its beneficial influences (οὐ δεῖται τῆς ἀπὸ τοῦ νόμου βοηθείας, Chrys., al.), nor on the other, because it is now become an alien principle (Usteri, *Lehrb.* i. 4. A, p. 57), but simply — 'because it finds nothing in you to forbid or to condemn;' see ver. 23. The more obvious conclusion might have seemed, 'ye are not under the influences of the flesh;' but as the law was confessedly the principle which was ordained against the influences and ἔργα τῆς σαρκός (Rom. vii. 7 sq.), the Apostle (in accordance with the general direction of his argument) draws his conclusion relatively rather to the principle, than to the mere state and influences against which that principle was ordained.

19. φανερά δέ] 'But, to explain and substantiate more fully the last assertion (οὐκ ἐστὲ ὑπὸ νόμον), the open difference between the works of the flesh (against which the law is ordained) and the fruit of the Spirit (against which there is no law) shall now be manifested by special examples.' ἅτινά ἐστὶ] 'of which class are;' not quite so much as 'quippe quæ,' De Wette, 'quæ quidem,' Schott., — but merely 'such for instance as,' ὅστις having appy. here its classifying force; see notes on ch. iv. 24.


πορνεία] 'fornication.' Observe the prominence always given to condemnations of this deadly sin, it being one of the things which the old pagan world deemed as merely ἀδιόφορα; see Meyer on Acts xv. 20. The insertion of μοιχεία [*Rec.* with DE (FG εἶναι) JK; Clarom., Goth., Syr.-Phil.; Gr. and Lat. Ff.] and the change to

plurals [FG; Orig., al.] are rightly rejected by the best recent editors with ABCs<sup>1</sup>; 3 mss., Syriac, Copt., Æth. (both); Clem., Marc. in Epiph.; Cyr., al.

ἀκαθαρσία, ἀσέλγεια] 'uncleanness, wantonness;' comp. Rom. xiii. 13, 2 Cor. xii. 21 (where the same three words are in connection), Eph. iv. 19. The distinction between these words is thus drawn by Tittmann, *Synonym.* p. 151, — ἀκαθ. (more generic) 'quælibet vitæ animique impuritas;' ἀσέλγ., 'protervitas et impudens petulantia hominis ἀσελγοῦς qui nullam verecundiae pudorisque rationem habet, — non obscœnitas aut fœditas lubricitatis;' comp. *Etym. Mag.* ἀσέλγεια ἐτοιμότης πρὸς πᾶσαν ἡδονήν, and Trench, *Synon.* § xvi. where this latter word is defined as 'petulance or wanton insolence,' and as somewhat stronger than 'protervitas,' and more nearly approaching 'petulantia.' The derivation is very doubtful; it does not seem from ἀέλγειν (Trench), but perhaps from ἀσ. (satiety) and ἐλγ. connected with ἀλγ. (Benfey, *Wurzellex.* Vol. II. p. 15), or more probably (Donalds.) from ἀ priv. and σαλαγ-[σαλαγέω, σέλας], the primary idea being 'dirtiness,' 'foulness.' Winer observes that the vices here enumerated may be grouped into four classes, — (1) sensuality; (2) idolatry, not merely spiritual, but actual, — amalgamation of Christianity and heathenism (1 Cor. viii. 7); comp. Neander, *Planting*, Vol. I. p. 243 note (Bohn); (3) malice; (4) excesses. Beng. similarly divides them as 'peccata commissa cum proximo, adversus Deum, adversus proximum, et circa se ipsum, cui ordini respondet enumeratio fructus Spiritus.' There does not, however, appear any studied precision in the classification; St. Paul, as Aquinas re-

<sup>20</sup> εἰδωλολατρεία, φαρμακεία, ἔχθραι, ἔρις, ζήλος, θυμοί, ἐριθείαι,

marks, 'non intendit enumerare omnia vitia ordinate et secundum artem, sed illa tantum in quibus abundant, et in quibus excedunt illi ad quos scribit.'

20. φαρμακεία 'sorcery,' 


[magia] Syr. This word, like the Lat. 'veneficium' (Vulg., Clarom.), may either imply (α) *poisoning*, as Æth., perhaps Goth., 'lubjaleisei' [compare Angl.-Sax. *lib.*], al., or (β) *sorcery*, as Syr. (both), Copt. (appy.), Arm., al. The former is not improbable on account of its juxtaposition to ἔχθραι (see exx. in Schleusn. *Lex. in LXX.* s. v., Exod. vii. 11, al.); the latter, however, seems here more probable, sorcery, as Meyer notices, being especially prevalent in Asia; see Acts xix. 19. On the subject generally, see Delitzsch, *Bibl. Psychol.* iv. 17, p. 262, sq.

Both in this and the following words there is much variation between the sing. and plural forms. *Rec.* commences the list of plurals with ἔχθραι; the singulars ἔρις [ABD<sup>1</sup>; mss.] and ζήλος [A ? BD<sup>1</sup>E (FG ζήλους); 17. Goth.] seem, however, to have the critical preponderance and are adopted by *Lachm. Tisch.*, and most modern editors.

Θυμοί 'displays of wrath,' both this and the associated plurals serving to denote the various concrete forms of the abstract sins here specified; see exx. of θυμοί noticed by Lobeck, *Ajax*, 716, Bernhardy, *Synt.* ii. 6, p. 62, and esp. the good note of Heinichen on Euseb. *Ecll. Hist.* viii. 6, Vol. iii. p. 18 sq. The meaning of θυμός, as its derivation implies [θύω, perhaps connected with Sanscr. *dhu*, 'agitare,' Pott, *Etym. Forsch.* Vol. i. p. 211], is not so much 'inimicitia hominis acerbi et iracundi' (Tittm. *Synon.* p. 133), as *iracundia*, or rather *excarescentia*, the principal idea being that of 'eager motion towards,' 'impulse;' see esp. Don-

alds. *Crat.* § 473, — where, however, the derivation of θύω is plausibly referred to ΘΕ-, on the principle of 'suggestion by contrast.' It thus differs from ὀργή, both in its *rise*, as more sudden (Luke iv. 28, Acts xix. 28), and its *nature*, as less lasting (compare Ecclus. xlviii. 10, κοπάσαι ὀργὴν πρὸ θυμοῦ); see Trench, *Synon.* § xxxvii., Fritz. *Rom.* Vol. i. p. 105, and notes on *Eph.* iv. 31.

ἐριθείαι 'caballings;' compare Syr.

 [rebellio, calumnia]. The ac-

curate meaning of the word ἐριθεία appears to have been missed by most of the older, and indeed most of the modern expositors, by whom it is commonly connected with ἔρις (compare Æcum.), and understood to mean 'contention;' comp. 'rixa,' Vulg. 'iniritationes,' Clarom. Its true etymological connection, is, however, with the Homeric word ἐριδος, 'a day-laborer,' and thence either with ἔριον (τὴν ἐργαζομένην τὰ ἔρια, Phavor. *Eclog.* p. 201, ed. Dind.), or more probably with ἔρῳ, ἔρδω, ἐρέδω; compare Lobeck, *Patholog.* p. 365. Its meaning, then, is (α) *Labor for hire*; compare Suidas, s. v. δεκάξουσθαι; (β) *Scheming or intriguing for office*, 'ambitus;' compare Aristot. *Pol.* v. 2. 3; p. 1302, (ed. Bekk.); (γ) *Party-spirit*, a contentious spirit of faction; compare Schol. ap. Matth. ἐριθ. ἐμφιλονεῖκοι πράξεις, and Steph. *Thes.* s. v. where there are also traces of a right perception of the true meaning. Of these (γ) seems to be the prevailing meaning in the N. T., where ἐριθ. occurs no less than 7 times, and in the following combinations; in Rom. ii. 8, οἱ ἐξ ἐριθ. are coupled with οἱ ἀπειθοῦντες τῇ ἀληθείᾳ, and in antithesis to οἱ κατ' ὑπομονὴν ἔργου ἀγαθοῦ; in 2 Cor. xii. 20, ἐριθείαι are enumerated between θυμοί and καταλαλαί; in Phil. i. 16, ἐριθ. is in antithesis

διχοστασίαι, αἱρέσεις, <sup>21</sup> φθόνοι, φόνοι, μέδαι, κῶμοι, καὶ τὰ ὅμοια τούτοις· ἃ προλέγω ὑμῖν, καθὼς καὶ προεῖπον, ὅτι οἱ τὰ τοιαῦτα

21. φόνοι] Omitted by *Tisch.* with B<sup>s</sup>; 17. 33. 35. 57. 73; Demid. Aug.\*; Clem., Marcion ap Epiph., Iren.; Cypr., Hieron. (distinctly), Ambrst., Aug. ([*Lachm.*], approved by *Mill*). The authorities for the text are ACDEFGKL, great majority of mss.; Clarom., Boern., Vulg., Syr. (both), Copt., al.; Chrys., Theod., al. (*Rec.*, *Griesb.*, *Scholz.*, *Mey.*, *Alf.*, *Bagge*). These so decidedly preponderate, the characteristic paronomasia is so probable, and the omission in transcription, owing to the similarity in words, so very likely, that we do not hesitate to restore φόνοι.

to ἀγάπη; ib. ii. 3, it is connected with κενοδοξία, and in James iii. 14. 16, with ζῆλος. In Ignat. *Phuad.* 8, ἐρις. is opposed to χριστομάθεια. It would thus seem that in all these passages, with the exception perhaps of Rom. i. c., and Phil. i. c.,—where the context points less to party-spirit than to the contentiousness it gives rise to (see notes on Phil. i. 17, *Transl.*)—the meaning of ἐρις. is fairly covered by the definition of Fritz. as ‘summa invidia pectore inclusa proclivitasque ad machinationes;’ see Rückert on Rom. ii. 8, and esp. Fritz. Excursus on ἐριδος, ἐριδεία, ἐριθεύομαι, *Comm. on Rom.* Vol. i. p. 143 sq.

διχοστασίαι, αἱρέσεις] ‘divisions, parties;’ the ‘standing apart’ (comp. ‘tvisstasseis,’ Goth.) and divisions (Rom. xvi. 17) implied in the former word, leading naturally to the more determinate choice (‘electio præsertim disciplinæ ejusdam’ Schott) exercised in the formation of the latter; comp. Theoph. and Bagge in loc.

21. μέδαι, κῶμοι] ‘drunkenness, revellings,’ ‘ebrietates, comessationes,’ Vulg., Clarom.; the latter being the more generic and inclusive, to which the former was the usual accompaniment. On the nocturnal κῶμοι (τὰ ἀσελγῆ καὶ πορνικὰ ἔσματα, συμπτώσια, Hesych.) of the ancients see Schwarz. *de Comiss. Vet.*, Altdorf, 1744, Welcker in Jacobs, *Philostr.* i. 2, p. 202 sq. and on the derivation of the word

[appy. connected with κοιμάω, and from a root κι-] Benfey, *Wurzellez.* Vol. ii. p. 150.

ἃ προλέγω ὑμῖν] ‘about which I tell you beforehand;’ either ‘præmoneo, priusquam veniat dies retributionis, sive judicii, quem hic respicit,’ Est., or more simply, ‘prædico, ante eventum,’ Beng.; comp. 1 Thess. iii. 4. It is not necessary to refer ἃ to πράσσοντες, as an accus. derived by attraction from the accus. *objecti* after that word (Schott, Olsh.); the ordinary explanation, ‘quod attinet ad ea quæ,’ (Camerar.), being perfectly satisfactory. In such cases, the relative is really governed by the finite verb as a species of ‘quantitative’ accus.; its prominence in the sentence, and appy. absolute use being designed to call attention to that on which the thought or action principally turns; comp. John. viii. 54, and see Scheuerl. *Synt.* § 8. 4, p. 55. Such sentences often involve a slight, but perfectly intelligible, anacoluthon; see Fritz. *Rom.* vi. 10, Vol. i. p. 393, and compare notes on ch. ii. 20.

καθὼς καὶ προεῖπον] ‘as I also told you beforehand,’ sc. when I was with you; the καὶ appy. reminding them that these were warnings not new to them. The particle is omitted in BFG; Amit., Demid.; Chrys. (1), al., and bracketed by *Lachm.*, but rightly retained as part of the text by most recent editors, the external evidence in its favor [ACDEJK; nearly all mss., and



πράσσοντες βασιλείαν Θεοῦ οὐ κληρονομήσουσιν. <sup>22</sup> ὁ δὲ καρπὸς τοῦ Πνεύματος ἐστὶν ἀγάπη, χαρά, εἰρήνη, μακροθυμία, χρηστό-

most Vv.; Clem., Chrys., Theod.] being so greatly preponderant.

τὰ τοιαῦτα] ‘such things as these,’ ‘all such things.’ The article with τοιοῦτος denotes a known person or thing, or the whole class of such, but not an undefined individual out of the class; as in that case τοιοῦτος is anarthrous; see Kühner on Xenoph. *Mem.* i. 5. 2, and Krüger, *Sprachl.* § 50. 4. 6.

Βασιλ. Θεοῦ οὐ κληρον.] ‘shall not inherit the kingdom of God;’ comp. Eph. v. 5, where with equal pertinence the declaration is made of present time. On the meaning of the inclusive term βασιλείαν Θεοῦ, — that kingdom which was completely established at the ascension (see Jackson, *Creed*, x. 45. 2), of which Christ is the founder, and Christ (and God, Rev. xi. 15, xii. 10) the King, and of which the true Christian, even while here on earth, is a subject, see esp. Tholuck, *Bergpred.* p. 72 sq.; Bauer, *Comment. Theol.* ii. p. 107 sq.; Heemskerk, *Notio τῆς βασ. κ. τ. λ.* (Amst. 1839), and the comments of Reuss, *Théol. Chrét.* ii. 4, Vol. i. p. 180 sq. On its distinction (whether ‘in sensu initiali or finali’) from the more collective and, so to say, localized ἐκκλησία, see Stier, *Ephes.*, Vol. ii. p. 252 sq.

22. καρπός] ‘fruit;’ used appy. with a significant reference to the organic development from their root, the Spirit (Olsh., Bloomf.); διὰ τί δὲ καρπὸν καλεῖ τοῦ Πν.; ὅτι τὰ μὲν πονηρὰ ἔργα ἐξ ἡμῶν γίγνεται μόνον διὰ καὶ ἔργα καλεῖται δὲ καλὰ οὐ τῆς ἡμετέρας ἐπιμελείας δεῖται μόνον, ἀλλὰ καὶ τῆς τοῦ Θεοῦ φιλανθρωπίας, Chrys. It is possible that the marked distinction may be intended (Mey.), still, as καρπός is nearly always used by St. Paul ‘in bonum partem’

(Rom. i. 13, vi. 22, xv. 28, Eph. v. 9, Phil. i. 11, 22, iv. 17), and as even in Rom. vi. 21, where it is used in ref. to evil works, the same meaning (‘what fruit,’ i. e. ‘what really beneficial result had ye,’ etc.) appears to be preserved, we may safely press the peculiar meaning and significance of the term; see an excellent sermon on this text by Sander-son, *Serm.* xvii. (ad Aul.), p. 594 sq. (Lond. 1689).

ἀγάπη, χαρά] ‘love, joy;’ ἀγάπη, as Mey. observes, standing at the head, as the moving principle of all the rest (compare 1 Cor. xiii. 1 sq.), and χαρὰ following, as that special gift of the Spirit (comp. 1 Thess. i. 6), which ought to be the pervading principle of Christian life (Phil. iv. 4); comp. Reuss, *Théol. Chrét.* iv. 18, Vol. ii. p. 202.

εἰρήνη] ‘peace;’ not so much here in ref. to peace with God (Phil. iv. 7, see notes in loc.) as, in accordance with the associated and partially contrasted terms ἔχθραι κ. τ. λ. (ver. 20), — peace with one another; compare 1 Thess. v. 15. On the meaning of μακροθυμία (*clementia*, quā iræ temperans delictum non statim vindices,’ Fritz. *Rom.* Vol. i. p. 98), see notes on Eph. iv. 2, and for its distinction from ὑπομονή, notes on Col. i. 11.

χρηστότης, ἀγαθωσύνη] ‘benevolence, goodness.’ These words are nearly synonymous. The former (defined in [Plato] *Def.* 412 E, as ἡδους ἀπ-λαστία μετ’ εὐλογιστίας) may perhaps denote that benevolence and sweetness of disposition (‘benignity,’ Wicl., Rhem.) which finds its sphere and exercise in our intercourse with one another; comp. Tit. iii. 4, where it is joined with φιλανθρωπία, and see Tittm. *Synon.* p. 140, Planck, *Comment. Theol.* Part i. p. 197, and the citation from



της, ἀγαθωσύνη, πίστις, <sup>23</sup> πρᾶυτης, ἐγκράτεια· κατὰ τῶν τοιού-

Jerome in Trench, *Synon.* Append. p. 198 (ed. 1). The latter (ἀγαθ.), a somewhat rare word (though occurring in three other places in St. Paul's Epp. Rom. xv. 14, Eph. v. 9, 2 Thess. i. 11), seems more than ἡ ἀπηρτισμένη ἀρετή (Phavorinus, Zonaras) or even, 'animi ad optima quæque propensio' (Gom. on Rom. xv. 14), and may not improbably be extended to that 'propensio' as exhibited in *action*, the propension *both to will and do* what is good; see Stier, *Ephes.* Vol. II. p. 265, and compare Suicer, *Thes.* Vol. I. p. 16. The idea of 'bountifulness,' Nehem. ix. 25, is necessarily included. It may thus be distinguished from the somewhat late word ἀγαθότης (Lob. *Phryn.* p. 350), which rather denotes 'goodness in its *essence*,' and is thus commonly used in reference to God. πίσ-  
τις] 'faith,' not merely 'fidelitas, veracitas in promissis' (Men. ap. Pol. *Syn.*), i. e., 'good faith' (Matth. xxiii. 23; Tit. ii. 10, πίστις ἀγαθή), but *trustfulness* (Conyb.), faith in God's promises and mercies and loving trust towards men; compare 1 Cor. xiii. 7, πάντα πιστεύει, where, like μακροθυμία and χρησ-  
τότης (ver. 4), it stands as one of the characteristics of ἀγάπη.

23. πρᾶυτης] 'meekness,' 'modestia,' Vulg. The πρᾶυς is defined by Tittmann, *Synon.* p. 140, as 'mansuetus, qui æquo animo omnia fert (*sanktmüthig*),' compare Aristot. *Eth.* iv. 11. This, however, seems wholly insufficient; the *Christian* grace of πρᾶυτης is not mere gentleness or ἀταραξία, (τὸ δυσκλή-  
τον εἶναι πρὸς τὰς ὀργάς, Stob. *Floril.* I. 18), but appy. denotes a submissiveness to God *as well as* man, and may be distinguished from ἐπιείκεια as having its seat in the inner spirit, while the

latter seeks to embody itself in acts; see Trench, *Synon.* § XLIII. 16, and notes on Col. iii. 12. On the orthography πρᾶυτης (*appy.* the more Attic form, Phot. *Lex.* p. 386) or πρᾶυτης, compare Lobeck, *Phryn.* p. 403. ἐγκρά-  
τεια] 'temperance,' the exercise of control over passions and desires; compare Acts xxiv. 25, 2 Pet. i. 6; ἐγκρ. δὲ ἐστὶν ἀρετὴ τοῦ ἐπιθυμητικοῦ καδ' ἦν κατέχουσι τῷ λογισμῷ τὰς ἐπιθυμίας ὀρ-  
μώσας ἐπὶ τὰς φάλας ἡδονάς, Stob. *Floril.* I. 18. It is distinguished by Diog. Laert. from σωφροσύνη as implying a control over the *stronger* passions, whereas the latter implies a self-restraint in what is less vehement; ἡ σωφροσύνη ἡρεμαίως ἔχει τὰς ἐπιθυμίας, ἡ δὲ ἐγκρά-  
τεια σφοδρῶς, Suid. *Lex.* s. v. Vol. I. p. 1138 (ed. Gaisf.). The addition of ἀγνεία (DIEFG); Clarom. Vulg. [not Amit.; Bas., al.] is rightly rejected by appy. all recent editors.

τῶν τοιοῦτων] 'all such things,' not masc. (Theod.), but as seems much more natural, and is *perhaps* suggested by the art. (Olsh.) *neut.* in reference to the preceding virtues; compare the somewhat parallel passage, Stobæus, *Floril.* 18, fin., ἀκολουθεῖ δὲ τῇ ἀρετῇ χρηστότης, ἐπιεί-  
κεια, εὐγνωμοσύνη, ἐλπίς ἀγαθή, ἔτι δὲ καὶ τὰ τοιαῦτα. Brown's argument (p. 307) is certainly not convincing, 'τοι-  
ούτων and τοιαύτων,' — a curious oversight. οὐκ ἔστι νόμος] 'there is no (condemnatory) law.' The explanation *per meiosis*, 'tantum abest ut iis legis Mosaicæ terrores sint metuendi, ut potius Deo sint grati,' Rosenm. (cited by Brown), is not satisfactory. St. Paul draws a contrast between the legal judgment under which the former class lay, and the freedom from it which those who are led by the Spirit enjoy;

των οὐκ ἔστιν νόμος. <sup>24</sup> οἱ δὲ τοῦ Χριστοῦ τὴν σάρκα ἐσταύρωσαν  
 σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιδουμίαις. <sup>25</sup> εἰ ζῶμεν Πνεύματι,

24. τοῦ Χριστοῦ] *Tisch.* adds Ἰησοῦ with ABC; mss.; Copt., Sahid., Æth. (both); Cyr. (often), Doroth., Bas., Procop., Dam., al.; Aug. [*Lachm.*]. The external authorities for the omission are DEFGKL (FG add *entes*, scil. *ontes*); Vulg., Clarom., Syr. (both), Goth., Arm.; Chrys., Theodoret, Pseud-Ath., al.; very many Lat. Ff. (*Rec.*, *Griesb.*, *Scholz*, *Alf.*). Owing to the importance of ABCs, the external evidence may perhaps be considered slightly in favor of the addition; the order, however, is so unusual (Eph. iii. 1, Col. ii. 6, but in both with var. readings), and external evidence for and against so nearly balanced, that we decide in favor of the shorter reading.

compare Bull, *Exam. Censura*, xvii. 16, where, however, the masc. interpr. of τοιούτων is adopted.

24. οἱ δὲ] ‘Now they,’ slightly contrasted application of the whole foregoing particulars to the special case of Christians, δὲ not being simply continuative (Auth.), nor yet resumptive, in ref. to ver. 16 (De W.), or to ver. 18 (Beng.), but almost syllogistic, the application to Christians forming a sort of practical ‘propositio minor’ to the foregoing group of verses. The connection of the whole paragraph, then, from ver. 16 appears to be as follows:—‘The Spirit and the flesh are contrary to each other; if the flesh prevail, man is given over to all sin, and excluded from the kingdom of God: if the Spirit be the leading principle, man brings forth good fruits, and is free from the curse of the law. Now the distinguishing feature of the true Christian is the crucifixion of the flesh; consequently, as must be obvious from what has been said, the living in and being led by the Spirit;’ see Rückert *in loc.*

ἐσταύρωσαν] ‘crucified,’ scil. when they became Christians, and by baptism were united with Christ in His death; compare Rom. vi. 3. Though this ethical crucifixion is here designated as an act *past* (compare Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη), it really is and must be a continuing act as well; compare Rom. viii. 13. This

however the aor., with its usual and proper force, leaves unnoticed; it simply specifies, in the form of a general truth, the act as belonging to the past, without affirming or denying any reference to the present; see Fritz, *de Aor. Vi*, p. 17, notes on 1 Thess. ii. 16, and compare Soph. *Antig.* 1318 (last line) ἐδίδαξαν, on which Wex remarks, ‘unum exemplum, quod aliquando e venerit, tanquam norma proponitur:’ see also Schmalfeld, *Synt.* § 60. 2, p. 128. In all such cases the regular reference of the tense to the past may be *felt* in the almost summary way in which the action is stated,—the sort of implied dismissal of the subject, and procedure to something fresh; compare Donalds. *Gr.* § 433.

On the vital truth, that our crucifixion of the flesh is included and involved in that of Him with whom we are united, comp. Usteri, *Lehrb.* ii. 1. 3, p. 202 sq.; and on the whole verse read the good sermon of South, *Serm.* xxiii. Vol. iv. p. 338 sq. (Lond. 1843).

25. εἰ ζῶμεν Πνεύματι] ‘If we live by the Spirit;’—‘if, as a matter of fact (see notes on ch. i. 9), we live (emphatic) by the efficacy and operation of the Spirit; assumption naturally arising from the preceding declaration of crucifixion of the opposing principle, the flesh;’ *enecatâ in hominibus Christianis τῇ σαρκί*, necesse est in iisdem vivat suamque vim libere exserat τὸ Πνεῦμα,’

Πνεύματι καὶ στοιχῶμεν. <sup>26</sup> μὴ γινώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.

Schott. The omission here of all illative particles makes the exhortation more forcible and emphatic; comp. 1 Cor. iii. 17.

There is some little difficulty in the explanation of the dative Πνεύματι. It is certainly not (a) a dative of manner, scil. 'spiritually' Middl.; as thus not only the force of the verse, but the connection with what precedes, arising from the opposition of the Πνεῦμα and the σὰρξ, is completely lost. Nor again (b) is it a dative of relation, — 'si vitam nostram ad Spiritum referimus, ad Spiritum etiam dirigamus vitam,' Fritz. (*Rom.* xiii. 13, Vol. III., p. 142); for though *Rom.* xiv. 6—8 supplies a somewhat parallel sentiment, the antithesis between the two clauses is thus obviously deprived of all force and pertinence. On the whole, then, the ordinary explanation (c) would seem to be most satisfactory, according to which Πνεύματι is to be regarded as a form of the *instrumental* or *ablative* dative (Winer, *Gr.* § 31. 7, p. 194), and as here adopted rather than διὰ with the accus. (*John* vi. 57, compare Winer p. 356), as thus forming a sharper antithesis to the dative which follows, — 'if we live by the Spirit (if the Spirit is our principle of life) by the Spirit let us also walk;' compare 2 Cor. iii. 6, τὸ δὲ Πνεῦμα ζωοποιεῖ, and see Neand. *Planting*, Vol. I. p. 469 sq. (Bohn).

The second Πνεύματι is obviously the dat. *normæ*, scil. κατὰ τοὺς ἐκείνου νόμους πολιτευόμενοι, Chrys., see notes on ver. 16. Fritz (*Rom.* iv. 22, Vol. I. p. 225) explains it as a dat. *commodi*, 'Spiritui vitam consecrate;' but this, on *Rom.* xiii. 13, he appears to have retracted.

στοιχῶμεν] 'let us walk.' The hortatory imperative is not without some doctrinal significance (Ust.); the Apostle evi-

dently assuming the union and coëxistence of the Divine and human powers in the heart of the true Christian; compare Beck, *Seelenl.* I 8, p. 29, II. 13, p. 32 sq., Usteri, *Lehrb.* II. 1. 3, p. 218 note. The command is substantially the same as that in ver. 16, except perhaps that στοιχεῖν [στιχ.] may imply a more studied following of a prescribed course, than the more general περιπατεῖν (notes on *Phil.* iii. 18); compare Polyb. *Hist.* xxviii. 5. 6, στοιχεῖν τῇ τῆς συγκλήτου προδέσει, Dion. Hal. *Antiq.* vi. 65, στοιχεῖν ταῖς πλείοσι γνώμας, and the somewhat unusual expression στοιχεῖν μιᾷ γυναικί, Schol. Arist. *Plut.* 773.

26. μὴ γινώμεθα κ. τ. λ.] 'Let us not become;' not 'let us not be,' Auth. (comp. Syr.), but 'ne efficiamur' Vulg., Clarom., 'vairamma,' Goth., there being appy. no less in the verb than in the person an intentional mildness, which seems to imply that the sin of κενόδοξία had not yet taken root, though the very warning suggests that it was to be expected. The verse thus forms a suitably concluding warning against those particular sins of the Galatians to which the Apostle alluded in ver. 13—15 and at the close of ver. 20, and belongs to Chap. v., though it also serves very naturally to connect the doctrinal with the more directly admonitory portion of the Epistle, which begins with the next chapter. A close connection with Ch. vi. (Mey., al.) seems clearly at variance with the introductory ἀδελφοί (compare ch. iv. 12), and the change of person.

ἀλλήλ. προκαλοῦμενοι] 'provoking each other;' scil. εἰς φιλονεικίας καὶ ἔρεις, Chrys. 'calling one another out to the field of controversy,' Brown; see Herodian, *Hist.* vi. 9 (Oxon., 1704), προκαλεῖται ἡμᾶς εἰς μάχην, and simply,



You who are spiritual  
should bear and forbear;  
examine yourselves be-  
fore you judge others.

VI. Ἀδελφοί, ἐὰν καὶ προλημφθῇ ἄνθρω-  
πος ἔν τινι παραπτώματι, ὑμεῖς οἱ πνευματικοὶ

Polyb. *Hist.* i. 46. 11, προκαλούμενος τοὺς πολεμίους. The meaning of φθονοῦντες has been modified by some commentators, 'withholding out of envy' (Olsh.), 'hating' (Brown). This is not necessary; φθονεῖν is the correlative act on the part of the weak, to the προκαλεῖσθαι on the part of the strong. The strong, vauntingly challenged their weaker brethren: the weak could only retaliate with *envy*. It may be remarked that φθονεῖν does not occur elsewhere in N. T.; in James iv. 2, the correct reading is φονεύετε.

CHAPTER VI. 1. ἀδελφοί] 'Brethren,' conciliatory mode of address introducing the more directly admonitory portion; 'latet in hoc etiam uno verbo argumentum,' Beza. ἐὰν καὶ προλημφθῇ] 'if a man be even surprised or caught;' præoccupatus fuerit,' Vulg., Clarom., Syr., 'gafauhaidan,' Goth. The verb προλημφθῇ has received several different interpretations, in accordance with the different meanings assigned to πρό. The more strict *temporal* meaning, 'antea,' whether referred to the arrival of the Epistle (Grot.), to a recurrence of the offence (Winer), or to the attempt at restoration, — the λαμβάνεσθαι taking place before the καταρτ. (Olsh.), — is unsatisfactory, as the emphatic position of προλημφθῇ and the force of καὶ are thus both obscured. The common reference to the *unexpectedness* of the sin ('notat improvisam occupationem,' Vorst., ἐὰν συναρπαγῇ, Chrys.), is also inconsistent with καὶ, as this meaning of πρό would tend to excuse and qualify, whereas καὶ seems to point out an aggravation of the offence. If, however, πρό be referred to *the power of escape*, — 'be caught before

he could escape,' 'flagrante delicto,' — not only the intensive force of καὶ, but the emphatic position of προλημφθῇ and the general tenor of the exhortation is fully preserved. This meaning of προ- λαμβ., it must be admitted, is rare, but see exx. in Kypke, *Obs.* Vol. ii. p. 289, and esp. Wisdom, xvii. 16, προληφθείς, τὴν δύσάλυστον ξμενεν ἀνάγκην.

On the Alexandrian form προλημφθῇ, see Winer, *Gr.* § 5, 4, *Tisch. Prolegom.* p. xx., and on the difference between ἐὰν καὶ and καὶ ἐὰν, see note, ch. i. 8, Herm. *Viger*, No. 307, Klotz, *Devar.* Vol. ii. p. 519.

ἐν τινι παραπτώματι] 'in any transgression,' in any particular act of sin, esp. on the side of error, stumbling, or transgression of a command. On the distinction between παράπτωμα (more particular), and ἁμαρτία (more general), see notes on Eph. ii. 1.

ὑμεῖς οἱ πνευματικοί] 'ye the spiritual ones,' 'ye that are spiritual.' The tenor of the exhortation, coupled with the similar distinctions which St. Paul seems elsewhere to have recognized in his converts (e. g., 1 Cor. iii. 1), appears in favor of the opinion that the Apostle is here designating not merely those who were *subjectively* πνευματικοί, i. e., who thought themselves so (comp. Windischm.), but those who were *objectively* πνευματ., those who had remained true to him and his doctrines; see Olsh. *in loc.* That the teachers are mainly addressed in ver. 1—5, and the hearers and laity in ver. 6—10, is also probable.

καταρτίζετε] 'restore.' The technical meaning ἀπὸ τῶν ἐξαρρημάτων 'reponere in artu luxata membra,' (Steph. *Thes.* Vol. iv. p. 1213), adopted by Beza, Bloomf., Brown, al., does not appear here alluded to, as examples of the sim-



καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος, σκοπῶν σεαυτὸν μὴ καὶ σὺ πειρασθῆς. ὁ ἀλλήλων τὰ βάρη βαστάζετε, καὶ οὕτως

2. ἀναπληρώσετε] *Tisch.* (ed. 2) reads ἀναπληρώσατε with ACDEJK; appy. nearly all mss.; Syr.-Philox., perhaps Goth. [but conjunct. acts both for fut. and imper.; De Gabel. *Gr.* § 182, 186]; Clem., Ath., Chrys., Theodoret, Dam., al. (*Rec.*, *Griesb.*, *Scholz.*). The authorities for text are BFG; 2 mss.; Vulg., Clarom., Syr., Arm., Copt., Sahid., Æth. (both); Theodoret (mss.) Aster. Procl.,

ple ethical sense (διορθοῦτε. Chrys.) are sufficiently common; comp. Herodot. v. 28, καταρτίζειν (Μίλητον,) Stob. *Floril.* I. 85, καταρτ. φίλους διαφερομένους, Greg. Nazianz. *Orat.* xxvi. Vol. I. p. 443 B, πῶθεν οὖν ἄρξομαι καταρτίζειν ὑμᾶς ἀδελφοί (cited by Dindorf). πνεύματι πραΰτητος] 'the spirit of meekness;' not merely 'a meek spirit,' — a wholly inadmissible dilution of the true meaning of the words, — but a spirit of which the principal constituent (comp. Bernhardy, *Synt.* III. 44, p. 161) or characterizing quality (Scheurl. *Synt.* § 16. 3, p. 115) is πραΰτης, compare Winer, *Gr.* § 34. 3. b, p. 237. The anarthrous πνεῦμα (but after a prep.) refers ultimately, as Chrysostom felt, to the Holy Spirit, one of whose especial charisms is 'gentleness;' see ch. v. 23. This reference, however, must not be overstated, or expressed by the use of a capital letter; for, as in 1 Cor. iv. 21 (where πν. πραΰτητος is joined with ἀγάπη), so here πν. seems immediately to refer to the state of the inward spirit as wrought upon by the Holy Spirit, and ultimately to the Holy Spirit as the inworking power; compare Rom. i. 4, πν. ἁγιοσύνης, viii. 15, πν. νόθευσις, 2 Cor. iv. 13, πν. τῆς πίστεως, Eph. i. 17, πν. σοφίας, in all which cases πν. seems to indicate the Holy Spirit, and the abstract gen. the specific χάρισμα; see Hamm. *in loc.*, and notes on 2 Tim. i. 7. σκοπῶν σεαυτόν] 'looking to thyself;' temporal clause stating the (proper) concomitants of the action

('considering all the time thy own case'), or perhaps with a secondary-causal force hinting at the reasons for it; see Krüger, *Sprachl.* § 56. 12. 1, Schmalfeld, *Synt.* § 207, and compare Donalds, *Gr.* § 615. For instances of the emphatic and individualizing enallage of number, see Bernhardy, *Synt.* XII. 5, p. 421. *Lachm.* connects this clause with ver. 2, putting a full stop after πνεῦμ. πραΰτητος, and a comma after πειρασθῆς, but thereby obviously weakens the whole force and point of the address. The πνευματικοί were reminded of their own liability to fall into temptation: why? Surely not to urge them merely generally to bear one another's burdens, but particularly to evince their Christian spirit, by restoring one who had fallen, only after all, as they themselves might. μὴ κ. τ. λ.]

'lest thou also shouldst be tempted,' scil. in a like case; subjunctive ('verentis est ne quid nunc sit, simulque necesse se utrum sit necne significantis,' Herm. Soph. *Ajax*, 272), and in the aor., in reference to an event still impending; see Winer, *Gr.* § 46. 2, p. 447, and the copious list of exx. of this and similar constructions in Gayler, *Part. Neg.* p. 325.

2. ἀλλήλων τὰ βάρη] 'the burdens of one another;' the ἀλλήλ., as Meyer rightly observes, being emphatic, not however, with any oblique reference to the burden of the Law (Alf.), but simply in opposition to that selfish feeling which would leave each one to bear

ἀναπληρώσετε τὸν νόμον τοῦ Χριστοῦ. <sup>3</sup> εἰ γὰρ δοκεῖ τις εἶναι τι

Marc. erem.; Tert., Cypr., al. (*Lachm., Tisch., ed 1, Meyer, De Wette*, approved by *Mill*, Prolegom., p. 123). The preponderance of MSS. evidence is thus plainly in favor of the imper.; still the testimony of the *Vv.* joined with the extreme probability of a change from the future to the imperfect (see *Mill*, *l. c.*) seems sufficient to authorize the rejection of a reading, which on strict grammatical principles may be pronounced *somewhat* suspicious.

his own; contrast the Apostle's own example, 2 Cor. xi. 29. The meaning of this expressive word must not be too much circumscribed. It seems chosen, with inclusive ref. to all forms of weaknesses (ἀσθενήματα, Rom. xv. 1), sufferings, and, perhaps more especially, *sins*; the purport of the command being φέρειν τὰ τῶν πλησίον ἐλαττώματα, Chrys., or, with more exactness, ἐπικουφίζειν τὴν ψυχὴν ὑπὸ τῆς τοῦ ἁμαρτήματος συνειδήσεως βεβαρημένην, Theod. Mops. p. 129. βαστάζειτε] 'bear,' i. e. sustain as a superimposed burden. On the particular use and meaning of βαστάζειν in the important doctrinal statement, Matth. viii. 17,—as exemplified by this passage, see Magee, *Atonement*, No. XLII. Vol. I. 415 sq.

καὶ οὕτως ἀναπληρώσετε] 'and thus shall ye fulfil,'—thus, in this way, and no other, viz., by following the exhortation just given. Future after imperat., as in ch. v. 16. On the whole (see crit. note), the future seems the more probable, as well as perhaps the more strictly grammatical reading; for though no opposing argument can be founded on the use of the imperfect aor. combined with the imperfect present (the former often stating the *general* command, the latter some of the *details*; comp. Schömann, *Isæus*, p. 235), still in the case of this particular verb the use of the future (compare Barnab. Ep. ch. 21, ἀναπληροῦτε πᾶσαν ἐντολήν), is much more natural. The compound ἀναπληροῦν is not simply synonymous with πληροῦν (Rück., al.), but appears in all

cases to denote a *complete* filling up, and to point to a *partial* rather than an entire vacuum; 'hæc demum erit perfecta legis impletio,' Winer, *Verb. Comp.* Fasc. III. p. 11; compare Plut. *Poplic.* § 11, ἀνεπλήρωσε τὴν βουλὴν ὀλιγανδροῦσαν ('made up the full number of'), and see notes on *Phil.* iii. 30. The explanation of Chrys., κοινῇ πάντες πληρώσατε, is not satisfactory.

τὸν νόμον τοῦ Χρ.] 'the law of Christ;' not generally 'le mobile des actes du Chretien' (Reuss, *Théol. Chr.* iv. 16, Vol. II. p. 168), but definitely 'the law of love' (τὴν ἀγάπην φησίν, Theod. Mops.), which he gave (John xiii. 34, ἐντολὴν καὶ νὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους; 1 John iii. 23, ἀγαπῶμεν ἀλλήλους καθὼς ἔδωκεν ἐντολὴν ἡμῖν), and which He so graciously exemplified, αὐτὸς γὰρ τὰς ἁμαρτίας ἡμῶν ἀνέλαβε καὶ τὰς νόσους ἐβάστασεν, Schol. ap. Matth. The peculiar term νόμος is *perhaps* here chosen with some reference to the case of the Galatians: they affected an observance of the law of Moses, here was a law of Christ in which was included the fulfilment of the whole law; comp. ch. v. 14. This 'novum præceptum Christi' is illustrated and explained by Knapp, *Script. Var. Arg.* No. x. p. 369 sq.

3. εἰ γὰρ κ. τ. λ.] 'For if any one thinks,' etc.; confirmation of the foregoing exhortation to gentleness and humility, by showing the evils of the opposite course. The best motive to indulgence towards others is, as Olsh. remarks, the sense of our own weakness.

μηδὲν ὄν, φρεναπατᾷ ἑαυτόν. <sup>4</sup> τὸ δὲ ἔργον ἑαυτοῦ δοκιμαζέτω

μηδὲν ὄν] 'when he is nothing,' 'being all the time nothing;' temporal, or in the more accurate language of Schmalfeld, 'temporal-concessive' participle, stating what the man after all is, in spite of his opinion of himself; see the exx. in Schmalfeld, *Synt.* § 207. 2, p. 415. Alford finds in this use of the subjective μηδὲν rather than οὐδὲν (absolute) a fine irony, — 'being if he would come to himself, and look on the real fact.' This, however, is somewhat precarious, as the use of the subjective negation with participles is the prevailing usage in the N. T.; see Green, *Gr.* p. 122. While, then, we may press οὐ when so connected, we must be careful in overpressing μή; see notes on 1 *Thess.* ii. 15, iii. 1.

For illustrative exx. of the general form of expression, see Wetst. *in loc.*, and Kypke *Obs.* Vol. II. p. 291; one of the most apposite is, Plato, *Apol.* p. 41 E, ἐὰν δοκῶσί τι εἶναι, μηδὲν ὄντες. φρεναπατᾷ] 'deceiveth his own mind,' 'inwardly deceiveth himself;' comp. Goth., 'frabjamarzeins ist,' [intellectus deceptio est]. The verb is an ἀπαξ. λεγ. in the N. T.; comp., however, φρεναπάτης, Tit. i. 10, and James i. 26, ἀπατῶν καρδίαν αὐτοῦ. This last passage may perhaps enable us to draw a distinction between ἀπατᾷ ἑαυτὸν and φρεναπατᾷ ἑαυτόν. The former may imply a deception which had something objective to rest upon; the latter a more studied inward-working, and purely subjective deception; comp. notes on Tit. i. 10. Hence the force of the command which follows, τὸ ἔργον δοκιμαζέτω, put to the proof his outward acts, and form his judgment upon them. The gloss of Hesych. (χλευάζει), or even of Zonaras (διαπαίσει) does not, consequently seem to be insufficient. The order ἑαυτὸν φρεναπ. [Rec. with

DEFGKL; al.] is fairly supported, but inferior in point of critical authority to that of the text (*Lachm.*, *Tisch.*, with ABCΣ; 80, al.), and not improbably a correction to give ἑαυτόν studied prominence.

4. τὸ ἔργον ἑαυτοῦ δοκιμ.] 'prove his own work;' put to the test all that he is particularly engaged on; 'rem non opinionem de se,' Beng. The singular with the article is appy. here used collectively (*De W.*, *Mey.*), scil. τὰς ἑαυτοῦ πράξεις, *Theophyl.*, τὰ βεβιωμένα αὐτῷ, *Æcum.*; 'universam agendi rationem complectitur,' Schott: comp. Rom. ii. 15, 1 Pet. i. 17, and see Winer, *Gr.* § 27. 1, p. 157. On the meaning of δοκιμάζειν (μετ' ἀκριβείας ἐξετάζειν, *Theoph.*), see notes on Phil. i. 10, *Suicer*, *Thesaur.* s. v. Vol. I. p. 936, and for a good practical sermon on this and the preceding verse, see Usher, *Serm.* III. Vol. XIII. p. 31 sq. (ed. Elrington).

τὸ καύχημα κ. τ. λ.] 'his ground of boasting.' The true meaning of this passage has been somewhat obscured by a neglect of the exact meaning and force of the different words. (1) The concrete καύχημα, *gloriandi materies* (Rom. iv. 2, 1 Cor. ix. 15, 16, al.), must not be confounded with καύχησης, *gloriatio* (Rom. iii. 27, al.), the distinction between these words being appy. always observed in the N. T., — even in 2 Cor. v. 12, ix. 3, al. (2) The article is not used κατ' ἐξοχήν, but pronominally (*Middleton*, ch. v. 3), 'his ground of boasting,' the καύχημα which properly belongs to him; compare 1 Cor. iv. 5, τότε ὁ ἔπαινος γενήσεται ἐκάστῳ. (3) The prep. εἰς must in each clause bear the same meaning (opp. to *De Wette*); the most simple and suitable appearing to be, 'with regard to,' 'in relation to,' not 'contra,' Schott (which can be justified,



ἕκαστος, καὶ τότε εἰς ἑαυτὸν μόνον τὸ καύχημα ἔξει, καὶ οὐκ εἰς τὸν ἕτερον. <sup>5</sup> ἕκαστος γὰρ τὸ ἴδιον φορτίον βαστάσει.

*e. g.* Luke xii. 10, but connected with *ἑαυτ.* would involve an artificial explanation; comp. 2 Cor. xi. 10, ἡ καύχησις αὐτῇ οὐ σφραγίσεται εἰς ἐμέ, Eph. iii. 16, κραταιωθῆναι . . . εἰς τὸν ἔσω ἄνθρωπον; comp. Winer, *Gr.* § 49. a, p. 354, Bernh. *Synt.* v. 11, p. 220. (4) The force of τὸν ἕτερον (not ἕτερον, as implied by Auth.) must not be overlooked, scil. 'the one with whom he is contrasting himself;' 'his neighbor,' Copt., Arm. The meaning of the whole clause then will be, 'If any one wishes to find matter for boasting, let it be truly searched for in his own actions, and not derived from a contrast of his own fancied virtues with the faults of others;' compare Hammond *in loc.* True Christian καύχημα, like St. Paul's, must be found either in a deep and thankful acknowledgment of blessings and successes (ἐν Κυρίῳ καυχώσθω, 2 Cor. x. 17), or in afflictions and weakness (2 Cor. xi. 30, xii. 5), which still more show forth both the mercy and the mighty power of the Lord; comp. 2 Cor. xii. 9.

5. ἕκαστος γάρ] 'For each man;' confirmatory clause standing in close connection with the last words of ver. 4, and assigning a reason why a man would have little real justice or ground for claiming spiritual superiority over his neighbor; he had only to look at himself, to see that he had his own burden to bear; καὶ σὺ κἀκεῖνος τὸ ἴδιον φορτίον βαστάσετε, Œcum. φορτίον] 'load;' not identical with the preceding βάρος, ver. 2 (Vulg., Clarom., Arm., — but not any of the other Vv.), which perhaps is used as a more general term in reference to the community at large, while φορτ. has a more individualizing reference to the particular load of sins

and infirmities which each one, like a wayfarer (comp. Eccles. xxi. 16, Xenoph. *Mem.* iii. 13. 6), had to carry: 'alia sunt onera participandæ infirmitatis, alia reddendæ rationis Deo de actibus nostris: illa cum fratribus sustentanda communicantur, hæc propria ab unoquoque portantur,' August. *de Consens. Evang.* ii. 30. 72. The qualitative and humbling distinction of Chrys. (τοῖς ὀνόμασι τοῦ φορτίου καὶ τῆς ἀχθοφορίας πιέζων αὐτῶν τὸ συνειδός), and the quantitative of Beng. ('φορτίον, par ferentis viribus; βάρος quæ excedunt') do not appear so natural or probable. The allusion which Conyb. here finds to Æsop's well-known fable (the Πῆραι δύο? p. 165, ed. De Furia) is not very plausible, as the point of the fable and the tenor of this verse are far from being identical.

βαστάσει] 'shall bear,' scil. 'has to bear,' 'must bear.' The future does not here refer to the day of judgment (Theod., al.; see ch. v. 10), nor even (like ἔξει) to the future period when the conviction is arrived at, 'will find he has to bear' (Windischm., al.), but is appy. used *ethically*, in ref. to what according to the nature of things *must* be the case; compare notes on Eph. v. 31, Thiersch, *de Pent.* iii. 11, p. 158, sq., and see exx. in Jelf, *Gr.* § 406. 3, and Bernhardt, *Synt.* x. 5, p. 377. It was not so much from a sense of future responsibility, as from a consciousness of present unavoidable ἀχθοφορία, that a man would be led to think humbly of himself and kindly of his neighbor. The observation of Fritzsche on the use of the future is worthy of citation; 'Futurum in sententiâ generali recte ponitur, quandoquidem rei quæ in nullum tempus non convenire



Be liberal to your teachers: as you sow now, whether it be to the flesh or to the Spirit, so shall you reap.

ὁ Κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον

videatur, etiam futuro tempore locum futurum esse jure sumitur,' *on Rom. vii. 3, Vol. II. p. 9.*

6. κοινωνεῖτω δὲ κ. τ. λ.] 'but let him that is instructed share with,' etc.; exhortation to the duty of sharing temporal blessings with others, placed in contrast (δὲ) to the foregoing declaration of individual responsibility in spiritual matters. With regard to the construction there is some little doubt whether κοινωνεῖν is here transitive ('sit benignus in magistrum in omni bonorum genere' Fritz. *Rom. l. c.*; compare Chrys., πᾶσαν ἐπιδεικνύσθω περὶ αὐτὸν δαψίλειαν) or intransitive. The verb has three constructions in the N. T.; (a) with gen. of the *thing*; only Heb. ii. 14; (b) with dat. of *thing*, the common construction, Rom. xii. 13, xv. 27, 1 Tim. v. 22, 1 Pet. iv. 13, 2 John 11; (c) dat. of *person*, the *thing* under the regimen of a prep., Phil. iv. 15. In all these instances (even in Rom. xii. 13) the meaning seems clearly *intransitive*. The same appears to be the meaning in the present case: for though the transitive constr. is lexically admissible (Thom. Mag. κοινωνῶ σοι ὧν ἔχω, ἀντὶ τοῦ μεταδίδωμι), and yields a perfectly good sense, still the prevailing use of κοινωνεῖν in the N. T., the analogy of construction between this passage and Phil. iv. 15, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, and the general context supply arguments in favor of the *intransitive* meaning, which seem distinctly to preponderate.

ὁ κατηχούμε. τὸν λόγον] 'he that is instructed in the word,' scil. in the Gospel (see Acts xv. 7, τὸν λόγον τοῦ εὐαγγελίου, and compare Luke i. 2), τὸν λόγον being the accus. of reference, or what is termed the 'qualitative object' (Hartung, *Casus*, p. 55, 61) after the

pass. part. κατηχούμενος (Acts xviii. 25); see Winer, *Gr.* § 32. 5, p. 229, and esp. Schmalfeld, *Synt.* § 25, compared with § 16, and fin. With regard to the meaning of κατηχέω which has here been somewhat unduly pressed, we may observe that the word appears to have four meanings; (α) *sono*; ἀντὶ τοῦ ἡχῶ, Suidas; (β) *sono impleo*; compare Lucian, *Jur. Trag.* 39, κατὰδουσι καὶ κατηχούσι; (γ) *vivâ voce erudio*, προτρέπομαι καὶ παραινῶ, Suid.; compare Syr. ܩܬܝܚܐܘܡܐ

[qui audit], Æth., and see Joseph. *Vit.* § 69, where this meaning seems confirmed by the context ἀλθῆδειαν ἐμαρτύρει; and lastly (δ), with a more general and unrestricted reference, *edocceo* (διδάσκω, Hesych., Zonaras), — *appy.* the meaning in the present case ('sa laisida,'

Goth., 𐌺𐌶𐌰𐌸𐌰; [qui instituit] Syr.-

Phil.), and in the majority of the passages in the N. T. (Luke i. 4, Acts xviii. 25, Rom. ii. 18, — perhaps even 1 Cor. xiv. 19, Acts xxi. 21, 24), in which it occurs; the idea of *oral* teaching being merged in that of general instruction however communicated. On the use of the word, esp. in Eccl. writers, see Suicer, *Thesaur.* s. v. Vol. i. p. 69 sq., where this word is fully explained.

ἐν πᾶσιν ἀγαθοῖς] 'in (sphere of the action of κοινωνεῖν) all good things,' i. e. 'all temporal blessings;' compare 1 Cor. ix. 11. There does not seem sufficient reason for leaving the ancient interpretation, κελεύει τοῖς πνευματικῶν ἀπολαύουσι μεταδιδόναι τῶν σαρκικῶν, Æcum.: see Neand. *Planting*, Vol. i. p. 152 note (Bohn). The usual objections are based on the isolation of the verse from ver. 5 and ver. 7, which this interpretation is thought to cause. This, however, does not appear to be the case.

τῷ κατηχούντι ἐν πάσιν ἀγαθοῖς. ἡ μὴ πλανᾷσθε, Θεὸς οὐ μνηστῆρίζεται. ὁ γὰρ ἐὰν σπείρῃ ἀνθρώπος, τοῦτο καὶ θερίσει. ὅτι

The concluding words of ver. 5, if left without any further addition, might have been misconstrued into an implied declaration, that it was not right to be chargeable on anybody. This the Apostle specially, but almost parenthetically, obviates, indicating with δὲ (see above) the contrast between the spiritual and the temporal application.

7. μὴ πλανᾷσθε] *'Be not deceived;*' continuation of the subject in a more general and extended way, though still not without reference to the subject of the special command. This solemn and emphatic mode of admonition is used by St. Paul in two other passages, 1 Cor. vi. 9, and xv. 33; in the former with reference to an evil act, in the latter to an evil conclusion, just mentioned. In the present case the reference appears rather to what *follows*; though a reference to what precedes (*'præstringit tenaces,'* Paræus) need not be excluded. Ignatius uses the same form, *Eph. 5, 10, Philad. 3, Smyrn. 5.*

οὐ μνηστῆρίζεται] *'is not (actually or with impunity) mocked;*' *'non irridetur,'* Vulg. This emphatic word is used several times in the LXX, and occasionally in later classical writers: *μνηστῆριζεν λέγομεν τοὺς ἐν τῷ διαπαίξειν τινὰς τοῦτό πως τὸ μέρος (μνηστῆρα) ἐπισπῶντας, Etym. M. s. v. μνηστῆρ,* p. 594 ed. Gaisf.). Elsner (*Obs. Vol. II. p. 199*) has illustrated this meaning by a few examples, e. g. Quintil. *Inst. VIII. 6. 59, Sueton. August. 4, Cicero, Epist. Fam. xv. 19.* In Hippoc. p. 1240 D, it occurs in the sense of *'bleeding at the nose.'*

ὁ γὰρ ἐὰν κ. τ. λ.] *'for whatsoever a man soweth;*' confirmation of the truth of the preceding assertion by means of a significant image (compare Matth. xiii. 39) derived

from the natural world.

τοῦτο καὶ θερίσει] *'this — and nothing else than this — shall he also reap;*' the καὶ with its ascensive force pointing to the regularly developed issues. Wetst. *in loc.* aptly cites Cic. *de Orat. II. 65, 'ut sementem feceris ita metes.'* On this text see two sermons by Farindon, *Serm. LXI., LXII. Vol. I. p. 52 sq. (Lond. 1849.)*

8. ὅτι ὁ σπείρων] *'because he that is sowing;*' reason for the concluding τοῦτο καὶ θερίσει, and exemplification, of it in spiritual things; he that is sowing one kind of seed (the Spirit) will reap the regular products and developments of that seed; he that is sowing another (the flesh), those of that other: ὥσπερ γὰρ ἐπὶ τῶν σπερμάτων οὐκ ἐνι σπείροντα ὀρόβους (vetches) σίτον ἀμῆσαι· δεῖ γὰρ τοῦ αὐτοῦ γένους καὶ τὸν σπόρον εἶναι καὶ τὸν ἀμητόν, Chrys.

εἰς τὴν σάρκα ἑαυτοῦ] *'unto, or for, his own flesh,'* not *'in carne suâ,'* Vulg., Clarom.; for though the flesh and the Spirit are represented under the image of two corn-fields, in which seed is sown, and from which the harvest is gathered, the meaning of εἰς is still not *local* (*'in, tanquam in agrum,'* Beng.), but, in accordance with its more usual meaning, *ethical* (*'carni suæ,'* Beza, compare Copt.); the prepp. used in the N. T. in a *strictly local* sense being ἀπὸ. ἐν and ἐπὶ, — the former in reference to the inclosure *in* which the seed is sown (Matth. xiii. 24, 27, ib. 19, and metaphorically, Mark iv. 15), — the latter to the spot *on* which it is cast (Matth. xiii. 20, 23, Mark iv. 16, 20, 31). In the expression εἰς τὰς ἀκάνθας (Matth. xiii. 22, Mark iv. 18) εἰς rather means *'among;*' comp. Plato, *Leg. VIII. p. 838E.* The force of the pronoun ἑαυτοῦ must

ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθοράν, ὁ δὲ σπείρων εἰς τὸ Πνεῦμα ἐκ τοῦ Πνεύματος θερίσει ζωὴν αἰώνιον.  
 9 τὸ δὲ καλὸν ποιοῦντες μὴ ἐγκακῶμεν· καιρῷ γὰρ ἰδίῳ θερίσομεν

not be overlooked, *selfishness* being implied as well as carnality; 'caro *suitati* dedita est,' Beng.: compare Aquinas (cited by Windisch.), 'sed nota quod cum agit de seminatione carnis dicit, in carne sua, quia caro est nobis, de natura nostra; sed cum loquitur de semine Spiritus non dicit suo, quia Spiritus non est nobis a nobis, sed a Deo.'

φθοράν] 'corruption,' — of the whole man, both body and soul; not merely in the narrower physical sense of 'decay' (καὶ γὰρ αὐτὰ φθείρονται καὶ συμφθείρει τὸ σῶμα, Chrys.); but also in the fuller ethical sense of 'corruption of soul,' in which of course eternal death and 'destruction' (Hesych. φθορά· ὕλεθρος) are involved and implied: see 2 Pet. i. 4, ii. 12, 19, and compare Rom. vi. 21, 22. The use, however, of φθορά rather than ἀπωλεία (Phil. iii. 19), — though it possibly may be introduced as more applicable to σάρξ (Schott), — seems to preclude our adopting 'destruction' as the primary meaning; see Stier, *Ephes.* Vol. II. p. 180.

ζωὴν αἰώνιον] 'eternal life;' ζῶν, in contrast to the preceding φθοράν (comp. Psalm ciii. 4, Jonah ii. 7), and that too, as the nature of the principle to which the sowing is made distinctly suggests, — αἰώνιον. On the meaning of the term αἰώνιος, comp. notes on 2 Thess. i. 9.

9. τὸ δὲ καλὸν ποιοῦντες] 'But in well-doing let us,' etc.; exhortation to perseverance in the form of sowing just mentioned, the δὲ idiomatically introducing an address after foregoing details (compare Eurip. *Rhes.* 165, ναί, καὶ δίκαια ταῦτα τάξει δὲ μισθὸν κ. τ. λ.), and, though practically approaching in meaning to οὐν ('so let us not'), still

preserving its proper force in the contrast between the corrupted class just prominently mentioned, and the better class which is now addressed: see exx. in Hartung, *Partic.* δέ, 2. n, Vol. I. p. 166. On the general and inclusive meaning of τὸ καλόν, see notes on ver. 10.



μὴ ἐγκακῶμεν] 'let us not lose heart.' Both here and in the other passages where the word occurs (Luke xviii. 1, 2 Cor. iv. 1, 16, Eph. iii. 13, 2 Thess. iii. 13) *Lachm.* and *Tisch.* read ἐγκακ. instead of ἐκκακ. (*Rec.*, al.), and rightly; as it seems very doubtful whether ἐκκακ. is a genuine word at all, and whether its occurrence in lexicons and use in later writers (see exx. collected by L. Dind. in Steph. *Thes.* s. v. Vol. v. p. 430) is not, as Usteri thinks, entirely due to these doubtful readings. At any rate, if ἐκκακ. exist, the difference will be very slight; ἐκκακεῖν may perhaps mean, 'to retire from fear out of any course of action,' (nearly ἀποκακεῖν); ἐγκακεῖν, 'to behave cowardly,' 'to lose heart,' when in it. In Rost u. Palm, *Lex.* (Vol. I. p. 833), Polyb. *Hist.* iv, 19. 10 is cited in favor of ἐκκακεῖν. This is an oversight; the reading is ἐνεκέκησεν, and is actually so cited by Rost u. Palm under ἐγκακέω; see p. 762. καιρῷ ἰδίῳ] in due, proper time; 'tempore praestituto' (Beza), the time appointed by God for the reward to be given; compare καιροῖς ἰδίοις, 1 Tim. ii. 6, vi. 15. On the present use of the dative to denote the space of time within which the action takes place, — more correctly expressed with an inserted ἐν (Rom. iii. 26, 2 Thess. ii. 6, al), see notes on 1 Tim. ii. 16, and comp. Eph. ii. 12.


μὴ ἐκλυόμενοι] 'if (now) we faint not (in our well-doing)',



μη ἐκλυόμενοι. <sup>10</sup> ἄρα οὖν, ὥς καιρὸν ἔχομεν, ἐργαζόμεθα τὸ

‘provided that we do not;’ hypothetical use of the temporal participle, the present tense pointing to the state in which they must now be if they would reap hereafter: see Krüger, *Sprachl.* § 56. 11, and exx. in Schmalfeld, *Synt.* § 207. 5, p. 415. The simple predicative con-

nection with *ἀπολείπειν*  

 [et non erit molestum nobis] Syr.,

or the more practically adverbial, ‘without fainting’ (surely not ‘unweigerlich,’ Ewald), scil. *πόνον δίχα ἀπολείπειν* (Theod., Theoph. al., who thus draw a contrast between the toilsome nature of the earthly, and the unwearying nature of the heavenly harvest) does not seem satisfactory. For though this interpretation cannot be pronounced *grammatically* incorrect, on account of the use of the *μη* rather than *οὐ* (Rück., Schott), — the connection of *μη* with participles being so distinctly the prevailing usage in the N. T. and later writers (see notes on ver. 3, and comp. exx. in Winer, *Gr.* § 55, 5, p. 428 sq., and in Gayler, *Partic. Neg.* p. 36), — it still must be rejected on *exegetical* grounds, as adding no particular force to the general exhortation; whereas the conditional meaning serves fully to bring out the mingled warning and encouragement (*προτρέπει καὶ ἐφέλκεται*, Chrys.) which seems to pervade the verse. The distinction drawn

by Beng. between *ἐκκαεῖν* (in *velle*) and *ἐκλύεσθαι* (in *posse*), the former referring to the faintness of heart, the latter to the *unstrung* state, and the ‘(internal) virium remissio’ seems fairly tenable: see exx. in Steph. *Thesaur.* s. v., from which we may select (though with a more simply physical ref.) Plutarch, *Moral.* vi. 613, *ἐκκελυμένος καὶ κεκμηκώς*. A sensible sermon on this verse

will be found in Sherlock, *Serm.* xxxix. Vol. ii. p. 275 sq. (ed. Hughes).

10. ἄρα οὖν] ‘Accordingly then,’ ‘So then;’ collective and inferential exhortation arising immediately out of the preceding statements, and bringing to a natural close the group of verses beginning with ver. 6, and the more directly hortatory portion of the epistle. The proper meaning of ἄρα, *rebus ita comparatis*, and its primary reference to simple ‘progression to another step in the argument’ (Donalds. *Crat.* § 192), is here distinctly apparent; its weaker ratiocinative force being supported by the collective power of οὖν: ‘as things are so, let us in consequence of their being so,’ etc. In Attic Greek this combination is only found in the case of the interrogative ἄρα; see Herm. *Viger*, No. 292, and on the general distinction between ἄρα and οὖν, see Klotz, *Devar.* Vol. ii. p. 177, — but compare Donalds. *Gr.* § 604, and notes on ch. iii. 5.

ὥς καιρὸν ἔχομεν] ‘as we have opportunity,’ i. e. ‘an appointed season for so doing;’ not merely ‘prount,’ i. e. *quandocumque* et *quotiescumque* occasio nascatur’ (Wolf), but, ‘as, in accordance with the circumstances;’ see Meyer *in loc.* The participle ὥς is thus neither *causal*, ‘quoniam’ (Ust., al.), nor *temporal* ‘dum’ (Vulg., Clarom., Syr.-Phil.), as appy. Ign. *Smyrn.* 9, ὥς ἔτι καιρὸν ἔχομεν (both, esp. the latter, very doubtful meanings in St. Paul’s Epp., though not uncommon in classical writers; see Klotz, *Devar.* Vol. ii. p. 759), but has only its simple relative force; the true link between this and the preceding verse being supplied by καιρός (Brown, p. 348); ‘as there is a καιρός for τὸ ἀπολείπειν, so is there one for τὸ σπεῖρειν. As we have it then, let us act accordingly and make



ἀγαθὸν πρὸς πάντας, μάλιστα δὲ πρὸς τοὺς οἰκείους τῆς πίστεως.

Recapitulation. Your false teachers seek to have you circumcised to avoid persecution and to boast of your submission. All true boasting, however, must be in Christ and His Cross.

<sup>11</sup> Ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα

the most of it;’ κατεπείγει καὶ συνωδεῖ, Chrys. Hammond (on Phil. iv. 10) translates *καρὸν* ‘ability,’ but the exx. cited by Wetst. *in loc.* will show this modification to be quite unnecessary.

τὸ ἀγαθόν] ‘that which is good;’ ‘the thing which in each case is good,’ whether considered in a spiritual or temporal sense. The distinction between τὸ καλόν, as implying *good* in its highest sense, and τὸ ἀγαθόν, as referring more particularly to *kindness*, etc. (Baum-Crus.), does not seem tenable in the N. T.: as τὸ καλόν includes what is beneficent (Matth. xii. 12), as well as what is morally good (1 Thess. v. 21), so τὸ ἀγαθόν includes what is morally and essentially good (Rom. ii. 10), as well as what is merciful (Philem. 14, compare Eph. iv. 28), — ἀγαθωσύνην as well as εὐποιαν, Heb. xiii. 16; compare notes on 1 Thess. v. 21.

The reading *ἐγραζόμεθα* adopted by Lachm. cd. stereot. (but retracted in larger ed.) with AB<sup>2</sup>J and some mss., is rightly rejected by recent editors on decidedly preponderant external evidence [B<sup>1</sup>CDE FGK (-σώμεθα), and a great majority of mss. Vv. and Ff.] and not without some probability of the interchange of the *o* and *ω* (though rare in such MSS. as B) being here accidental; comp. Scrivener, *Collat.* p. LXIX. sq.

πρὸς τοὺς οἰκείους τῆς πίστεως] ‘unto them who belong unto the faith.’ The meaning of *πρὸς* is here not merely the general ethical one, *with regard to*, but the particular one, *erga*; comp. Eph. vi. 9, 1 Thess. v. 14 (notes), and exx. in Winer, *Gr.* § 49. h, p. 361. The meaning *erga*, or *contra* (this latter rare if a hostile notion is not implied in the verb,

Joseph. *Apion.* i. 31) will result from the context. With regard to the peculiar phrase *οἰκεῖοι τῆς πίστεως*, it may be observed that it does not appear to involve any allusion to *οἶκος* in the peculiar sense of ‘the house of God’ (Schott), or to any especial idea of composing a single *family* (Reuss, *Theol. Chret.* iv. p. 124), as the numerous exx. from later writers of this use of *οἰκεῖος* with an abstract subst. (e. g. *οἰκεῖοι φιλοσοφίας*, *δολιγαρχίας*, *γεωγραφίας*, *τρυφῆς*) all seem to show that the adjective has lost its meaning of peculiar, and only retains that of *general* though *close* connection; see Schweighæus. *Lex. Polyb.* s. v., and Wetst. *in loc.* A sermon on this and the preceding verse, but of no particular character, will be found in Tillotson, *Serm.* LXXXIX. Vol. II. p. 592 (Lond. 1752).

<sup>11</sup> πηλίκους ὑμῖν γράμμασιν ἔγραψα] ‘in what large letters I have written to you.’ The only possible way of arriving, even approximately, at the meaning of this much debated clause, is to adhere closely to the simple lexical meanings of the words. These it will be best to notice separately.

*πηλίκος* strictly denotes *geometrical* magnitude, ‘how large’ (comp. Plato, *Meno*, 82, *πηλίκη τις ἔσται ἐκένου ἡ γραμμή*; so too Zachar. ii. 2. *πηλίκον τὸ πλάτος . . . πηλίκον τὸ μήκος*) in contradistinction to *arithmetical* magnitude, expressed by *πόσος*, ‘how many.’ This meaning and distinction appear to have been observed in the N. T., as in the only other passage in which *πηλίκος* occurs, Heb. vii. 4, *πηλίκος οὗτος*, the same primary idea of *magnitude* (though in an ethical sense) is distinctly recog-

nizable. To assume then in the present case (a) any confusion of *πηλίκος* with *πόσος* (Schott, Neander, *Planting*, Vol. i. p. 221, Bohn), when there is no trace of such a usage either in the N. T. or LXX, seems distinctly *uncritical*; nor can (b) any assumed equivalence with *ποιός* ('qualibus literis,' Vulg., Clarom., Arm., 'wileikaim,' Goth., compare Hesych. *πηλίκον, οἶον, ὁποιόν*, and see Tholuck, *Anzeig.* 1834, No. 32), and any reference to the *ἀμορφία* of the letters (Chrys., Theoph., Œcum., Theod. 2; comp. Zonar. *Lex. s. v. πηλίκον* τὸ ἐν ἀμορφίᾳ ὄν. ὡς παρὰ τῷ Ἀποστόλῳ ἴδετε κ. τ. λ., Vol. ii. p. 1547) be pronounced otherwise than purely *arbitrary*; for magnitude does not mean shapelessness. We can have then no other correct translation than simply, 'how large;' *ἔγαν μείζοσιν ἐχρήσατο γράμμασιν*, Theod.,—who, however, appears to limit the autographic portion to what follows.

*γράμματα* may be interpreted 'an epistle;' see Acts xxviii. 21, compare 1 Macc. v. 10, Ignat. *Rom.* 8: but (a) St. Paul in no other passage so uses it, though he has occasion to use a word denoting a letter (*ἐπιστολή*) seventeen times; and (b) this species of cognate dative *γράψαι γράμμασιν* (compare *εἰπέ λόγῳ*, Matth. viii. 8) is not found in St. Paul's Epp., nor has here any of the additional force which the usage implies (Bernh. *Synt.* iii. 16, p. 107), and which alone could account for the introduction of a *third* dative (instead of the natural accus.) in a sentence of eight words. We seem, therefore, forced to adhere to the simple meaning, 'letters, characters,' as in Luke xxiii. 38, 2 Cor. iii. 7 (*Rec.*): so Copt. *han-skhai*, and appy. Arm.; the other Vv. are ambiguous.

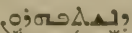
*ἔγραψα* 'I wrote,' or in idiomatic English, — 'I have written,' in ref. to the whole foregoing epistle; not 'I write' (Scholef. *Hints* p. 97, Conyb., al.), epistolary aorist. The real diffi-

culty lies in this word, owing to the different conclusions to which historical and grammatical considerations appear respectively to lead us. On the one hand it appears distinctly (Rom. xvi. 22, 24, 1 Cor. xvi. 21, Col. iv. 18, 2 Thess. iii. 17), that St. Paul was in the habit of using an amanuensis, and of adding only the concluding words. From ver. 11 to end would seem, then, very probably such addition. But, on the other hand, it is very doubtful whether St. Paul or any of the writers of the N. T. ever use the epistolary aor. *ἔγραψα* exclusively in reference to what follows. The aorist in all cases appears to have its proper force, either (a) in reference to a former letter (1 Cor. v. 9, 2 Cor. ii. 3, iv. 9, vii. 12, 3 John 9 [see Lücke *in loc.*]), or (b) in reference to an epistle now brought to its conclusion (Rom. xv. 15, 1 Pet. v. 12), or (c) to a foregoing portion of the epistle (1 Cor. ix. 15, 1 John ii. 21 [see Lücke and Huther *in loc.*]; compare Philem. 19), and even stands in a species of antithesis to *γράψω* in reference to what has already been written (1 John ii. 14, where see Huth.); see Winer, *Gr.* § 40. 5. 2, p. 249, and notes on *Philem.* 19. With this partially conflicting evidence it seems impossible to decide positively whether St. Paul wrote the *whole* epistle or only the *concluding portion*. On the whole, however, the use of *ἔγραψα*, especially when contrasted with *γράψω* (2 Thess. iii. 17), inclines us to the former supposition, and we thus conclude, that to prevent any possible mistake as to the authorship of the epistle (Chrys.; compare 2 Thess. ii. 2), — especially as this was an encyclical mis-sive (ch. i. 2, where see Olsh.), — St. Paul here deviated from his usual custom, and wrote the *whole* letter with his own hand (Chrysostom, Theod., Theoph., Œcum.), and in characters, whether from design or inexpertness,

τῇ ἐμῇ χειρί. <sup>12</sup> ὅσοι θέλουσιν εὐπροσωπῆσαι ἐν σαρκὶ οὗτοι ἀναγκάζουσιν ὑμᾶς περιτέμνεσθαι, μόνον ἵνα τῷ σταυρῷ τοῦ Χριστοῦ μὴ διώκωνται. <sup>13</sup> οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοὶ νόμον

2. διώκονται] *Tisch.* διώκονται, with ACFGKL; many mss.; few, however, will hesitate to consider this an improbable solecism. The text is rightly adopted by *Griesb., Scholz, Lachm., Alf.*, with BDEκ, and appy. many mss. The transposition ἵνα μὴ (*Rec.* with FGKL; mss.) is rightly rejected by nearly all recent editors.

larger than those of the ordinary amanuensis.

12. ὅσοι θέλουσιν] ‘as many as wish;’ concluding warning against the false Teachers whose true motives are here exposed, and contrasted with those which influenced the Apostle (ver. 14). εὐπροσωπῆσαι ἐν σαρκί] ‘to make a fair show in the flesh,’ not so little as ‘placere,’ *Vulg.* *Clarom.*, or even  (ut glorientur]

*Syr.*, but rather ‘pulchram faciem assumere’ [*shi skenho*] *Copt.*, scil. ‘to wear a specious exterior in the earthly unspiritual element in which they move. The verb εὐπροσωπέω is not used by any earlier writer: but from the use of the adj. εὐπρόσωπος ‘fair and specious’ (*Herod.* vii. 168, *Demosth. Coron.* p. 277; see *Elsner, Obs.* Vol. ii. p. 200), and the similar compounds, σεμνοπροσωπέω (*Aristoph. Nub.* 363), and φαινοπροσωπέω (*Cic. Att.* vii. 21), cited by the commentators on this verse, the meaning would appear correctly stated by *Chrys.* as εὐδοκιμῶ, though not necessarily παρὰ ἀνθρώποις; see below. The appended words ἐν σαρκὶ are commonly explained, either (a) ‘in observatione rerum carnalium,’ with *physical* reference to circumcision; or (b) ‘apud homines,’ with reference to *judgment* and opinions of others, — ἵνα ἀνθρώποις ἀρέσωσι, *Chrys.* τὴν παρὰ ἀνθρώπων θηρώμενοι δόξαν, *Theod.* Both interpretations, however, seem distinctly insufficient, as they put out of sight that

more profound and far-reaching meaning of σὰρξ, ‘the earthly existence and conditions of man,’ ‘notio universa rerum externarum’ (*Schott*), which pervades this whole epistle; see notes ch. v. 16, and *Müller, on Sin*, ch. ii. ad fin., Vol. i. p. 353 (*Clark*). οὗτοι] ‘these;’ it is this class and this preëminently, that are engaged in constraining you, etc.; see notes ch. iii. 7. τῷ σταυρῷ] ‘on account of the cross;’ not exactly ‘in cruce’ (*Copt.*), but ‘ob crucem’ (*Beza*), scil. ‘for preaching the doctrine of the cross of Christ.’ The dative points out the *ground* or *cause* of the persecution; compare *Rom.* xi. 20, ἐξεκλίσθησαν τῇ ἀπιστίᾳ, and see *Winer, Gr.* § 31. 6, p. 193, *Bernhardy, Synt.* iii. 14, p. 102. The ablative explanation, that they may be persecuted *with* the cross of Christ (‘perpessiones Christi,’ 2 *Cor.* i. 5, *Grot.*, comp. *Vulg.* ‘crucis Christi persecutionem’), either, on the one hand, involves an unsatisfactory explanation of ὁ σταυρός, — which, as *Brown* (p. 359) rightly observes, in such expressions as the present always implies the fact of the *atoning* death of Christ, — or, on the other, causes a still more untenable meaning to be assigned to διώκωνται, viz. ‘lest the doctrine of Christ wear a hostile aspect to them,’ as *Neand. Planting*, Vol. i. p. 226 (*Bohn*). The meaning, ‘that they may not follow after,’ *Arm.* (comp. *Æth.* ‘ut non adhæreatis’), is wholly untenable.

13. οὐδὲ γὰρ . . . αὐτοὶ] ‘For not



φυλάσσουν, ἀλλὰ θέλουσιν ὑμᾶς περιτέμεσθαι ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῶνται. <sup>14</sup> ἐμοὶ δὲ μὴ γένοιτο καυχᾶσθαι εἰ μὴ

*even they,* 'nam ne ipsi quidem,' Beza, — *they* of whom it might reasonably have been expected; confirmation of the preceding by a statement of the openly lax conduct of the Judaizers, and of the true motives by which they were influenced; tantum abest, ut illorum intersit, a vobis legem observari,' Beng. On the force of οὐδὲ—ἀλλὰ, see on ch. i. 17. οἱ περιτεμνόμενοι] 'those who are having themselves circumcised,' 'qui circumciduntur,' Vulg.; pres. part., with reference to the prevailing practice of the false teachers either in respect of themselves or others. The explanation of Peile, Hilgenfeld, al., according to which the pres. part. περιτεμν. loses its precise temporal reference (Winer, *Gr.* § 45. 7, p. 316) and combines with the article to form a kind of subst., 'the party or advocates of the circumcision' (comp. οἱ τοὶ οἱ περιτεμνόμενοι, *Acta Pet. et Paul.* § 63, cited by Hilgenfeld), is plausible, but perhaps not necessary; as the use of the pres. may be fairly explained on the ground that St. Paul includes in the idea not merely their conformity to the rite (which strictly becomes a past act), but their endeavor thereby to draw others into the same state, which is a *present* and continuing act. It must be admitted that the reading, περιτεμνόμενοι [*Lachm., Scholz, Rinck, Mey.,* with BL; 40 mss.; *Clarom., al.; Lat. Ff.*] would give a more appropriate sense; the external authorities, however [ACDEKs; Vulg., Syr. (both), al.; Marcion, ap. Epiph., Chrys., Theodoret, al.], are distinctly in favor of the more *difficult* reading, περιτεμνόμενοι. νόμον] 'the law.' Middleton here explains the anathorous νόμος as 'moral obedience' ('the principle of Law,' Peile), adducing the parallel passage,

Rom. ii. 25; but there also, as here, νόμος is the Mosaic law: see Alford on *Rom. l. c.* The reason why these Judaizers did not keep the law is not to be referred to their distance from Jerusalem (Theod.), nor to any similarly extenuating circumstances, but, as the context seems to show, is to be attributed simply to their consummate hypocrisy; see Meyer in *loc.* ἐν τῇ ὑμετέρᾳ σαρκί] 'in your flesh,' — 'your bodily and ritualistic mutilation;' i. e. ἐν τῷ κατακόπτειν τὴν ὑμετέραν σάρκα, Theoph., — not *their own* observances of that law for which they are affecting so zealously to contend. There is no contradiction between the two motives assigned for their enforcement of the circumcision. The second, as Usteri observes, states positively what the first did negatively. They boasted that they had not only made Christian, but Jewish converts ('quod vos Judaismo implicuerint,' Beza), and thus sought to escape persecution at the hands of the more bigoted Jews.

14. ἐμοὶ δὲ μὴ γέν. καυχ.] 'But from me far be it that I boast;' contrasted statement (δὲ) of the feelings of the Apostle and the substratum on which his καύχσις alone rested. For exx. of this use of γένοιτο with an infin., see Gen. xlv. 7, 17, Josh. xxii. 29, al., and Polyb. *Hist.* xv. 10. 4, μηδενὶ γένοιτο πείραν ὑμῶν λαβεῖν. ἐν τῷ σταυρῷ] 'in the cross:' i. e. in the principle of the sufferings and death of Christ being the only means whereby we are justified and reconciled unto God (Rom. v. 9, 10); καὶ τί ἐστι τὸ καύχημα τοῦ σταυροῦ; 'Ὅτι ὁ Χριστὸς δι' ἐμὲ τὸν δοῦλον, τὸν ἐχθρόν, τὸν ἀγνώμονα· ἀλλ' οὕτω με ἡγάπησεν ὥς καὶ ἑαυτὸν ἐκδοῦναι ἅρᾳ, Chrys. See a sound sermon on this



ἐν τῷ σταυρῷ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ ἐμοὶ κόσμος ἐστυύρωται καὶ γὰρ τῷ κόσμῳ <sup>15</sup> οὔτε γὰρ περιτομή τι ἔστιν

15. οὔτε γὰρ] So *Tisch.* with B; 17; Syriac, Gothic, Sah., Æth., Arm.; Chrys., Syncell.; Hieron., Aug. (*De W., Mey., Bagge, Alf.*) much commended by *Griesb.*; approved by *Mill* (Prolegom. p. 84). The longer reading, ἐν γὰρ Χριστῷ Ἰησοῦ is found in ACDEFGKL; Vulg., Clarom., Copt., Æth.-Platt, Syr.-

text by Beveridge, *Serm.* xxi. Vol. i. p. 396 sq. A.-C. Libr.). δὲ οὗ]

'by whom;' scil. by whose crucifixion.' The relative may refer either to σταυρός (Theodoret), or to Ἰησ. Χριστός. It is curious that Baumg.-Crus. in adopting the latter reference, and Windischm. the former, should both urge that, on the contrary supposition, St. Paul would have written ἐν ᾧ instead of δι' οὗ. As far as this argument goes, both are right (see Winer, *Gr.* § 48. a, p. 346, 347), though probably the frequent use of ἐν in the N. T. with reference to Christ is slightly in favor of Windischm. comp. Eph. i. 7. The context, however, is a far surer guide, and here, as the important and indeed emphasized subject τοῦ Κυρ. ἡμ. Ἰησ. Χρ. immediately precedes, the relative will more naturally seem to refer to those words. κόσμος]

'the world;' τὰ βιωτικὰ πράγματα, Chrys.; not 'res et religio Judaica,' Schoettg. The full meaning has been well expressed by Calvin, 'mundus procul dubio opponitur novæ creaturæ; quicquid ergo contrarium est spirituali Christi regno mundus est, quia ad veterem hominem pertinet. Mundus est quasi objectum et scopus veteris hominis' (cited by Peile). The present omission of the article with κόσμος is very unusual, and only to be accounted for by the supposition that κόσμος was sometimes practically regarded in the light of a proper name: in all other places in the N. T., except the present, 2 Cor. v. 19, and, somewhat differently, 2 Pet. ii. 5, the omission is only found after a preposi-

tion (1 Cor. viii. 4, Phil. ii. 15, Col. ii. 20), or when the noun is under the regimen of a preceding substantive (John xvii. 24, Rom. i. 28, iv. 13, xi. 12, 15, Eph. i. 4, al.); see Middl., *Gr. Art.* p. 350 (ed. Rose), Winer, *Gr.* 19. p. 112. Whether in the concluding member the article is to be retained or rejected (*Lachm.*) is very doubtful. The external authority (ABC<sup>3</sup>D<sup>3</sup>FG; 17, Orig. (3), Ath., al.] for κόσμῳ is very strong; still as an omission to conform with the preceding member seems highly probable, and the external authority [C<sup>3</sup>C<sup>3</sup>E JK; nearly all mss.; Clem., Orig. (7), and many Ff.] of considerable weight, we retain with *Tisch., Mey., al.*, the longer reading τῷ κόσμῳ. ἐμοί]

'to me;' dative of what is termed 'ethical relation,'—a usage of this case which is more fully developed in the dat. *commodi* or *incom.*; see Winer, *Gr.* § 31. 4, p. 190, Bernhardt, *Synt.* iii. 9, p. 85, Krüger, *Sprachl.* § 48. 5. This reciprocal crucifixion is a forcible mode of expressing the utter cessation of all communion between the Apostle and world: as Schott well observes, 'alter pro mortuo habet alterum;' compare John vi. 56, 2 Thess. i. 12, 1 Cor. vi. 13. On the profound significance of these expressions of union with Christ, comp. Reuss, *Théol. Chrét.* iv. 16, Vol. ii. p. 164.

15. οὔτε γὰρ] 'For neither;' explanatory confirmation of the preceding words δι' οὗ κ. τ. λ., εἶδες σταυροῦ δύναμιν. . . . οὐ γὰρ δὴ μόνον τὰ τοῦ κόσμου πράγματα ἐνέκρωσεν αὐτῷ πάντα, ἀλλὰ τὰ

οὔτε ἀκροβυστία, ἀλλὰ καινὴ κτίσις. <sup>16</sup> καὶ ὅσοι τῷ κανόνι τούτῳ

Phil. with asterisk; Theod., Dam.; Ambrst., al. (*Rec.*, Scholz, *Lachm.*). The external evidence is thus *very* strong; still, the probability that the longer reading is a gloss from ch. v. 6, seems so great that, supported as we are by ancient Vv., we do not hesitate in adhering to the shorter reading. The reading *ισχύει* (*Rec.* with D<sup>3</sup>KL; mss.; al.) for *ἔστιν* has small claim to attention.

τῆς πολιτείας τῆς παλαιᾶς ἀνώτερον πολ-  
λῶ κατέστησε, Chrys. On the reading,  
see critical note.

καινὴ κτί-  
σις] 'a new creature.' Κτίσις has two  
meanings in the N. T.; *active*, 'the act  
of creation' (Rom. i. 20), *passive*, 'the  
thing created,'—whether personal and  
individual (2 Cor. v. 17), or impersonal  
and collective (Rom. viii. 19). Either  
meaning will suit the present passage;  
the latter, perhaps (comp. 2 Cor. v. 17,  
εἴ τις ἐν Χριστῷ, καινὴ κτίσις, is most  
probable. The form of expression may  
possibly have originated from the use of  
the similar term הַשְׂרֵיטָה הַנִּיחָא, to denote  
proselytes (Schoettg. *Hor. Hebr.* Vol. i.  
p. 328); the meaning, however, and  
application, is here, of course, purely  
Christian. On these words see an ad-  
mirable sermon by Hammond, *Serm.*  
xxvii. Part. ii. p. 380 sq. (A. C. Libr.),  
comp. also Beveridge, *Serm.* xix. Vol. i.  
p. 342 sq. (A. C. Libr.), and five ser-  
mons by Tillotson, *Serm.* Vol. iii. p. 324  
sq. (Lond. 1752).

16. καὶ ὅσοι] 'and as many as  
walk;' prominent specification of the  
personal subjects in regard of whom the  
prayer is offered, the nominative clause  
standing isolated, and passing κατ' ἀνα-  
κολουσίαν into another structure; see  
Jelf. *Gr.* § 477. 1. The reading is  
doubtful. On the one hand, the fut.  
στοιχίσουσιν is fairly supported [B (Mai.)  
C<sup>2</sup>JK; mss.; Vulg.; Chrys., Theod.],  
and perhaps not quite so likely to have  
been changed from the pres. as *vice*  
*versâ*. Still, on the other, as the ex-  
ternal evidence [AC<sup>1</sup>DEFG; mss.; Cla-

rom.; Syr. (both), Goth., Copt. (appy.),  
Arm.; Chrys., Jerome, Aug., al.] is *very*  
*strong*, and a change to a future, as  
pointing out the course the Galatians  
were to follow, not wholly improbable,  
we adopt with Tisch., *De W.*, al. the  
present στοιχοῦσιν. (*Rec.*) τῷ κα-  
νόνι τοῦ τῷ] 'according to this rule,'  
scil. of faith; κανόνα ἐκάλεσε τὴν προ-  
κειμένην διδασκαλίαν, Theod. It is per-  
haps slightly doubtful whether we are  
here to adopt the more literal meaning  
of κανών, 'directing line' (Mey.),

مصی [Semitam] Syr.) or the more  
derivative meaning 'maxim,' 'norma  
vivendi' (garaideinai, Goth., *heg* [lex]  
Æth.); the former seems, at first sight,  
in better accordance with στοιχοῦσιν,  
but as this verb is used above (ch. v. 25),  
with but little tinge of its physical  
meaning (contrast Rom. iv. 12), and as  
κανών may very naturally be referred to  
the principle stated in ver. 15, the latter  
and metaphorical meaning (τῷ κανόνι  
καὶ τῇ διδαχῇ ταύτῃ, Æcum.) is here to  
be preferred. On the derivative mean-  
ing of κανών, see an article by Planck,  
in *Comment. Theol.* Vol. i. 1, p. 209 sq.  
and for exx. Elsner, *Obs.* Vol. ii. p. 201.  
The dat. is obviously the *dativus normæ*;  
see notes on ch. v. 16, Winer, *Gr.* § 31.  
6, p. 193, Fritz. *Rom.* xiii. 13, Vol. iii.  
p. 142. εἰρήνη ἐπ' αὐτοῖς]  
'peace be upon them,' 'super illos,'  
Vulg., Clarom., not perhaps without  
some idea of peace and mercy coming  
down upon them from heaven (Mey.);  
comp. Acts xix. 6, 2 Cor. xii. 9. It has

στοιχοῦσιν, εἰρήνη ἐπ' αὐτοὺς καὶ ἔλεος, καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ.

Trouble me not: I am  
Christ's accredited ser-  
vant.

<sup>17</sup> τοῦ λοιποῦ κόπους μοι μηδεὶς παρεχέτω·  
ἐγὼ γὰρ τὰ στίγματα τοῦ Ἰησοῦ ἐν τῷ σώματί  
μου βαστάζω.

been urged (De W.) that ἐστὶν or ἔσται (Syr. ܐܡܝܢ comp. Chrys.) is here to be supplied rather than εἴη, and that the verse is to be regarded as declaratory, and not benedictory. Both the position of the verse, however, and the significant union of εἰρήνη and ἔλεος (1 Tim. i. 2, 2 Tim. i. 2, 2 John 3, Jude 2) seem in favor of the ordinary construction; ἐπηύξατο τὸν ἔλεον καὶ τὴν εἰρήνην, Theod. The order (contrast 1 Tim. i. 2, 2 Tim. i. 2, Jude 2) may be due to the fact that the Apostle desires to put the effect before the 'causa efficiens' (Mey.) as more in harmony with the re-assuring character of the benediction, or arises merely from the feeling that in the absence of χάρις, εἰρήνη formed the more natural commencement. Jude 2 is rather different, owing to the addition of ἀγάπη. On the meaning of ἔλεος, as involving not only 'misericordia' (οἰκτιρμός), but 'ipsum miseri succurrendi studium,' see Tittmann, *Synon.* p. 69, sq. καὶ ἐπὶ τὸν Ἰσραὴλ τοῦ Θεοῦ] 'and upon the Israel of God.' It is doubtful whether καὶ is explicative, 'namely, upon the Israel of God,' or simply copulative. The explanatory καί, though needlessly obtruded on several passages of the N. T., is still distinctly found in St. Paul's Epp. (contr. De Wette), see Fritz. *Rom.* ix. 23, Vol. II. p. 339, Winer, *Gr.* § 53. 3, p. 388. Still, as it is doubtful whether καὶ is ever used by St. Paul in so marked an explicative force as must here be assigned (the exx. cited by Meyer, 1 Cor. iii. 5, viii. 11, xv. 38, do not seem conclusive), and as it seems still more doubt-

ful whether Christians generally could be called 'the Israel of God' (contrast Brown, p. 382), the simple copulative meaning seems most probable (Ps. Ambr., Grot., Est.). St. Paul includes all in his blessing, of whatever stock and kindred; and then, with his thoughts turning (as they ever did) to his own brethren after the flesh (Rom. ix. 3), he pauses to specify those who were once Israelites according to the flesh (1 Cor. x. 18), but now are the Israel of God ('τοῦ Θεοῦ auctorem in-nuit, quem Deus veluti peculium suum reddidit,' Schott),—true spiritual children of Abraham.

17. τοῦ λοιποῦ] 'Henceforth;' not for ἀπὸ τοῦ λοιποῦ (Bos, *Ellips.* p. 461, Brown), or for λοιπὸν (Bloomf.), though commonly used both for it and τὸ λοιπὸν in later writers (Bernh. *Synt.* III. 36, p. 145), but the correct temporal genitive, denoting 'the time within which,' or at some epoch of which the action is represented as taking place; compare Madvig, *Synt.* § 66. a. Thus, taken strictly, τοῦ λοιποῦ κ. τ. λ. is, 'let no one at any time in the future,' etc., τὸ λοιπὸν κ. τ. λ., 'let no one during the future,' etc.; comp. Herm. *ad Vig.* No. 26, 'τὸ λοιπὸν dicitur et τοῦ λοιποῦ, hoc discrimine, quod τὸ λοιπὸν continuum et perpetuum tempus significat; τοῦ λοιποῦ autem repetitionem ejusdem facti reliquo tempore indicat.' The general temporal genitive, it may be remarked, appears to be more correctly referred to the *partitive* force of that case, than to ideas either of origination or antecedence (Hartung, *Casus*, p. 34, Jelf, *Gr.* § 523), or of possession (Alf.);



Benediction.

<sup>18</sup> Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ τοῦ πνεύματος ὑμῶν, ἀδελφοί· ἀμήν.

see Scheuerl. *Synt.* § 15, p. 100, Donalds. *Gr.* § 451.

κόπους παρεχέτω] 'cause trouble;' surely not by obliging the Apostle to send further letters, but by troubling his spirit by their instability (σαλευόμενοι, Æcum.), and still more, as the next clause shows, by thwarting his apostolic authority.

ἐγὼ γὰρ] 'for I;' reason for the command; the ἐγὼ being emphatic and in opposition to the false teachers, — not to μηδεῖς (De W.), unless considered as one of them, — and the γὰρ introducing the fact that he was a fully accredited servant of Christ: εἰς φόβον πλείονα ἐμβάλλων καὶ πηγνύς τοὺς παρ' αὐτοῦ τεθέντας νόμους, Chrys.

τὰ στίγματα] 'the marks;' the local addition ἐν τῷ σώματί μου necessarily referring the term to the wounds and scars and outward tokens of the persecutions and sufferings which the Apostle had undergone in the service of Christ; comp. 2 Cor. xi. 23 sq. There is appy. further a distinct allusion to the marks burnt on slaves to denote whom they belonged to; compare Herod. vii. 233, ἔστιζον στίγμ. βασιλῆϊα, Martial, *Epigr.* xii. 61, 'stigmatæ non meo,' and especially Deyling, *Observ. Sacr.* Vol. iii. No. 43, p. 423 sq., where the various classes of στιγματοφόροι are enumerated, and the whole subject copiously illustrated. The gen. Ἰησοῦ thus indicates, neither *origin* ('auctore Christo,' Gom.), nor remote *reference* to ('propter Christum,' Pisc.; compare Olsh., — a most doubtful translation both here and 2 Cor. i. 5), but simply *the owner*; the marks attested who the Apostle's Master was; and were the 'signa militiæ Christi quæ me comprobant ejus esse,' *Gloss. Interl.*

(cited by Bagge).

The insertion of Κυρίου before Ἰησοῦ (*Rec.*) is supported by C<sup>3</sup>D<sup>3</sup>EKL<sup>3</sup>; mss. Vulg., Clarom., Syr. (both), Goth., Æth.-Platt), but owing to the variations (D<sup>1</sup>FG, ἡμῶν Ἰ. X.; Copt., Æth.-Pol., al., τοῦ Χρ.; al. aliter) rightly rejected by *Lachm.*, *Tisch.* [ABC<sup>1</sup>; mss.; Amit., — but not Æth., Arm., as *Tisch.*, *Alf.*] in favor of the text.

βαστάζω] 'I bear;' either in the 'sensus molestus' of ch. v. 10, vi. 5, or perhaps, with some solemnity, in ref. to the dignifying nature of his Master's marks: οὐκ εἶπεν, ἔχω, ἀλλὰ, βαστάζω, ὥσπερ τις ἐπὶ τροπαίοις μέγα φρονῶν ἢ σημείοις βασιλικοῖς, Chrys.; compare Acts ix. 15, βαστάσαι τὸ δόγμα μου, and Clem. *Hom.* ap. Coteler, Vol. i. p. 692, εἰκόνα Θεοῦ βαστάζειν.

18. ἡ χάρις κ. τ. λ.] On the varied nature of the Apostle's concluding benedictions, see the exx. and illustrations in notes on 1 *Thess.* v. 28.

μετὰ τοῦ πνεύματος ὑμῶν] 'be with your spirit;' not appy. with any allusion to the σὰρξ (ἀπάγων αὐτοὺς τῶν σαρκικῶν, Chrys.), but simply with reference to the πνεῦμα as the 'potior pars' of man ('hominem a potiore; parte sic antiquis dici Theologis, nec novum nec inusitatum est,' Heinsius, *Exerc.* p. 429), and not improbably to the fact that it is in the spirit of man that the operations of grace make themselves felt; τῇ ψυχῇ τὴν χάριν ἐπέυχεται γενέσθαι, Æcum.; compare Philem. 25, 2 Tim. iv. 22, and notes *in loc.*

ἀδελφοί] Here the unusual position of the word seems to be intentional: they were indeed brethren, and though for a while severed from the Apostle, and the subjects of his censure, still brethren in their common Lord.





TRANSLATION.



## NOTICE.

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THE general principles on which this translation has been drawn up are explained in the Preface. I will here only again remind the reader that, as a general rule, I have not departed from the Authorized Version, unless it appears to be either *incorrect, inexact, insufficient, obscure*, or (see notice to Transl. of *Past. Epp.*) noticeably *inconsistent* in its translations of more important expressions. These deviations are all stated in the notes, and if not there specially alluded to, or self-evident, will be found to depend on reasons assigned in the Commentary. I have also subjoined, in all the more important cases, citations from eight of the older versions, viz., those of Wiclif, Tyndale, Coverdale, (Bible), Coverdale (Testament), Cranmer, Geneva, Bishops', and Rheims. For the citations from five of these (Wiclif's, Tyndale's, Cranmer's, the Genevan and Rhemish Versions), I am indebted to THE ENGLISH HEXAPLA, of Messrs. Bagster. Those from Coverdale have been taken respectively from the first edition of his Bible in 1535 (now made accessible to the general reader by the reprint of the same publishers), and from the same venerable translator's Duglott Testament of 1538, which, though expressly taken from the Latin, still contains some interesting and suggestive translations. The citations from the Bishops' Bible are derived from the second and slightly amended edition of 1572, a copy of the N. T. portion of which, in small portable quarto, appy. differing only from the folio edition in the modes of spelling, has been sometimes used for the sake of convenience. All these extracts, though but of doubtful authority in disputed texts, will still be found frequently to suggest useful alternative renderings, and will also give the reader such a practical acquaintance with the principles on which the Authorized Version was drawn up, as will tend to make him thankfully acknowledge, that it is truly, what Selden termed it, "the best translation in the world."

The abbreviations in the notes will, I think, easily explain themselves. It may be only necessary to remark, that where an asterisk is affixed to a citation from the Authorized Version, the deviation in the text has arisen from a different reading. In the text, the *italics* (which slightly differ from those



in the first edition of the Auth. Vers.) denote, as usual, words *not in the original*; the small capitals mark words which are *emphatic* in the original, but which could not occupy an emphatic position in the translation, without harsh inversions.

In the present edition, a few emendations (especially in reference to the acorist) have been introduced into the translation, and a few additional comments, either on the reasons for the changes, or on general principles of translation, inserted in the notes: see Notice to Translation of the *Epp. to the Thessalonians*. p. 132.\*

As the subject of a revision of the Authorized Version is now becoming more and more one of the questions of the day, I again desire to remind the reader that the Revised Version which follows is only one designed for the closet (see Pref. to *Pastoral Epp.* p. xvi.), and that it is in no way to be considered as a specimen of what might be thought a desirable form of an authoritative Revision. The more experience I gain in the difficult task of revising, the more convinced am I of the utter insufficiency and hopelessness of any single translator's efforts to produce a Version for general purposes. The individual may sometimes suggest something more or less worthy of passing consideration, but it is from the collective wisdom of the many that we must alone look for any hopeful specimen of a revision of the noble Version at present in use.

\* ENGLISH EDITION.

# THE EPISTLE TO THE GALATIANS.

## CHAPTER I.

**P**AUL, an apostle, not from men, neither by man, but by Jesus Christ, and God the Father who raised Him from the dead, —<sup>2</sup> and ALL the brethren which are with me, unto the churches of Galatia. <sup>3</sup> Grace *be* to you and peace from God the Father, and our Lord Jesus Christ, <sup>4</sup> who gave Himself for our sins, that He might deliver us out of the present evil world, according to the will

CHAPTER I. 1. *From*] ‘*Of*,’ *Auth.* and the other Vv. Though it does not seem desirable in every case to change the familiar ‘*of*,’ of *Auth.* into the now more usual ‘*from*,’ it is perhaps better to do so in most of the cases where it is used as a translation of ἀπό: where, on the other hand, ἐκ is used, ‘*of*’ (‘*out of*’) will often be found a very convenient translation; see notes on chap. iii. 16. With regard to διὰ, it is nearly impossible to lay down any fixed principles of translation: where the idea of *medium* is designed to be expressed with especial distinctness, we may adopt ‘*through*,’ but where this is not the case, the inclusive ‘*by*’ (‘*agent, instrument, cause, means*,’ Johnson) will be found sufficiently exact, and commonly much more idiomatic.

2. *Which*] It may be here observed that archaisms, as such, are not removed from the Authorized Version except where

a positive error is involved. Here there is none; ‘*which*’ is not merely the neuter of ‘*who*,’ but is a compound word; Latham, *Engl. Lang.* § 305. 4 (ed. 3).

3. *And our*] ‘*And from our*,’ *Auth.* and the other Vv. except *Wicl.*, ‘*of*.’ It seems desirable to leave out the preposition in the second member, as more true to the original; see notes on *Phil.* i. 2 (*Transl.*).

4. *Out of*] So *Coverd.* (Test.): ‘*from*,’ *Auth.* and the remaining Vv. In the next words it seems better to retain *Auth.* (changing ‘*this*’ into ‘*the*’), as the transl. ‘*world of evil*’ (ed. 1), though better preserving the unusual order of the Greek, might be thought to imply in the original the existence of a gen. of quality. Neither of the usual translations, ‘*world*,’ or ‘*age*’ (though the former perhaps more nearly) give the *exact* meaning of αἰών; the best *paraphrase* seems, ‘*spirit of the age*,’ see notes on

of God and our Father: <sup>5</sup> to whom *be* the glory for ever and ever. Amen.

<sup>6</sup> I marvel that ye are so soon changed over from Him that called you in the grace of Christ, unto a different gospel: <sup>7</sup> which is NOT another; save that there are some who trouble you, and desire to pervert the Gospel of Christ. <sup>8</sup> Howbeit even if we, or an angel from heaven, should preach any gospel unto you contrary to that which we preached unto you, let him be accursed. <sup>9</sup> As we have said before, so say I now again, If any *man* preacheth any gospel unto you contrary to that which ye received, let him be accursed. <sup>10</sup> For now am I making men my friends, or God? or

*Eph. ii. 2.*      *God and our Father]* Scholefield (*Hints on 1 Cor. xv. 24*), while fully admitting the reference of the gen. only to the latter noun, suggests the omission of the copula in translation (so Syr., Æth.) as more conformable to the idiom of our language. As, however, there are several cases where the copula is omitted in the Greek, and others, as here, where it is inserted, it seems best, in so solemn a designation, to preserve the distinction by a special and even peculiar translation: so Vulg., Clarom., Copt., Arm., and Syr.-Philox.

5. *The glory]* 'Glory,' *Auth.* As the art. is appy. here used *κατ' ἐξοχήν* (see notes), and may be inserted in this passage without seriously violating English idiom, it seems best to follow here the usage of *Auth.* in Matth. vi. 13 (*Rec.*).

6. *Changing over]* 'Removed,' *Auth.*; 'moved,' *Wicl.*; 'turned,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*; 'transferred,' *Rhem.*

*By]* So *Cran.*: 'into,' *Auth.*, *Wicl.*, *Rhem.*; 'in,' *Tynd.*, *Cov.*, *Bish.*; 'unto,' *Cov.* (Test.) *Gen.*: see notes. *A different]* 'Another,' *Auth.* and all the other Vv.

7. *Save that]* So *Cov.* (Test.): 'but there be some that,' *Auth.*; 'but that there be some,' *Wicl.*, *Tynd.*, *Cov.*, *Cranmer*, *Gen.*, *Bish.*; 'unless,' *Rhem.* The present participle might at first sight seem

to suggest the use of the auxiliary 'are troubling;' as, however, *οἱ ταρσσοῦντες* is equivalent to a kind of substantive, and serves to mark the characteristic of the false teachers, the (iterative) present is more appropriate; comp. Latham, *Engl. Lang.*, § 573 (ed. 3.).

8. *Howbeit]* Similarly *Cov.*, *Bish.*, 'neuertheless;' 'but,' *Auth.* and the remaining Vv. *Even if]* 'Though,' *Auth.* and the other Vv. except *Rhem.*, 'although.'

*Should preach]* 'Preach,' *Auth.* and all the other Vv. The idea of future contingency involved in the use of *ἐάν* with subj. (*Herm. Viger*, No. 312), may here be suitably expressed by inserting *should*. *Any gospel, etc.]* 'Any other gospel unto you than,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'otherwaies than,' *Gen.*; 'beside that,' *Wicl.*, *Rhem.*

*Preached]* 'Have preached,' *Auth.* and the other Vv.

9. *Have said]* So *Cov.* (both), *Rhem.*: 'said,' *Auth.* and the remaining Vv. *Preacheth]* 'Preach,' *Auth.*; change to the indicative to preserve the opposition of moods in original; see notes on 2 *Thess.* iii. 14. (*Transl.*). *Any gospel, etc.]*

'Other gospel unto you than that,' *Auth.* *Received]* 'Have received,' *Auth.* and the other Vv. except *Wicl.*, 'han undirfongen'

10. *Now am I making, etc.]* 'Do I now

am I seeking to please men? if I were STILL pleasing men, I should not be a servant of Christ.

<sup>11</sup> Now I certify you, brethren, touching the gospel which was preached by me that it is not after man. <sup>12</sup> For neither did I receive it from man, neither was I taught *it*, but through revelation from Jesus Christ. <sup>13</sup> For ye heard of my conversation in time past in Judaism, how that beyond measure I persecuted the church of God, and was destroying it; <sup>14</sup> and made advance in Judaism beyond many my equals in mine own nation, being more exceedingly zealous for the traditions of my fathers. <sup>15</sup> But when it

persuade men,' *Auth., Bish.; Rhem.:* 'councel,' *Wicl.;* 'preach man's doctrine,' *Tynd., Gen.;* 'preach I men,' *Cov.;* 'speak fayre,' *Cov. (Test.);* 'speak unto,' *Cran.;* 'use persuasion,' *Rhem.* The change to the more definitely present, 'am I making,' seems required by the emphasis which evidently rests on ἀπτι. On the nature of the English present, comp. Latham, *Engl. Lang.* § 573, 579 (ed. 3). If] So *Wicl., Tynd., Rhem.:* 'for if,' *Auth., Cran., Gen.* Am I seeking] 'Do I seek,' *Auth., Wicl., Coverd. (Test.); Rhem.;* 'go I about,' *Tynd.,* and the remaining Vv.

Were still pleasing] 'Yet pleased,' *Auth.* A] 'The,' *Auth.* and the other Vv. except *Wicl.,* 'Christis servant.'

11. Now] 'But,' *Auth., Cov.;* omitted in *Tynd., Cran., Gen., Bish.* Touching the Gospel, etc.] 'That the Gospel which was, etc. . . . is not,' *Auth.* Perhaps the text, which is more exactly in accordance with the order of the Greek, makes the denial a little more emphatic. By] 'Of,' *Auth.* and all the other Vv.

12. Did I receive] So *Rhem.:* 'I neither received it,' *Auth., Cov., Cran.;* 'ne I took it of man, ne lerned,' *Wicl.;* 'neither received I it,' *Tynd., Gen.;* 'I did not receive it nor learned it,' *Cov. (Test.).* There is here some little difficulty in both preserving the emphasis on 'I,' and also indicating that the first negative is not

strictly correlative to the second. The insertion of the auxiliary *perhaps* partially effects this, as it places the 'neither' a little further from the verb, and still leaves it in that prominence which it seems most naturally to occupy. In ed. 1 ('for I indeed received it not'), this latter point was perhaps too much sacrificed.

From man] 'Of man,' *Auth.* and the other Vv. except *Wicl.,* 'bi man.' Through rev. from] 'By the rev. of,' *Auth.* and the other Vv. except *Wicl.,* 'bi reuelacioun.'

13. Ye heard] 'Ye have heard,' *Auth.* and the other Vv. Judaism]

So *Rhem.:* 'the Jews' religion,' *Auth., Gen. ('the Jewishe rel.'), Bish.;* 'the Jurie,' *Wicl.;* 'the Jews' wayes,' *Tynd.;* 'the Jewshippe,' *Cov.* Was de-

stroying it] 'Wasted it,' *Auth.;* 'faughte agen it,' *Wicl.;* 'spoyled it,' *Tynd., Cov., Cran., Gen., Bish.;* 'drove them out,' *Cov. (Test.);* 'expugned it,' *Rhem.* This change is in consequence of the strong meaning of πορδέω, which it seems desirable to maintain. To resolve also the other imperfections would make the sentence heavy and cumbrous, and add but little to the sense.

14. Made advance, etc.] 'Profited in (*Wicl., Gen., Bish., Rhem.*) the Jews' religion above,' *Auth.;* 'prevayled in,' *Tynd., Coverd., Cranmer.* For] 'Of,' *Auth.*

15. Set me apart] 'Separated me,'



pleased God, who set me apart from my mother's womb, and called me through His grace, <sup>16</sup> to reveal His Son within me, that I might preach Him among the Gentiles; immediately I conferred not with flesh and blood: <sup>17</sup> neither went I away to Jerusalem to them which were apostles before me; but I went away into Arabia, and returned again unto Damascus. <sup>18</sup> Then after three years, I went up to Jerusalem to visit Cephas, and I tarried with him fifteen days. <sup>19</sup> But other of the apostles saw I none, save James the brother of the Lord. <sup>20</sup> Now the things which I write unto you, behold, before God, I lie not. <sup>21</sup> Afterwards I came into the regions of Syria and Cilicia; <sup>22</sup> and remained unknown by face unto the churches of Judæa which were in Christ: <sup>23</sup> but they were hearing only That he who was our persecutor in times past is now preach-

*Auth.* and the other Vv. except *Wicl.*, 'departid me,' and *Cov.* (Test.), 'sundered me.' The change is made to prevent 'from' being understood as local: see notes.

*Through*] 'By,' *Auth.* and the other Vv. In this passage, it seems desirable to adopt the more rigorous translation of *διὰ*, as suggesting more distinctly the fact that *χρῆσις* was not the instrument, but the 'causa medians;' see notes.

16. *Within*] 'In,' *Auth.*, *Wicl.*, *Cov.*, *Bish.*, *Rhem.*; 'by,' *Tynd.*, *Cov.* (Test.), *Cran.*; 'to,' *Gen.*, *Rhem.*: 'heathen,' *Auth.* and the remaining Vv.

*Conferred*] So *Auth.* This translation is not wholly adequate, but it is not easy to fix upon a more exact one. The original word seems to involve two ideas, *addressing one's self to* (*πρός*, direction), and *taking counsel with*. Most of the older translations give prominence to the latter and more important idea, e. g. 'I commended not of the matter,' *Tynd.*, *Cov.*, *Cran.*, *Genev.*; some of the moderns, e. g. Meyer, Lewin, express more distinctly the former. It seems difficult to combine both without paraphrasing. The singular translation in *Cov.* (Test.), 'I did not graunt' (comp. *Rhem.*, 'I condescended not;'), results from the Vulg. 'acquievi.'

17. *Away* (bis)]\* 'Up,' *Auth.* In the concluding clause it seems better to maintain the order of *Auth.* 'returned again,' not as the Greek order might seem to suggest, 'again returned'; for the *πάλιν* is only idiomatically added to the verb, and is appy. without any special emphasis; comp. Acts xviii. 21, and see exx. in Kühner on Xenoph. *Mem.* II. 4. 4.

18. *Visit Cephus*] 'See \*Peter,' *Auth.* and all the other Vv. *I tarried*] *Sim.* *Rhem.*: 'abode,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*; 'dwellid,' *Wicl.*

19. *The brother of the Lord*] *Sim.* *Rhem.*, 'the brother of our Lord:;' 'the Lord's brother,' *Auth.* and other Vv. This latter mode of translation is perhaps more appropriate when neither substantive has the article.

22. *Remained*] 'Was unknown,' *Auth.* and all the other Vv.

23. *Were hearing*] 'Had heard,' *Auth.*, *Cov.*, *Rhem.*, *Bish.*; 'hadden oonli an hearynge,' *Wicl.*; 'heard,' *Tynd.*, *Cran.*, *Gen.* Conybeare and Howson have given a good paraphrase: 'tidings only were brought them from time to time;' comp. Erasmus, 'rumor apud illos erat.'

*Who was our persecutor*] 'Which persecuted us,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*,

ing the faith which once he destroyed. <sup>24</sup> And they glorified God in me.

## CHAPTER II.

THEN after fourteen years I went up again to Jerusalem with Barnabas, and took Titus also with *me*. <sup>2</sup> And I went up by revelation, and communicated unto them the gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I might be running, or have run, in vain. <sup>3</sup> Howbeit not even TITUS, who was with me, though he was a Greek, was compelled to be circumcised: <sup>4</sup> and that, because of the false brethren craftily brought in, men who came in stealthily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: <sup>5</sup> to whom we gave place by our submission, no, not for an hour; that the truth of the gospel might

*Bish., Rhem.*; 'that pursued us,' *Wicl.*; 'that persecuted us,' *Cov.*; 'that did persecute us,' *Cov.* (Test.).

*Is now preaching*] 'Now preacheth,' *Auth.* *Tynd., Cov.* ('pr. now'), *Cran., Gen., Bish.*; 'doth now preach,' *Cov.* (Test.); 'doth now evangelize,' *Rhem.* The change is made to mark more definitely the *present act*; comp. notes and ref. on ch. i. 10.

CHAPTER II. 1. *After fourteen years*] So *Rhem.*: 'fourteen years after,' *Auth.* and the other Vv. (*Tynd., Cov.*, 'after that'; *Cran.*, 'thereafter'). The change is perhaps desirable as it slightly tends to prevent the last-mentioned events being considered as the *terminus a quo* of the fourteen years.

*Titus also*] So *Rhem.*: 'Titus with me also,' *Auth., Tynd., Cov., Gen.*; 'Titus also beyng taken with me,' *Cov.* (Test.); the rest omit *καὶ* in translation.

2. *The Gospel*] So all Vv. except *Auth.*, 'that Gospel.' *Might be running, etc.*] 'Should (om. *Wicl.*) run or had run,' *Auth.* and all Vv. The text seems to preserve more exactly, and per-

haps also more grammatically, the contrast between the pres. (subj.) and past tense. It may be observed that *should* 'simpliciter futurationem indicat.' *might* 'de rei possibilitate dicitur;' Wallis, *Gram. Angl.* p. 107.

3. *Howbeit not even*] *Sim. Cov.* (Test.), 'neuerthelesse nother:' 'but neither,' *Auth., Rhem.*: 'and neither,' *Wicl.*; 'also,' *Titus . . . yet, etc.* *Tynd., Cran., Gen.* *Though he was*] 'Being,' *Auth.*

4. *The false, etc.*] Similarly *Rhem.*: 'false brethren unawares brought in, who,' *Auth.*; 'and that because of ('certayne,' *Cov.*) incommers beyng false br.,' *Tynd., Cran., Bish.* *Stealthily*] 'Privily,' *Auth., Cov.* (Test.) *Cran., Gen., Bish.*; *Wicl.* omits; 'amonge other,' *Tynd., Cov.*; 'craftily,' *Rhem.* Perhaps the change is desirable as avoiding repetition, and as harmonizing slightly better with the action described by the verb.

5. *By our submission*] 'By subjection,' *Auth., Bish.*; 'to subjeccioun;' 'as concerning to be brought into subjection,' *Tynd., Cov., Cran., Gen.*; 'yelded not subjection,' *Rhem.*; *Cov.* (Test.) omits.

continue with you. <sup>6</sup> But from those who were high in reputation, — whatsoever they were, it maketh no matter to me ; God accepteth no man's person, — to me certainly they who were of reputation communicated nothing ; <sup>7</sup> but contrariwise, when they saw that I was entrusted with the gospel of the uncircumcision, even as Peter was with that of the circumcision, <sup>8</sup> (for He that wrought for Peter towards the apostleship of the circumcision, the same wrought for me also towards the Gentiles), <sup>9</sup> and became aware of the grace that was given unto me, James, and Cephas, and John, who are accounted as pillars, gave to me and Barnabas right hands of fellowship ; that we *should be apostles* unto the Gentiles, and

6. *From*] 'Of,' *Auth.* and the other Vv. except *Cov.*, 'as to them ;' *Cov.* (Test.), 'as for them.' The change here seems necessary to prevent 'of' being considered a mere sign of the gen. case. *Were high, etc.*] 'Seemed to be somewhat,' *Auth.*, *Cran.*, and sim. *Cov.* (Test.) ; 'that seemed to be great,' *Cov.*, and sim. *Tynd.*, *Gen.* The very slight distinction between *δοκούντες* and *δοκ. εἶναι τι*, and the apparent ref. to the judgment of others (see notes) are appy. both conveyed more nearly by this translation than by the more literal rendering of *Auth.*

*To me certainly, etc.*] 'For they who seemed to be somewhat in conference added nothing to me,' *Auth.* ; 'added nothyng,' *Tynd.*, *Cran.*, *Bish.*, *Rhem.* ; 'taught me nothing,' *Cov.* ; 'avayled me nothing,' *Cov.* (Test.) ; 'dyd communicate nothing with me,' *Gen.*

7. *I was entrusted, etc.*] 'The gospel . . . was committed unto me as the Gospel of the circumcision was unto Peter,' *Auth.*, and sim. the other Vv. The change of order is made. for the sake of keeping the emphasis on *πεπιστευμαι* : see Meyer. *Even as*] 'As,' *Auth.* and all the other Vv. On the translation of *καθώς*, see notes on 1 *Thess.* i. 5.

8. *Wrought*] So *Wicl.*, *Cov.* (Test.), *Rhem.* : 'wrought effectually,' *Auth.* ; 'was mighty,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*,

*Bish.* The idea of *effectual* working, though to a considerable extent involved in *ἐνεργεῖν*, is perhaps scarcely sufficiently prominent to be expressed definitely ; see, however, notes on 1 *Thess.* ii. 13.

*For*] Similarly *Wicl.*, 'to Peter : 'in,' *Auth.*, *Tynd.*, *Cran.*, *Bish.*, *Rhem.* ; 'with,' *Cov.* ; 'by,' *Cov.* (Test.), *Gen.*

*Towards*] 'To,' *Auth.*, *Wicl.*, *Cov.*, *Bish.*, *Rhem.* ; 'in,' *Tynd.* and the remaining Vv. *Wrought*] 'Was mighty in me toward,' *Auth.* All the other Vv. give the same translation to *ἐνεργέω* in the second clause that they adopt in the first.

9. *And became aware, etc.*] Similarly, as to order, *Wicl.*, *Tynd.*, *Cran.*, *Bish.*, *Rhem.*, except that they repeat the idiomatic 'when' in the translation of the temporal participle *γινόντες*, but thus slightly impair the natural sequence of the *ἰδόντες . . . καὶ γινόντες*. *Auth.* inverts, 'and when James, Cephas, and John, who seemed to be,' etc. ; *Cov.* turns into a finite verb, 'they perceived.'

*And Cephas*] Sim. *Wicl.*, *Rhem.* : *Auth.* and the remaining Vv. omit 'and.'

*Are accounted as*] 'Seemed to be,' *Auth.* and all the Vv. except *Wicl.*, 'weren seyn to be ;' *Gen.*, 'are taken to be.'

*Right hands*] 'The right hands,' *Auth.* and the other Vv. except *Wicl.*, 'right hond.'

*Be apostles*] So *Cran.*, *Bish.* : 'should go,' *Auth.* ; 'that we among

they unto the circumcision. <sup>10</sup> Only *they would* that we should remember THE POOR; which very thing I also was forward to do.

<sup>11</sup> But when Cephas came to Antioch, I withstood him to the face, because he had been condemned. <sup>12</sup> For before that certain *men* came from James, he was eating with the Gentiles; but when they came, he began to withdraw and separate himself, fearing them *which were* of the circumcision. <sup>13</sup> And the rest of the Jews also dissembled with him; insomuch that even Barnabas was carried away with by their dissimulation. <sup>14</sup> Howbeit when I saw that they were not walking uprightly according to the truth of the gospel, I said unto Cephas before all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, how *is it that* thou constrainest the Gentiles to keep the customs of the Jews? <sup>15</sup> *We truly are* by nature Jews, and not 'sinners of the Gentiles;

the hethen,' *Wicl.*; 'shuld preach,' *Tynd.*, *Cov.* (both), *Gen.*; 'that we unto,' *Rhem. Gentiles*] So *Gen.*, *Rhem.*: 'heathen,' *Auth.* and the remaining Vv.

10. *Which very thing*] 'The same which,' *Auth.*; 'the whiche thing,' *Wicl.*, *Cov.* Test. ('thing also'); 'whiche thing also,' *Tynd.*, *Cov.*, *Gen.*; 'wher in also,' *Cran.*, *Bish.*; 'the which same thing also,' *Rhem.*

11. *Cephas*] \* 'Peter,' *Auth.* *Came*] So *Cov.* (Test.): 'was come,' *Auth.* and the remaining Vv. *Had been condemned*] 'Was to be blamed,' *Auth.*, *Bish.*; 'was worthy to be blamed,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, and similarly *Wicl.*, 'to be undirnomen'; 'was blameable,' *Cov.* (Test.); 'was reprehensible,' *Rhem.*

12. *Certain men came*] 'Certain were come,' *Auth.* *Was eating*] 'Did eat,' *Auth.*, *Cov.* (both), *Cran.*, *Bish.*, *Rhem.*; 'ete,' *Wicl.*, *Tynd.*, *Gen.* *Began to, etc.*] 'Withdrew and separated,' *Auth.* and all Vv. The imperf. denotes the commencement and continuance of the act, or as Bengel, 'subducebat paullatim.'

13. *The rest of the*] So *Cov.* (Test.), *Rhem.*: 'the other,' *Auth.* and the remain-

ing Vv.

*Also dissembled*] 'Dissembled likewise,' *Auth.*, *Tynd.*, *Cran.*, *Bish.*: the other Vv. omit the *kal* in translation

*Even Barnabas*] 'Barnabas also,' *Auth.* *By their*] *Auth.* omits 'by'; 'into,' *Wicl.* and the remaining Vv.

14. *Howbeit*] 'But,' *Auth.* and all the other Vv.

*Were not walking*] 'Walked not,' *Auth.* *Cephas*] 'Peter,' *Auth.* *All*] So *Cov.*

(both), and sim. *Wicl.*, *Tynd.*, *Gen.*, 'all men': 'them all,' *Auth.*, and the remaining Vv.

*How cometh it, etc.*] \* 'Why compellest thou,' *Auth.*, and sim. *Rhem.*, 'dost thou compel'; 'hou constreynest thou,' *Wicl.*; 'why causest thou,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

*Keep the customs, etc.*] 'To live as do the Jews,' *Auth.*, and sim. the other Vv. except *Rhem.*, 'Judaize.'

15. *We (truly) are, etc.*] Similarly *Rhem.*: 'we who are Jews by nature,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*; 'though we be, etc.' *Cov.*; 'we which are . . . know,' *Bish.* This address of St. Paul to St. Peter involves so many difficulties both in meaning and connection, that it will be perhaps best to subjoin a free para-



<sup>16</sup> but as we know that a man is not justified by the works of the law, save *only* through faith in Jesus Christ, — we too believed in Christ Jesus, that we might be justified by faith in Christ, and not by the works of the law; since by the works of the law shall no flesh be justified. <sup>17</sup> But if, while we seek to be justified in Christ, we are found ourselves also to be sinners, *is* Christ therefore a

phrase of the whole. 'We, I concede, are by birth Jews, not Gentiles, and consequently, from our point of view, sinners; but as we know that a man is not justified by the works of the law, in fact is not justified at all, except through faith in Christ; — even we, with all our privileges, believed in and into Christ, that we might be justified, etc. But what, if, while we are seeking to be justified in Christ, the result show that we, with all our privileges, are sinners like the Gentiles; is Christ the minister of a dispensation that after all only leads to sin? God forbid! For if I (or you) build up again the system I pulled down, and set up nothing better in its place, it is thus, and not in seeking to be justified in Christ, that I show myself (*vox horrenda!*) a *transgressor* of the law; yes, a violator of its deeper principles. For I (to adduce a proof from my own spiritual experience) through the medium of the law, and in accordance with its higher principles, died unto it in regard to its claims and its curse: I have been and am crucified with Christ. Though I live then, it is no longer as my old self, but as reanimated by Christ; yes, the life which now I live, this earthly, mundane life, I live in the element of faith in Christ, who so loved me that He gave His own life for me. Thus I do not, like these Judaists, regard the grace of God as a principle that could be dispensed with; for if, as they pretend, the law is sufficient to make men righteous, the obvious inference is, there was no object in the death of Christ.

16. *But as we know*] 'Knowing,' *Auth.*,

*Wicl.*, *Cov.* (Test.), *Rhem.*; 'we which . . . knowe,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'yet insomuche as we knowe,' *Cov.* *Save only through, etc.*] 'But by the faith of Jesus Christ,' *Auth.* and the other Vv. except *Cov.*, 'on J. C.;' *Cov.* (Test.), 'save by the faith by J. C.' *We too believed*] 'Even we have believed in J. C.,' *Auth.*; 'and we bileuen,' *Wicl.*; 'we have believed also,' *Cov.*; 'we also beleue,' *Cov.* (Test.), *Rhem.*; 'and we have bel. on,' *Cran.*, *Bish.*, *Tynd.*; ('and therfor') 'even we I say have bel. in,' *Gen.* *Faith in*] 'The faith of,' *Auth.* and all Vv. *Since*] 'For,' *Auth.*; 'because that,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*; 'wherfor,' *Wicl.*; 'because,' *Bish.*; 'for the which cause,' *Rhem.*

17. *In Christ*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'by Christ,' *Auth.* and remaining Vv. *We are found, etc.*] 'We ourselves also are found sinners,' *Auth.* English idiom here, in consequence of the union with the pres. part., seems to require the pres. 'are found' as the translation of *εὕρεθμεν*. The aorist in the original has an idiomatic reference to a discovery past and done with, and about which no more need be said, which cannot be expressed without paraphrase; comp. Donalds. *Gr.* § 433. *Is*

*Christ, etc.*] 'Is therefore Christ the,' *Auth.* *God forbid*] *Auth.* and all Vv. except *Cov.* (Test.), 'that be farre.' On reconsideration it would seem best, and even practically most exact, that in a passage of the present nature, where the revulsion of feeling and thought is very decided, to retain the familiar and idiomatic translation of *Auth.*

minister of sin? God forbid! <sup>18</sup> For if the things that I destroyed THESE again I build up, I prove myself a transgressor. <sup>19</sup> For I through the law died to the law, that I might live unto God. <sup>20</sup> I have been crucified with Christ: it is, however, no longer I that live, but Christ liveth in me; yea the life which NOW I live in the flesh I live in faith, — *faith* in the Son of God, who loved me, and gave Himself for me. <sup>21</sup> I do not make void the grace of God; for if righteousness *come* THROUGH THE LAW, then for nought did Christ die.

## CHAPTER III.

O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was evidently set forth among you, CRUCIFIED. <sup>2</sup> This only would I learn of you, Was it by the works of the law that ye

18. *The things that I destroyed*] 'I build again the things which I destroyed,' *Auth., Cran., Bish.*; 'that which,' *Tynd., Cov., Gen.*; 'the same things againe which,' *Rhem.* The inversion, though involving a slight irregularity in structure, seems here needed, as serving both to keep the emphasis on the right words, and to exhibit the true point of the argument. *Prove myself*] 'Make myself,' *Auth.* and all the other Vv.

19. *Died*] 'Am dead,' *Auth.* and the other Vv. except *Cran.*, 'haue bene deed.'

20. *Have been crucified*] 'Am crucified,' *Auth.*, and sim., as to the auxiliary, all the other Vv. Of the two modes of expressing the Greek perfect ('am' and 'have been'), the latter seems here most appropriate, as the associated aor. renders the ref. to past time more prominent than one to present effects; see notes on *Col. i. 16* (*Transl.*). *It is, however, etc.*] 'Nevertheless I live; yet not I,' *Auth.*, sim. *Cov., Cran.*; 'I live verely, yet now not I,' *Tynd., Gen.* *Yea*] 'And,' *Auth., Gen., Cran., Bish., Rhem.*; 'for,' *Tynd., Cov.*; 'but,' *Wicl., Cov.* (*Test.*). *Now I*] 'I now,' *Auth.*

*In faith, etc.*] 'By ('in,' *Wicl., Cov.* (both), *Rhem.*), the faith of,' *Auth., Tynd., Cran., Gen., Bish.*

21. *Make void*] 'Frustrate,' *Auth.*; 'cast not awei,' *Wicl., Cov.* (both), *Rhem.*; 'despyse not,' *Tynd., Cran.*; 'do not abrogate,' *Gen.*; 'reject not,' *Bish.*

*Through*] So *Wicl.*: 'by,' *Auth., Cov.* (both), *Rhem.*; 'of,' *Tynd., Gen., Cran., Bish.*

*For nought*] 'In vain,' *Auth., Tynd., Cov., Cran., Bish., Rhem.*; 'without cause,' *Wicl., Gen.* ('a cause.') *Did Christ die*] 'Christ is dead,' *Auth., Bish.*; 'died,' *Wicl.*, and the remaining Vv. The slight change in the text seems to give the due prominence to *δωρῆν*, and also to preserve a better rhythm than the unresolved 'died.'

CHAPTER III. 1. *Did bewitch*] 'Hath bewitched,' *Auth.* and the other Vv. \**Auth.* inserts after 'you,' 'that ye should not obey the truth.'

2. *Was it, etc.*] Similarly *Rhem.*, 'by the workes of the law did you receiue:' 'received ye the Spirit by the,' etc. *Auth.*, and sim. as to order all the remaining Vv.

received the Spirit, or by the hearing of faith? <sup>3</sup> Are ye so very foolish? having begun with the Spirit are ye now being made perfect with the flesh? <sup>4</sup> Did ye suffer so many things in vain, if indeed it really be in vain. <sup>5</sup> He then, *I say*, that ministereth to you the Spirit and worketh mighty powers within you, *doeth he it* by the works of the law or by the hearing of faith?

<sup>6</sup> Even as Abraham believed God, and it was accounted to him for righteousness. <sup>7</sup> Know ye then that THEY WHICH ARE OF FAITH, the same are the sons of Abraham. <sup>8</sup> Moreover the Scripture, foreseeing that God justifieth the Gentiles by FAITH, proclaimed beforehand the glad tidings unto Abraham, *saying*, In thee shall all the nations BE BLESSED. <sup>9</sup> So then they which be of faith are blessed together with the faithful Abraham.

<sup>10</sup> For as many as are of the works of the law are under curse:

3. *So very*] 'So,' *Auth.* and the other Vv. except *Cov.*, 'such foolcs.'

*Begun with*] So *Rhem.*: 'begun in' *Auth.* and the other Vv. except *Cov.*, 'by.' *Being made perfect with*] 'Made perfect by,' *Auth.*, *Genev.* ('in'); 'ben ended,' *Wicl.*; 'nowe ende,' *Tynd.*, *Cov.* (Test.); 'ende now then,' *Cov.*; 'ende in,' *Tynd.*, *Cran.*; 'be consummate with,' *Rhem.*

4. *Did ye suffer*] 'Have ye suffered,' *Auth.*, *Cov.* (both), *Bish.*, *Rhem.*, and sim. the other Vv., except that they do not adopt the interrogative form. *Indeed it really be*] 'It be yet,' *Auth.*, *Bish.*; 'if that be wayne,' *Tynd.*, *Gen.*; 'yf it be also in wayne,' *Cran.*; 'if yet without cause,' *Rhem.*

5. *He then, etc.*] 'He therefore,' *Auth.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*; 'moreover, he, etc.,' *Cran.*; *Wicl.*, *Tynd.*, *Cov.* omit *οὐν* in translation. *Mighty powers, etc.*] 'Miracles among you,' *Auth.* and the other Vv. except *Wicl.*,

'vertues in you,' *Cov.*, 'great actes.'

7. *Then*] 'Therefore,' *Auth.* and the other Vv. except *Cov.*, 'thus I know,' and *Gen.*, 'so ye know.' The only other version that takes *γινώσκετε* indicatively is that of *Cranmer.* *Sons*] So

*Wicl.*: 'children,' *Auth.* and the remaining Vv.

8. *Moreover*] 'And,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; 'for,' *Tynd.* and remaining Vv. (*Cov.* omits). *Justifieth*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'would justify,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*; 'justified,' *Cov.*

*The Gentiles*] So *Gen.*, *Rhem.*: 'the heathen,' *Auth.* and the remaining Vv. *By faith*] So *Cov.* (Test.), *Rhem.*, and sim. *Wicl.*,

'of faith:' 'through faith,' *Auth.* and the remaining Vv. *Proclaimed beforehand, etc.*] Sim. *Tynd.*, *Cov.*, *Cran.*:

'preached before the Gospel,' *Auth.*, *Gen.* ('before hand'); 'told to for,' *Wicl.*: 'told,' *Cov.* (Test.); 'shewed . . . before,' *Rhem.*

*All the nations*] Sim. *Wicl.*, *Cov.*, 'alle the hethen:' 'all nations,' *Auth.* and the remaining Vv. except *Gen.*, 'all the Gentiles.' The change in the translation of *τὰ ἔθνη* in the same verse seems required by a kind of chronological propriety.

9. *Together with*] 'With,' *Auth.* and all the other Vv. *The faithful*] So *Bish.*, *Rhem.*: 'faithful,' *Auth.* and

all the remaining Vv.

10. *Curse*] So *Wicl.*, *Rhem.*, and sim-

for it is written, Cursed *is* every one that continueth not in all things which are written in the book of the law to do them. <sup>11</sup> But *further*, that in the law no man is justified in the sight of God, *it is* evident; because, The just shall live by FAITH. <sup>12</sup> Now the law is not of faith; but, He that doeth them shall live in them. . . . <sup>13</sup> Christ redeemed us from the curse of the law, having become A CURSE for us, — because it is written, Cursed *is* every one that hangeth on a tree, — <sup>14</sup> that unto the Gentiles the blessing of Abraham might come in Christ Jesus; that we might receive the promise of the Spirit THROUGH FAITH.

<sup>15</sup> Brethren, I speak after the manner of men; though it be but a MAN'S covenant, yet when it hath been confirmed, no man annulleth it, or addeth new conditions. <sup>16</sup> Now to Abraham were the promises made, AND TO HIS SEED. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. <sup>17</sup> Now this I say, A covenant, that hath been before confirmed by

ilarly *Tynd.*, 'under malediceion:' 'the curse,' *Auth.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*

11. *But further, etc.*] 'But that no man is justified by the law,' *Auth.* *Because*] So *Rhem.*: 'for,' *Auth.* and the remaining Vv.

12. *Now*] 'And,' *Auth.*, *Cov.* (Test.), *Gen.*, *Bish.*; *Tynd.*, *Cov.*, *Cran.*, omit; 'but,' *Wicl.*, *Rhem.* *He*] \* 'The man,' *Auth.*

13. *Redeemed*] Similarly *Wicl.*, 'agenbought:' 'hath redeemed,' *Auth.* and the remaining Vv. except *Cov.*, 'hath deliyuered.'

*Having become*] 'Being made,' *Auth.*, *Bish.*, *Rhem.*; 'and was made,' *Wicl.*, *Tynd.*; 'when he became,' *Cov.*; 'beynge become,' *Cov.* (Test.); 'inasmoch as he was made,' *Cran.*; 'when he was made,' *Gen.* *Because*] So *Rhem.*: 'for,' *Auth.* and the remaining Vv.

14. *Unto the Gentiles*] 'Come on the Gentiles,' *Auth.* *In Christ J.*] 'Through \*J. C.,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'in,' *Wicl.*, *Cov.* (both), *Rhem.*

15. *Yet when it hath been*]. 'Yet if it be,' *Auth.* The *temporal* translation in the text is adopted by *Tynd.*, *Cov.*: the hypothetical by *Auth.* with *Cran.*, *Bish.*: the remaining Vv. adopt purely participial translations. *Annulleth it, etc.*]

'Disannulleth or addeth thereto,' *Auth.*, *Bish.*; 'ordeyneth above,' *Wicl.*; 'addeth anything thereto,' *Tynd.* *Cov.* (sim. Test.), *Cran.*, *Gen.*; 'further disposeth,' *Rhem.*

16. *Were the promises, etc.*] Sim. *Rhem.*, *Wicl.*: 'and his seed were the promises,' etc., *Auth.* and the remaining Vv.

17. *Now this*] 'And this,' *Auth.*, *Gen.*, *Rhem.*; 'but,' *Wicl.*, *Cov.* (Test.); *Tynd.*, *Cov.*, *Bish.*, omit δέ. The translation of δέ is here somewhat difficult. Though 'now' has just preceded, it must apply. be adopted again as the only translation which seems to preserve the resumptive force.

*A covenant*] 'The covenant,' *Auth.* and the other Vv. except *Wicl.* and *Cov.* (both), 'this.'

*Hath been before confirmed*] 'Was confirmed before,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'was given,' *Cov.* (Test.); 'the test. being confirmed,' *Rhem.*; *Wicl.*,



God [for Christ], the law, which was four hundred and thirty years after, doth not invalidate, that it should make void the promise. <sup>18</sup> For if the inheritance *be* of the law, *it is* no more of promise: but to Abraham God hath freely given it THROUGH PROMISE.

<sup>19</sup> What then is *the object* of the law? It was added because of the transgressions, till the Seed should come to whom the promise hath been made; *and was* ordained by means of angels, in the hand of a mediator. <sup>20</sup> Now a mediator is not a *mediator* of one, but God is one. *Is* the law then against the promises of GOD? God forbid! for if there had been given a law which could have given life, verily by the law would righteousness have come. <sup>22</sup> But, on the contrary, the Scripture shut up all under sin, that the promise by faith in Jesus Christ might be given to them that believe. <sup>23</sup> Now before that faith came, we were kept in ward

wholly inverts.

*By God, etc.]* 'Of God in Christ,' *Auth.* *Doth not, etc.]* *Sim. Tynd., Cran., Bish.:* 'cannot disannul,' *Auth., Gen.;* 'makith not veyn,' *Wicl.;* 'is not disannulled,' *Cov.;* 'makith not void,' *Rhem.;* *Cov. (Test.),* confuses. *Make void]* Similarly *Wicl.* ('to avoide away') and *Cov. (Test.):* 'make the promise of none effect,' *Auth., Tynd., Cov., Cran., Gen., Bish.;* 'to frustrate,' *Rhem.*

<sup>18.</sup> *But to Abraham, etc.]* 'But God gave it to Abraham by promise,' *Auth.* and the other Vv. except *Cov.,* 'gave freely;' *Wicl.,* 'grauntide.' *Through]* 'By,' *Auth.* and all the other Vv.

<sup>19.</sup> *What then, etc.]* 'Wherefore then serveth,' *Auth., Tynd., Cov. (sim. Test.), Cran., Gen., Bish.;* 'what thanne the law,' *Wicl.;* 'why was the law then,' *Rhem.* *The transgressions]* *Auth.* and all the other Vv. omit the article; in a passage, however, of this dogmatical importance, it ought appy. to be retained. *Hath been made]* 'Was made,' *Auth., Tynd., Cran., Gen.;* 'He hadde made beheest,' *Wicl.;* 'He had promised,' *Cov. (Test.), Rhem.* *And was]* 'And it was,' *Auth.* *By means of]* 'By,' *Auth.*

and the other Vv. except *Cov.,* 'of angels.'

<sup>21.</sup> *Given a law]* 'A law given,' *Auth.* *Verily by the, etc.]* 'Verily (*Wicl.*) righteousness should have been by the law,' *Auth.;* 'then no doute,' *Tynd., Cov., Cran., Gen., Bish.;* 'shuld have come,' *Tynd., Gen.*

<sup>22.</sup> *But on the contrary]* 'But,' *Auth.* and all the other Vv. 'The addition of the words "on the contrary" seem here required in translation to preserve the true force of ἀλλὰ, and to show clearly the nature of the reasoning.

*Shut up all]* Similarly, as to the omission of 'hath,' *Tynd., Cran.,* 'concluded all things:' 'hath concluded all,' *Auth., Bish.;* 'hath concluded all things,' *Wicl., Gen., Rhem.* *Faith in]* 'Faith of,' *Auth.* and the other Vv. except *Cov.,* 'faith on.'

<sup>23.</sup> *Now]* 'But,' *Auth.* and the other Vv. except *Wicl.,* 'and;' *Tynd.* and *Cov.* omit. *Before that]* So *Tynd., Cran.,* and similarly *Wicl.,* 'to for that;' *Cov. (Test.),* 'afore that:' 'before,' *Auth.* and the remaining Vv. *Kept in ward, etc.]* 'Kept under the law shut up,' *Auth.;* 'kept under the lawe, en-

shut up under the law for the faith which afterwards was to be revealed. <sup>24</sup> So then the law hath been our schoolmaster unto Christ, that we may be justified BY FAITH.

<sup>25</sup> But now that faith is come, we are no longer under a schoolmaster. <sup>26</sup> For ye are all sons of God through the faith in Christ Jesus. <sup>27</sup> For as many of you as were baptized into Christ put on Christ. <sup>28</sup> There is among *such* neither Jew nor Greek, there is neither bond nor free, there is no male and female: for ye all are one in Christ Jesus. <sup>29</sup> But if ye *be* Christ's, then are ye ABRAHAM'S SEED, heirs according to promise.

clodid,' *Wicl.*; 'kept and shut up, etc.,' *Tynd.*, *Cov.*, *Gen.*; 'kept under the law and were shut up,' *Cran.*, *Bish.*

*For* ['Unto,' *Auth.* *Afterwards was, etc.*] 'Which should aft. be rev.,' *Auth.*, *Gen.*, *Bish.*; *sim. Tynd.*, *Cov.*, *Cran.* ('be declared').

<sup>24.</sup> *So then* ['Wherefore,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'and so,' *Wicl.*; 'thus,' *Cov.*; 'therefore,' *Cov.* (*Test.*), *Rhem.*

*Hath been our schoolmaster unto*] 'Was our schoolmaster to bring us unto,' *Auth.*, *Gen.*; 'undir maister in Christ,' *Wicl.*; 'scolemaster unto the time of,' *Tynd.*; 'scolemaster unto,' *Cov.* (both), *Cran.*, *Bish.*; 'pedag. in,' *Rhem.* There is much difficulty in fixing on the most suitable translation of this word. The term 'schoolmaster' certainly tends to introduce an idea (that of teaching) not in the original and also serves to obscure the idea of *custodia* ('custos incorruptissimus,' *Hor. Sat. i. 6. 81*), which seems the prevailing one of the passage. Still as the same objection applies in a greater or less degree to 'pedagogue' (ed. 1) and 'tutor,' it will be perhaps better, in so familiar a passage, to return to *Auth.*

*May*

*be*] 'Might be,' *Auth.*: change to preserve what is called the succession of tenses, Latham, *Engl. Lang.* § 616 (ed. 3).

<sup>25.</sup> *Now that*] 'So *Cov.*: 'after that,' *Auth.* and the other *Vv.* except *Cov.* (*Test.*), 'whan the fayth did come,' *Rhem.*, 'when the faith came.'

<sup>26.</sup> *Sons*] So *Tynd.*, *Gen.*: *Auth.* and the remaining *Vv.*, 'the children.'

*Through the faith*] 'By faith,' *Auth.*, *Gen.*, *Bish.*, *Rhem.*; 'thorugh bileue,' *Wicl.*; 'by the fayth which is in,' *Tynd.*, *Cov.* (*Test.*); 'because ye believe in,' *Cran.*

<sup>27.</sup> *Were baptized*] 'Have been baptized,' *Auth.*; 'are baptized,' *Tynd.* (*Wicl.*, 'ben') and all the remaining *Vv.*

*Put on*] 'Have put on,' *Auth.* and the other *Vv.* except *Wicl.*, 'ben clothid.'

<sup>28.</sup> *There is among such, etc.*] 'There is neither, etc.,' *Auth.*

*No male and female*] 'Neither male nor female,' *Auth.* None of the other *Vv.* seem to have marked the change.

*All are*] 'Are all,' *Auth.* and the other *Vv.* except *Rhem.*, 'al you are.'

<sup>29.</sup> *But*] So *Cov.* (*Test.*): 'and,' *Auth.*, *Wicl.*, *Rhem.* The rest omit the particle.

*Heirs*] So *Rhem.*: \* 'and heirs,' *Auth.*

## CHAPTER IV

Now I say, That the heir, as long as he is a child, differeth in nothing from a bond-servant, though he be lord of all; <sup>2</sup> but is under guardians and stewards until the time appointed of the father. <sup>3</sup> Even so we, when we were children, were kept in bondage under the rudiments of the world: <sup>4</sup> but when the fulness of the time came, God sent forth His Son, born of a woman, born under the law, <sup>5</sup> that He might redeem them that were under the law, that we might receive the adoption of sons. <sup>6</sup> And to show that ye ARE SONS, God sent forth the Spirit of His Son into our hearts, crying, Abba Father. <sup>7</sup> So then thou art no more a servant, but a son; and if a son, an heir also through God.

<sup>8</sup> Howbeit, at that time, truly, not knowing God, ye were in

CHAPTER IV. 1. *In nothing*] ‘Nothing,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.*; ‘differeth not,’ *Tynd.*, *Cran.*, *Gen.*; ‘there is no diff.,’ *Cov.*

*Bond-servant*] ‘Servant,’ *Auth.* and all the other Vv. It seems desirable to keep up the idea of ‘bondage’ and ‘slavery’ which pervades the whole simile.

2. *Guardians*] ‘Tutors,’ *Auth.* and the other Vv. except *Wicl.*, ‘keepers,’ *Cov.*, ‘rulers.’ It seems desirable to make a change in translation to preserve a distinction between *ἐπίτροπος* here and *παιδαγωγός* in the preceding chapter.

*Stewards*] ‘Governors,’ *Auth.* and the other Vv. except *Wicl.*, ‘keepers and tutores.’

3. *Kept in bondage*] ‘Were in bondage under,’ *Auth.* and the other Vv. except *Wicl.*, ‘serueden undir,’ *Cov.* (Test.), *Rhem.*, ‘were seruyng under.’

*Rudiments*] So *Gen.*, *Bish.*: ‘elements,’ *Auth.*, *Wicl.*, *Rhem.*; ‘ordinances,’ *Tynd.*, *Cran.*; ‘tradicions,’ *Cov.* (both).

4. *Came*] So *Wicl.*, *Rhem.*: ‘was come,’ *Auth.* and sim. the remaining Vv.

*Born . . . born*] ‘Made . . . made,’ *Auth.*, *Wicl.*, *Rhem.*, *Bish.* (‘and made under’); ‘born . . . made bonde unto,’ *Tynd.*, *Cran.*; ‘borne and put under,’ *Cov.*; ‘made . . .

made bonde unto,’ *Gen.* The meaning preferred by Scholefield (*Hints*, p. 96), ‘made subject to the law,’ involves a change of meaning in *γενόμενον*, which does not appear necessary or natural.

5. *That he might*] So *Rhem.*, and sim. *Wicl.*, *Cov.* (Test.): ‘to redeem,’ *Auth.* and the remaining Vv. Here as in ch. iii. 14 it seems most exact to indicate the repeated *ἵνα* by the same form of translation.

6. *To show that*] ‘Because,’ *Auth.* and the other Vv. except *Wicl.*, ‘for ye ben,’ *Cov.*, ‘forsomuche then as.’

*Sent forth*] Sim. *Wicl.*, *Cov.* (Test.), ‘sente;’ ‘hath sent forth,’ *Auth.*; ‘hath sent,’ *Tynd.*, *Cov.*, *Cran.*, *Rhem.*; ‘hath sent out,’ *Gen.*

*Our hearts*]

\* *Your hearts,* *Auth.*

7. *So then*] ‘Wherefore,’ *Auth.*, *Gen.*, *Bish.*; ‘and so,’ *Wicl.*; ‘wherefore now,’ *Tynd.*, *Cov.*, *Cran.*; ‘therefore,’ *Cov.* (Test.), *Rhem.*

*An heir, etc.]*

‘Then an heir \* of God through Christ,’ *Auth.*

8. *At that time, etc.]* ‘Then when ye know (*sic* in Bagst.) not,’ *Auth.*; ‘thanne ye unknowyng,’ *Wicl.*; ‘when ye knewe not,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; ‘but then truly not knowyng,’ *Cov.*

bondage to them which by nature are not gods. <sup>9</sup> But now that ye have come to know God, or rather have been known by God, how is it that ye turn back again to the weak and beggarly rudiments, whereunto ye desire to be again anew in bondage. <sup>10</sup> Ye are carefully observing days, and months, and seasons, and years. <sup>11</sup> I am apprehensive of you, lest haply I have bestowed upon you labor in vain.

<sup>12</sup> Brethren, I beseech you, become as I *am*, for I also have become as ye are. Ye injured me in nothing: <sup>13</sup> yea ye know that it was on account of weakness of my flesh that I preached the gospel unto you the first time; <sup>14</sup> and your temptation in my flesh ye despised not, nor loathed, but received me as an angel of God, yea as Christ Jesus. <sup>15</sup> Of what nature then was the boasting of

(Test.); 'then in deede knowing,' *Rhem.* The change in the translation of *τότε* is to prevent 'then' being mistaken for the inferential particle. *Were in bondage*] 'Ye did service,' *Auth.* *Not gods*] \*'No gods,' *Auth.*

9. *Now that ye have come to know*] 'Now, after that ye have known,' *Auth.* *Have been known*] 'Are known,' *Auth.* and the other Vv. except *Gen.*, 'are taught.' *By God*] 'Of God,' *Auth.*, and all the other Vv. *How is it that*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*: 'how,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.* *Ye turn back*] So *Cov.*:

'turn ye,' *Auth.* and the other Vv. except *Gen.*, 'are turned backward unto.' *Rudiments*] So *Bish.*: 'elements,' *Auth.*, *Wicl.*, *Rhem.*; 'cerimonies,' *Tynd.*, *Gen.*; 'traditions,' *Cov.* (both); 'ordinaunces,' *Cran.* *Again anew*] *Sim. Tynd.*, *Cov.*, *Cran.*, *Bish.*, 'againe afresshe:' 'again,' *Auth.*, and *sim. Cov.* (Test.), *Rhem.*; 'as from the begynnyng ye wil be in bondage backwardly,' *Gen.*

10. *Carefully observing*] 'Observe,' *Auth.* and the other Vv. except *Wicl.*, 'taken-kepe to.' *Seasons*] 'Times,' *Auth.* and all the other Vv.

11. *Am apprehensive*] 'Am afraid,' *Auth.*; 'I drede,' *Wicl.*; 'am in feare of,'

*Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'feare me,' *Cov.* (Test.); 'fear,' *Rhem.*

12. *Become as, etc.*] 'Be as I *am*; for I *am* as ye are: ye have not injured me at all,' *Auth.*, *Bish.*; 'ye have not hurte me at all,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*

13. *Yea ye know, etc.*] 'Ye know how through infirmity, etc,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'bi infirmyte;' *Cov.*, 'in weakness.' The slight changes made by substituting the simpler word 'weakness' for 'infirmity,' and 'my' for 'the,' seem to make the reference of the Apostle to some bodily affliction or illness slightly more apparent.

*The first time*] 'At the first,' *Auth.* and the other Vv. except *Wicl.*, 'now bifor;' *Cov.* (Test.), 'a whyle ago:' this translation leaves the meaning ambiguous; see notes.

14. *Your*] \*'My,' *Auth.*; see notes. *In my flesh*] So *Wicl.*, *Cov.* (Test.), *Rhem.*; 'which was,' *Auth.*, *Cran.*, *Gen.*, *Bish.*, and *sim. Tynd.* *Loathed*]

'Rejected,' *Auth.*, *Rhem.*; 'forsaken,' *Wicl.*; 'abhorred,' *Tynd.*, *Cran.*, *Gen.*, *Bish.* *Yea*] So *Tynd.*, *Cov.* (Test.), *Gen.*: 'even,' *Auth.*, *Cov.*, *Cran.*, *Bish.*, *Wicl.*, *Rhem.* omit.

15. *Of what nature, etc.*] 'Where\* is then the blessedness ye spake of,' *Auth.*;



your blessedness? for I hear you record, that, *if it had been possible*, ye would have plucked out your eyes, and have given them to me. <sup>16</sup> So then, am I become your enemy, by speaking to you the truth?

<sup>17</sup> They pay you court in no honest way; yea, they desire to exclude you, that ye may pay THEM court. <sup>18</sup> But *it is good* to be courted in honesty AT ALL TIMES, and not only when I am present with you . . . <sup>19</sup> My little children, of whom I am again in travail, until Christ be formed in you, <sup>20</sup> I could indeed wish to be present with you now, and to change my tone, for I am perplexed about you.

<sup>21</sup> Tell me, ye that desire to be under the law, do ye not hear the law? <sup>22</sup> For it is written, that Abraham had two sons; one by the bond-maid, and one by the free-woman. <sup>23</sup> Howbeit, he *who was* of the bond-maid was born after the flesh; but he of the free-maid *was* through the promise. <sup>24</sup> All which things are allegorical; for

'your blessynge,' *Wicl.*; 'how happy were ye then,' *Tynd., Cov.*; 'your happynesse,' *Cov. (Test.)*; 'your felicitie,' *Cran., Bish.*; 'boasting of your fel.,' *Gen.*; 'your blessedness,' *Rhem.* Your] So *Wicl., Cov. (Test.), Rhem.*: 'your own,' *Auth.* and the remaining Vv.

16. *So then*] 'Am I therefore,' *Auth.* and the other Vv. except *Wicl., Rhem., 'thanne.'* By speaking] 'Because I tell,' *Auth.* and the other Vv. except *Wicl., 'seiyng;*' *Cov. (Test.), Rhem., 'telling.'*

17. *Pay you court, etc.*] 'Zealously affect you, but not well,' *Auth.*; 'gelous over you anysse,' *Tynd.* and other Vv. except *Wicl., 'louen you not well;*' *Rhem., 'emulate.'* Desir. to] 'Would,' *Auth., Wicl., Cov., Rhem.*; 'intende to,' *Tynd., Cran., Gen., Bish.*; 'wyll,' *Cov. (Test.).* May pay them court] 'Might affect them,' *Auth.*

18. *To be courted, etc.*] 'To be zealously affected always in a good thing,' *Auth.*; 'to be fervent,' *Tynd., Cov., Cran.*; 'to love earnestly,' *Gen.*; 'to be zelous,' *Bish.*

19. *Am again*] 'Travail in birth again,' *Auth.*

20. *I could indeed wish*] 'I desire,' *Auth.*; 'but I desire,' *Bish.*; 'I wolde I were,' *Tynd., Cov., Cran., Gen.,* and similarly the remaining Vv. Tone] 'Voice,' *Auth.* and all the other Vv. *Am perplexed, etc.*] 'I stand in doubt of you,' *Auth.* and similarly *Tynd., Cov., Cran., Gen., Bish.*; 'am ashamed of you,' *Cov. (Test.)*; 'am confoundid,' *Wicl., Rhem.*

22. *One — and one*] So *Wicl., Rhem.*: 'the one — the other,' *Auth.* and the remaining Vv. except *Cov. (Test.), 'the one — and one.'* The bond-maid . . . the free-woman] *Sim. Rhem.*: 'A bond-maid . . . a free-woman,' *Auth.* and sim. the remaining Vv.

23. *Howbeit*] 'But,' *Auth., Wicl., Cov. (Test.), Rhem.*; 'yee and,' *Tynd., Cran., Gen.*; *Cov. omits.* Bond-maid] 'Bond-woman,' *Auth.* Through] 'By,' *Auth.* and sim. remaining Vv. except *Cov. (Test.), 'after.'*

24. *All which, etc.*] 'Which things are an allegory,' *Auth.*; 'ben seide bi anothir

these women are two covenants,—the one from Mount Sinai, bearing children unto bondage; and this is Agar. <sup>25</sup> For the word Agar signifieth in Arabia Mount Sinai;—and she ranketh with Jerusalem which now is, for she is in bondage with her children. <sup>26</sup> But Jerusalem which is above is free, AND SHE is our mother. <sup>27</sup> For it is written, Rejoice *thou* barren that bearest not; break forth and cry, *thou* that travailest not: for many children hath the desolate one more than she which hath an husband. <sup>28</sup> But ye, brethren, as Isaac was, are children of PROMISE. <sup>29</sup> Still as then, he that was born after the flesh persecuted him *that was born* after the Spirit, even so *it is* now. <sup>30</sup> Nevertheless what saith the scripture? Cast out the bond-maid and her son: for the son of the bond-maid shall in no wise BE HEIR with the son of the free-woman. <sup>31</sup> Wherefore, brethren, we are not children of a bond-maid, but of the free-woman.

CHAP. V. Stand fast then in the liberty for which

understandinge,' *Wicl.*; 'betoken mystery,' *Tynd.*; 'betoken somewhat,' *Cov.*; 'are spoken by an allegory,' *Cran.*, and sim. *Cov.* (Test.), *Rhem.*; 'by the which thinges another thing is ment,' *Gen.*, *Bish.* Two] \* 'The two,' *Auth.* These women] So *Tynd.*, *Cov.*; 'these,' *Auth.* and the remaining Vv. except *Gen.*, 'these mothers.' Bearing children, etc.] 'Which gendereth to,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'gendrynge,' *Cov.* (Test.), 'engendrynge.' And this] 'Which,' *Auth.*

25. The word, etc.] 'This Agar is Mount Sinai in Arabia,' *Auth.*, *Bish.* ('the mount'); 'for mounte S. is called A. in Arab,' *Tynd.*; 'for Agar is called in Arabia the Mount Sin,' *Cov.*; 'for Sin. is a mountaine in Ar,' *Gen.*, *Cov.* (Test.), *Rhem.* Ranketh with] 'Answereth to,' *Auth.*, *Gen.*; 'is joyned to it,' *Wicl.*, *Cov.* (Test.); 'bordereth upon,' *Tynd.*, *Cran.*, *Bish.* (see notes); 'reacheth unto,' *Cov.*; 'hath affinitie to,' *Rhem.* For she] \* 'And she,' *Auth.*

26. And she, etc.] 'Which is the mother of us all,' *Auth.*

27. For many more, etc.] *Sim. Rhem.*: 'for the desolate hath many more children than she which hath,' *Auth.* An husband] So *Auth.* and all the other Vv. Idiom seems to require this less accurate translation.

28. But ye] 'Now \* we,' *Auth.* Children] So *Tynd.*, *Gen.*: 'the children,' *Auth.* and the remaining Vv. except *Wicl.*, 'sones.'

29. Still] 'But,' *Auth.* and all the other Vv.

30. Bond-maid (bis)] 'Bondwoman,' *Auth.* Shall in no wise] So *Bish.* (ed. 2): 'shall not,' *Auth.* and all the other Vv. This seems one of the cases in which we may press the translation of οὐ μή: see notes on 1 Thess. iv. 15.

31. Wherefore] \* 'So then,' *Auth.* A bond-maid] 'The bondwoman,' *Auth.* and all the other Vv. Free-woman] 'Free,' *Auth.*

CHAPTER V. 1. Then] 'Therefore,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, which omit. For which] 'Wherewith,' *Auth.*, *Tynd.*, *Cran.*, *Bish.*: *Wicl.*, *Gen.*, follow different readings.

Christ made us free, and be not held fast again in a yoke of bondage.

<sup>2</sup> Behold, I Paul say unto you, that if ye be circumcised, CHRIST will profit you nothing. <sup>3</sup> Yea I testify again to every man who has himself circumcised, that he is a debtor to do the WHOLE law. <sup>4</sup> Ye have been done away with from Christ, whosoever of you are being justified in the law; ye are fallen away from grace. <sup>5</sup> For we, by the Spirit, are tarrying for the hope of righteousness from faith. <sup>6</sup> For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith working through love.

<sup>7</sup> Ye were running well; who did hinder you that ye should not

*Made us*] 'Hath made,' *Auth.* *Held fast, etc.*] 'Entangled again with a,' *Auth.*, 'wrappe not yourselves in the,' *Tynd.*, *Cran.*, and sim. *Cov.*, *Gen.*; 'be not holden with (in the,' *Wicl.*), *Cov.* (Test.) *Rhem.*

2. *Will*] 'Shall,' *Auth.* and the other Vv. except *Cov.* (present); simple predication of result: 'in primis personis *shall* simpliciter prædicentis est, *will* quasi promittentis aut minantis; in secundis et tertiis personis *shall* promittentis est aut minantis, *will* simpliciter prædicentis,' Wallis, *Gr. Angl.* p. 106.

3. *Yea*] 'For,' *Auth.*, *Gen.*, *Bish.*; 'and,' *Wicl.*, *Cov.* (Test.), *Rhem.*; *Tynd.*, *Cov.*, *Cran.* omit. *Who has himself, etc.*] 'That is circumcised,' *Auth.*, and similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'circumcidith hym silf,' *Wicl.*; sim. *Cov.* (Test.), *Rhem.*

4. *Ye have, etc.*] 'Christ is become of no effect unto you,' *Auth.*; 'and ye ben voidid aweie fro,' *Wicl.*; 'are gone quyte from,' *Tynd.*, *Cov.*, *Gen.*; 'Christ is become but in veyne unto,' *Cran.*, *Bish.*; 'are evacuated from,' *Rhem.* Here idiom seems to require the English perfect: the pure aoristic translation, 'ye were done away with from Christ,' stands in too marked a contrast with the following present, and to the English reader too completely transfers the action to what is purely past; see notes on 1 *Thess.* ii.

16 (Transl.). *Are being justified*]

'Are justified,' *Auth.* and the other Vv. except *Cov.*, 'wyll be made ryghteous,' *Cov.* (Test.), 'are made ryghteous.'

*In the*] So *Wicl.*, *Rhem.*: 'in the,' *Auth.* and the remaining Vv. *Fallen away*] 'Fallen,' *Auth.*

5. *By the Spirit, etc.*] 'Through the Spirit wait for the hope of right, by faith,' *Auth.*, *Bish.*; 'we loke for and hope in the sprite to be justified thorow,' *Tynd.*, *Cran.*; 'in the sprite of hope to be made ryghtuous by faith,' *Cov.*; 'in sprite by faythe we wayte for,' *Cov.* (Test.); 'we wayt for (by the Spirit through faith) the hope of,' *Gen.* *Are tarrying for*] 'Wait for,' *Auth.* *Cov.* (Test.), *Gen.* *Bish.*;

'abiden,' *Wicl.*; 'loke for,' *Tynd.*, *Cran.*; 'wayte,' *Cov.*; 'expect,' *Rhem.*

6. *Working*] 'Which worketh,' *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, 'that worketh,' *Cov.*, 'which by loue is mighty.' The practice of inserting the relative before the anarthrous participle, even when idiom can scarcely be urged in its favor, is an inaccuracy that is not uncommonly found in the older Vv. Perhaps even in Eph. ii. 1, Col. ii. 13, it might seem better to adopt the concessive translation, 'though, etc.': see, however, notes *in locc.* (Transl.). *Through*] 'By,' *Auth.* and all the other Vv.

7. *Were running*] 'Did run,' *Auth.*,



obey the truth? <sup>8</sup> The persuasion *cometh* not of Him that calleth you. <sup>9</sup> A little leaven leaveneth the whole lump. <sup>10</sup> I, for my part, have confidence in you in the Lord, that ye will be none otherwise minded; but he that troubleth you shall bear his judgment, whosoever he be. <sup>11</sup> But I, brethren, if I still preach CIRCUMCISION, why do I still suffer persecution? then is the offence of the cross done away with. <sup>12</sup> I would that they who are unsettling you would even cut themselves off *from you*.

<sup>13</sup> For ye were called unto liberty, brethren; only *use* not your liberty for an occasion to the flesh, but by your love serve one another. <sup>14</sup> For the whole law is fulfilled in one saying, *even* in this, Thou shalt love thy neighbour as thyself. <sup>15</sup> But if ye bite and devour one another, take heed that ye be not consumed one of another.

<sup>16</sup> Now I say, Walk by the Spirit and ye shall in no wise fulfil

*Tynd., Cov., Cran., Gen., Bish.; 'runnen,' Wicl.; 'ranne,' Cov. (both), Rhem.*

8. *The*] *Cran., Rhem.; 'this,' Wicl., Auth., Cov. (Test.), Gen.; 'that,' Tynd.; 'such,' Cov. That calleth*] So rightly *Auth.:* not 'called,' *Tynd., Gen.,* or 'is calling,' as the iterative force involved in the English present more nearly approaches to the idiomatic use of the participle than either the past tense or the resolved present; comp. notes on *Phil.* iii. 14, (*Transl.*), and Latham, *Engl. Lang.* § 578 (ed. 3).

10. *I for my part*] '*I,' Auth. and all the other Vv. In*] So the other Vv. except *Auth., Gen.,* 'through the.'

11. *But I*] So *Cov. (Test.):* 'and I,' *Auth. Still (bis)]* 'Yet,' *Auth. Done away with*] 'Ceased,' *Auth. and the other Vv. except Wicl.,* 'voidid,' *Rhem.,* 'evacuated.'

12. *Are unsettling*] 'Trouble,' *Auth. and the other Vv. except Wicl.,* 'disturben;' *Gen.,* 'do disquiet.'

*Would even, etc.]* 'I would they were even cut off which trouble you,' *Auth.,* and similarly *Rhem.;* 'kutte aweie,' *Wicl., Cov.*

(*Test.*); 'were seperated,' *Tynd., Cran.;* 'were roted out,' *Cov.;* 'were cut off from you,' *Gen.*

13. *For ye, etc.]* 'For brethren ye have been,' etc., *Auth.,* and sim. all the other Vv. as to the forward position of 'brethren.' The aor. ἐκλήθητε is translated by different auxiliaries, 'ye are,' *Wicl., Cov. (both), Rhem.;* 'were,' *Tynd., Cran.;* 'have been,' *Gen., Bish., Auth. Your liberty*] So *Tynd., Cov. (both), Cran., Gen.:* 'liberty,' *Auth., Bish.;* 'freedom,' *Wicl.;* 'this liberty,' *Rhem.*

*Your love*] 'Love,' *Auth.,* and the other Vv. except *Wicl., Rhem.,* charite; *Cov.,* 'the loue.'

14. *The whole*] 'All the,' *Auth. and the other Vv. except Wicl.,* 'everi lawe.' *Saying*] 'Word,' *Auth. and the other Vv.*

16. *Now I say*] '*This I say then,' Auth.;* 'I saye,' *Tynd., Cov., Cran.;* 'then ('and,' *Wicl.)* 'I say,' *Gen., Bish.*

*By*] 'In the,' *Auth. and the other Vv. except Wicl., Cov. (Test.),* which omit the article. *Shall in no wise*]

'Shall not,' *Auth., Cov. (Test.), Gen., Bish.;* 'ye schalen not parfourme,' *Wicl;*



the lust of the flesh. <sup>17</sup> For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are opposed the one to the other, that ye may not do the things ye may wish. <sup>18</sup> But, if ye be led by the Spirit, ye are not under the law. <sup>19</sup> Now the works of the flesh are manifest, of which kind are, — fornication, uncleanness, wantonness, <sup>20</sup> idolatry, sorcery, hatreds, strife, jealousy, *deeds of* wrath, caballings, dissensions, factions, <sup>21</sup> envyings, murders, drunkenness, revellings, and such like: of the which I tell you beforehand, as I also told *you* beforehand, that they which do all such things shall not inherit the kingdom of God. <sup>22</sup> But the fruit of the Spirit is love, joy, peace, long-suffering, benevolence, goodness, trustfulness, <sup>23</sup> meekness, temperance: against all such things there is no law. <sup>24</sup> Now they that are Christ's have

'and fulfill not' (imper.), *Tynd., Cran.;* 'so shall ye not fulfill,' *Cov.;* 'shal not accomplish,' *Rhem.*

17. *Are opposed*] 'Are contrary,' *Auth.* and all Vv. except *Wicl., Rhem.,* 'ben adversaries togidre.' *That ye may not*] *Comp. Wicl.:* 'so that ye cannot do, etc.,' *Auth.* and the remaining Vv. except *Cov.* (Test.), 'that the thynges that ye will, ye do not the same,' *Rhem.,* 'that not what things soever you wil, these you doe.' *For*] \* 'And,' *Auth.* *Ye may wish*] 'The things that ye would,' *Auth., Gen.* ('the same'); 'that ye wyl-len,' *Wicl.;* 'that which ye wolde,' *Tynd., Cov.;* 'the thynges that ye wyll,' *Cov.* (Test.); 'whatsoever ye wolde,' *Cran.;* 'what ye wolde,' *Bish.;* 'what soever you will,' *Rhem.*

18. *By*] So *Wicl., Cov.* (Test.), *Rhem.:* 'of,' *Auth.* and the remaining Vv.

19. *Of which kind are*] 'Which are these,' *Auth.* and the other Vv. except *Wicl.,* and *Cov.* (Test.), 'which are,' *Fornication*] \* 'Adultery, fornication,' *Auth.*

*Wantonness*] 'Lasciviousness,' *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), *Rhem.* 'lecherie.'

20. *Sorcery, etc.*] 'Witchcraft, hatred, \*variance, \*emulations, wrath, strife, seditions, heresies,' *Auth., Gen.;* 'witche-

craft . . . variance, ze . . . sectes,' *Tynd., Cran., Bish.*

21. *Tell you beforehand*] 'Tell you before,' *Auth.* and the other Vv. (*Cov.* Test., 'afore') except *Wicl.,* 'seie,' 'foretell you,' *Rhem.* *Told you beforehand*] 'Have also told you in time past,' *Auth.;* 'haue told you to for,' *Wicl.;* 'haue tolde you in tyme past,' *Tynd., Cov., Cran.;* 'haue tolde you,' *Gen., Bish.;* 'haue foretold you,' *Rhem.*

*All such things*] 'Such things,' *Auth.* and the other Vv. except *Cov.* (both), 'such.'

22. *Benevolence*] 'Gentleness,' *Auth., Tynd., Cov., Cran., Gen., Bish.;* 'benyng-nite,' *Wicl., Rhem.* *Trustfulness*]

'Faith,' *Auth.* and the other Vv. except *Tynd., Cov., Cran.,* 'faithfulness.'

23. *All such things*] 'Such,' *Auth.* and the other Vv. except *Wicl.,* 'suche thingis.'

24. *Now they*] 'And they,' *Auth., Wicl., Rhem.;* 'but,' *Cov.* (both); 'for,' *Gen.;* 'they truly,' *Bish.;* *Tynd.* and *Cran.* omit. *Have crucified*] So *Auth.* and all the other Vv. Here again it seems desirable to preserve the perfect in translation, as the *English* aor. tends to refer the crucifixion too exclusively to the past; see notes on verse 4.

crucified the flesh with the affections and lusts. <sup>25</sup> If WE LIVE by the Spirit, let us also walk by the Spirit. <sup>26</sup> Let us not become vain-glorious, provoking one another, envying one another.

## CHAPTER VI.

<sup>1</sup> BRETHREN, if a man should be even surprised in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. <sup>2</sup> Bear ye one another's burdens, and thus shall ye fulfil the law of Christ. <sup>3</sup> For if a man think himself to be something, when he is nothing, he deceiveth his own mind. <sup>4</sup> But let each man prove his own WORK, and then shall he have his ground of boasting only in what concerneth himself, and not in what concerneth the other. <sup>5</sup> For each man must bear his own load.

<sup>6</sup> But let him that is taught in the word share with him that teacheth in all good things. <sup>7</sup> Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. <sup>8</sup> For he that soweth unto his own flesh shall of the flesh reap

25. *By the . . . by the*] So *Wicl.* ('bi. Spirit'): *Auth.* and the remaining Vv. 'in the . . . in the.'

26. *Become*] So *Cov.* (Test.): 'be,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'be made,' *Wicl.*, *Rhem.* *Vain-glorious*] So *Tynd.*, *Cov.*: 'desirous of vain glory,' *Auth.* and the remaining Vv. except *Wicl.*, 'conceituous of veyne glory.'

CHAPTER VI. 1. *Should be even surprised*] 'Be overtaken,' *Auth.*, *Cov.* (both); 'be occupied,' *Wicl.*; 'be fallen by chance,' *Tynd.*; 'be taken,' *Cran.*; 'by occasion,' *Gen.*, *Bish.*; 'be preoccupied,' *Rhem.*

2. *Thus shall ye, etc.*] \* 'So fulfil,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*

3. *Deceiveth his own mind*] So *Cran.*; 'deceiveth himself,' *Auth.*, *Cov.* (both); 'bigilith hym silf,' *Wicl.*; 'deceaveth hym silfe in his ymaginacion,' *Tynd.*, *Gen.*; 'in his own fansie,' *Bish.*; 'seduceth himself,' *Rhem.*

4. *Each*] So *Wicl.*; 'every,' *Auth.* and the remaining Vv. *His ground of boasting etc.*] 'Rejoicing in himself alone and not in another,' *Auth.*, and similarly, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'haue glorie,' *Wicl.*; 'so shall he rejoice only in himself,' *Cov.* (Test.); 'have the glorie,' *Rhem.*

5. *Each*] So *Wicl.*; 'every,' *Auth.* and all the remaining Vv. *Must bear*] 'Shall bear,' *Auth.* and all the other Vv. *Load*] 'Burden,' *Auth.* and the other Vv. except *Wicl.*, 'charge.'

6. *But let him*] So *Cov.* (both): 'let him,' *Auth.* and the remaining Vv. except *Rhem.*, 'and let him.'

8. *Unto his own flesh*] 'To his flesh,' *Auth.*, *Gen.*; 'in his fleisch,' *Wicl.*, *Tynd.*, *Coverd.* (Test.), *Cran.*, *Rhem.*; 'upon the fleshe,' *Cov.* *Unto the Sp.*] 'To the Spirit,' *Auth.* *Eternal life*] 'Life everlasting,' *Auth.* and the other Vv. except *Wicl.*, *Cov.*, (Test.), which preserve the more correct order 'everlasting

corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life. <sup>9</sup> But let us not lose heart in well-doing; for in due season we shall reap, if *now* we faint not. <sup>10</sup> Accordingly, then, as we have opportunity, let us do what is good unto all *men*, but especially unto them who are of the household of faith.

<sup>11</sup> See in what large letters I have written unto you with mine own hand. <sup>12</sup> As many as desire to make a fair show in the flesh, *THEY* constrain you to be circumcised; only that they should not suffer persecution for the cross of Christ. <sup>13</sup> For not even do they, who are being circumcised, themselves keep the law; but they desire to have *YOU* circumcised, that they may glory in your flesh. <sup>14</sup> But far be it from *ME* to glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. <sup>15</sup> For neither doth circumcision avail any thing,

life.' It is not desirable to invert the order in English except when the adjective in the original occupies the emphatic, *i. e.* the first place; comp. Winer, *Gr.* § 59, 2, p. 464. On the translation of αἰώνιος, comp. notes on 2 *Thess.* i. 9 (*Transl.*).

9. *But*] 'And,' *Auth.*, *Wicl.*, *Cov.* (*Test.*); the rest omit δὲ in translation. *Let us not lose heart*] 'Let us not \*be weary,' *Auth.*, and sim. *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'faile,' *Wicl.*, *Rhem.*; 'faynte,' *Cov.* (*Test.*) *If now*] 'If,' *Auth.*, *Gen.*, *Bish.*; 'not failynge,' *Wicl.*, *Rhem.*; 'without werynes,' *Tynd.*, *Cran.*; 'without ceassynge,' *Cov.*; 'not ceassynge,' *Cov.* (*Test.*).

10. *Accordingly then*, etc.] 'As we have therefore,' *Auth.*; 'therefor while,' *Wicl.*, and similarly the remaining *Vv.*

*What is good*] 'Good,' *Auth.* *But especially*] So *Rhem.*, *Coverd.* ('specially'), and sim. *Wicl.*, 'but moost,' *Cov.* (*Test.*), 'but moost of all:' 'and specially,' *Tynd.*, *Cran.*, *Gen.*; *Auth.*, *Bish.* alone omit δὲ in translation. *If* by the fine idiomatic turn 'of the household,' etc., nothing more be meant than close and intimate union, it may be advantageously retained: see, however, notes.

11. *See*] So *Wicl.* ('se ye'), *Rhem.*: 'ye see,' *Auth.*, *Cran.*, *Gen.*, *Bish.*; 'beholde,' *Tynd.*, *Cov.* (both). *In what*, etc.] 'How large a letter,' *Auth.*, *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'with how many words,' *Cov.*; 'with what manner of letters,' *Rhem.*, and sim. *Wicl.*; 'with what letters,' *Cov.* (*Test.*).

12. *That they*, etc.] 'Lest they should,' *Auth.*, *Cov.* (both), *Cran.*; 'that thei suffice,' *Wicl.*; 'because they wolde not,' *Tynd.*, *Gen.*; 'that they may not,' *Rhem.*

13. *Not even*, etc.] 'Neither they themselves who are circumcised,' *Auth.* and all the other *Vv.* 'The circumcision-party,' is far from an improbable translation; see notes. *They desire*] 'Desire,' *Auth.*

14. *Far be it*] So *Wicl.*, *Cov.*, (*Test.*): 'God forbid that I should glory,' *Auth.* and the remaining *Vv.* *To glory*] 'That I should glory,' *Auth.*, *Bish.*, *Rhem.*; 'to haue glorie,' *Wicl.*; 'that I shuld rejoyce,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'to rejoyce,' *Cov.* (*Test.*)

15. *For neither*, etc.] 'For \*in Christ Jesus neither circumcision availeth,' *Auth.*

nor uncircumcision, but a new creature. <sup>16</sup> And as many as walk according to this rule, peace *be* upon them, and mercy, and upon the Israel of God. <sup>17</sup> Henceforth let no man trouble me: for I bear in my body the marks of Jesus.

<sup>18</sup> The grace of our Lord Jesus Christ *be* with your spirit, brethren. Amen.

16. *Upon*] So *Cov.*, *Rhem.*: 'on, *Auth.* 'and here aftir.' *Of*  
and the remaining Vv. except *Cov. Jesus*] 'Of the \* Lord Jesus,' *Auth.*  
(*Test.*), 'unto them;' *Gen.*, 'shal be to 18. *The grace*] 'Brethren, the grace,'  
them. *Auth.* and the other Vv. except *Wicl.*,

17. *Henceforth*] 'From henceforth,' *Cov. (Test.)*, *Rhem.*, which adhere to  
*Auth.* and the other Vv. except *Wicl.*, the order in the original.

THE END.





A

CRITICAL AND GRAMMATICAL

COMMENTARY

ON ST. PAUL'S

EPISTLE TO THE EPHESIANS.

WITH A

REVISED TRANSLATION.

BY

CHARLES J. ELLICOTT, B.D.,

DEAN OF EXETER, AND PROFESSOR OF DIVINITY, KING'S COLLEGE,  
LONDON.



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## PREFACE TO THE FIRST EDITION.

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THE following pages form the second part of a commentary on St. Paul's Epistles, founded on the same principles and constructed on the same plan as that of the Epistle to the Galatians.

As I explained, somewhat at length, in the preface to that Epistle, the general principles, critical, grammatical, and exegetical, upon which this commentary has been attempted, I will now only make a few special observations on this present portion of the work, and record my obligations to those expositors who have more particularly devoted themselves to this Epistle.

With regard to the present commentary, I will only remind the reader, that as in style, matter, and logical connection, this sublime Epistle differs considerably from that to the Galatians, so the commentary must necessarily, in many respects, reflect these differences and distinctions. Several points of grammatical interest which particularly characterized the former Epistle are scarcely perceptible in the present; while difficulties which made themselves but slightly felt in the vivid, argumentative, expostulatory language of the Epistle to the Galatians, are here, amidst the earnest hortatory comments, the deeper doctrinal expositions, and the more profound enarrations of the primal counsels of God, ever maintaining a distinct and visible prominence. In the Epistle to the Galatians, for example, the explanation of the uses of the cases did not commonly involve many points of interest: in this Epistle, the cases, *especially the genitive*, present almost every phase and form of difficulty; the uses are most various, the combinations most subtle and significant. In the Epistle to the Galatians, again, the particles, causal, illative, or adversative, which connected the clauses were constantly claiming the reader's attention, while the subordination or coördination of the clauses themselves and the inter-dependence of the different members and factors of the sentence were generally simple and perspicuous. In the present Epistle these difficulties are exactly reversed; the use of the particles is more simple, while the intertexture of sentences and the connection of clauses, especially in the earlier portions of the Epistle, try the powers and principles of grammatical and logical analysis to the very uttermost.



In the first chapter more particularly, when we are permitted, as it were, to gaze upon the evolution of the archetypal dispensation of God, amidst those linked and blended clauses that, like the enwreathed smoke of some sweet-smelling sacrifice, mount and mount upwards to the very heaven of heavens, in that group of sentences of rarest harmony and more than mortal eloquence, these difficulties are so great and so deep, that the most exact language and the most discriminating analysis seem, as they truly are, too poor and too weak to convey the force or connection of expressions so august, and thoughts so unspeakably profound.

It is in this part that I have been deeply conscious that the system of exposition which I have adopted has passed through its sorest and severest trial, and though I have labored with anxious and unremitting industry, though I have spared neither toil nor time, but with fear and trembling, and not without many prayers have devoted every power to the endeavor to develop the outward meaning and connection of this stupendous revelation, I yet feel, from my very heart, how feeble that effort has been, how inexpressive my words, how powerless my grasp, how imperfect my delineation.

Still, in other portions of this Epistle, I trust I am not presumptuous in saying that I have been more cheered and hopeful, and that I have felt increased confidence in the system of exposition I was enabled to pursue in the commentary on the preceding Epistle. I have thus (especially after the kind notices my former work has received) studiously maintained in the present notes the same critical and grammatical characteristics which marked the former commentary. The only difference that I am aware of will be found in the still greater attention I have paid to the Greek Expositors, a slight decrease in the references to some modern commentators in whom I have felt a diminishing confidence, a slight increase in the references to our best English Divines which the nature of this profound Epistle has seemed to require. I deeply regret that the limits which I have prescribed to myself in this commentary have prevented my embodying the substance of these references in the notes, as I well know the disinclination to pause and consult other authors which every reader, save the most earnest and truth-seeking, is certain to feel. Yet this I will say, that I think the student will not often regret the trouble he may have to take in reading those few portions of our great English Divines to which I have directed his attention, and which, for his sake, I could wish had been more numerous. Such as they are, they are the results of my own private reading and observation.

In the grammatical portion of the commentary I must entreat the reader to bear with me, if for the sake of brevity, and, I might even say, perspicuity, I have been forced to avail myself of the current forms of expression adopted by modern grammatical writers. They will all be found elucidated in the treatises to which I have referred, and of these, every one, to the best of my

belief, is well known and accessible, and will probably occupy a place in the library of most scholars.

I must now briefly notice the authors to whom, in addition to those mentioned in the preface to the *Galatians*, I am indebted in the present Epistle.

Of the patristic commentators I have derived great benefit from some *exceedingly* valuable annotations of Origen, which are to be found in Cramer's *Catena*, and which have hitherto scarcely received any notice from recent expositors, though they most eminently deserve it.

Of modern commentators on this Epistle, I am deeply indebted to the admirable exposition of Harless, which, for accurate scholarship, learning, candor, and ability, may be pronounced one of the best, if not the very best commentary that has ever yet appeared on any single portion of Holy Scripture. A second edition has long been promised, but, as far as I could learn from catalogues, and the foreign booksellers in this country, it had not made its appearance when I commenced this Epistle, nor, up to the present time, have I seen any notice of its publication.

The exposition of this Epistle by Dr. Stier, under the title of *Die Gemeinde in Christo Jesu*, is very complete and comprehensive, but so depressingly voluminous as to weary out the patience of the most devoted reader. When I mention that it extends to upwards of 1050 closely printed pages, and that some single verses (e. g. ch. i. 23, ii. 15) are commented on to the extent of nearly thirty pages, I may be excused if I express my regret that a writer so earnest, so reverential, and so favorably known to the world as Dr. Rudolph Stier, should not have endeavored to have confined his commentary to somewhat more moderate dimensions. The chief fault I venture to find with Dr. Stier's system of interpretation is his constant and (in this work) characteristic endeavor to blend together two or more explanations, and, in his earnest and most praiseworthy attempt to exhibit the many deeper meanings which a passage may involve, to unite what is often dissimilar and inharmonious. Still his commentary is the production of a learned and devout mind, and no reader will consult it in vain. A review of it may be found in the seventy-ninth volume of Reuter's *Repertorium*.

The third special commentary I desire to mention, is the full and laborious commentary of Professor Eadie. I have derived from it little *directly*, as it is, to a great degree, confessedly a compilation from existing materials, and these I have, in all cases, thought it my duty to examine and to use for myself; still I have never failed to give Professor Eadie's decisions my best consideration, and have in many cases felt myself edified by the devoutness, and, not unfrequently, the eloquence of his expositions. I trust, however, the learned author will excuse me when I say that I do not think the grammatical portion of the commentary is by any means so well executed as the exegetical, and that I cannot but regard this otherwise able work, as, to a

certain extent, an example of the truth of an opinion which I ventured to express in the preface to the *Galatians*, viz., that theological as well as grammatical learning is now so much increased, that it is hard to find a commentator who is able satisfactorily to undertake, at one and the same time, a critical, grammatical, exegetical, and dogmatical exposition of any portion of the New Testament. In his cumulative representation of the opinions of other commentators, as my notes will occasionally testify, Professor Eadie is also not always exact: with these abatements, however, which candor compels me to make, I can heartily and conscientiously recommend this commentary as both judicious and comprehensive, and as a great and important addition to the exegetical labors of this country.

I need hardly add that the last edition of the accurate, perspicuous, and learned commentary of Dr. Meyer, has been most carefully consulted throughout, and I must again, as in the preface to the *Galatians*, avow my great obligations to the acumen and scholarship of the learned editor. In many doctrinal questions I differ widely from Dr. Meyer, but, as a critical and grammatical expositor, I entertain for him a very great respect.

I have now only to commit my work to the reader, with the humble prayer to Almighty God, through Jesus Christ, that it may receive a blessing from above, and, though feebly and imperfectly, may still be permitted to minister somewhat to the more accurate knowledge of His blessed Word, and to the clearer perception of the outward forms and expressions of His everlasting Truth.

C. J. ELLICOTT.

CAMBRIDGE, JUNE 1855.

## PREFACE TO THE SECOND EDITION.

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THE second edition of the present Epistle is in all respects similar to the second edition of the Epistle to the Galatians, which appeared a few months since, and is brought up, I sincerely hope, fully to the same standard.

It is perhaps right to say that little has been substantially altered, and that the reader of the first edition will scarcely find more than half a dozen passages<sup>1</sup> where the opinions formerly maintained are either retracted or modified; still the additions are great, and the number of notes that have been recast or re-written by no means inconsiderable. By this means space has been obtained for the introduction of new matter; weaker arguments in contested passages have been made to give place to what might seem to put in a clearer light the stronger argument; logical and grammatical observations have been more grouped, and the links of thought that connect clause with clause or sentence with sentence, more studiously exhibited. In this last respect the additions will be found great, and will, I trust, by the blessing of God, be of no little use to the reader in properly pursuing the train of sublime thought that runs through this transcendent Epistle. This, alas! is the point most commonly neglected in our general study of Scripture: we trust to general impressions, and carry away general ideas, but the exact sequence of thought in the mind of the inspired writer is what, I fear, is only too frequently neglected. It is useless to disguise that this close analysis of the sacred text is *very* difficult,—that it requires a calm judgment, and a disciplined mind no less than a loving and teachable heart,—that it is not a power we can acquire in a week or in a month,—yet if Scripture be, what I for one believe it to be, the writing of men inspired by the third Person of the adorable Trinity, then we may well conceive no labor in this direction can be too severe, no exercise of thought too close or persistent. Let it also be not forgotten that no intelligent reader can now fairly say that he is without proper assistance; that the well is deep and he has nothing to draw with.

Setting aside all mention of the general improvement in the Commentaries of the day, and supposing the tacit objector to be either unable or unwilling

<sup>1</sup> I may specify for the sake of those who have the first edition, ch. i. 10, 12, 22; ii. 15; iv. 6; iv. 23 (amplified view); v. 25 (critical note).



to face the labor of reading the great patristic expositors, let him still remember that the science of grammar is now so much advanced,<sup>1</sup> that syntax and logic are now so well and so happily combined, that no one who is really in earnest, and to whom God has given a fair measure of ability, can for a moment justly plead that an accurate knowledge of the Greek of the New Testament is beyond his grasp, and a power of analyzing the connection of its weighty sentences not abundantly ministered to him. I studiously limit myself to saying the Greek *of the New Testament*: individual industry, however steadily exercised, may sometimes fail in making a student a good general Greek scholar; he may have no natural power of appreciating those felicities of expression, no ready ability for discriminating between those subtle uses of particles which mark the best age of Attic Greek; but the language of the New Testament, its plain, hearty, truly simple, but truly Greek diction, is, I am confident, above the reach of no one who will soundly study the general rules of thought and language, as they are now put before us by the grammarians of our own time. And this I say, partly to encourage the humbler reader who might have thought such acquirements decidedly out of his reach, partly for the sake of augmenting that kind and considerate company of students that have given these commentaries a hearing, and have borne patiently with the constant notice and repetition of grammatical details. I venture thus to dwell upon this topic,—a topic in part alluded to in the preface to the first edition, as four years of hard study since that was written, and, what is more valuable for testing opinions, one year of responsible *teaching* have convinced me that a really accurate knowledge of the language of the Greek Testament may be acquired far more easily than might at first have been imagined; and have further confirmed me in the belief that it is by these accurate investigations of the language of the Inspired Volume that we are enabled really to penetrate into its deeper mysteries, and thence to learn to appreciate the more convincing certainty of our highest hopes, and the more assured reality of our truest consolations.

But to return to the present volume. The student will find a great, and, I trust, a welcome addition in the constant citations from nine ancient versions, viz., the Old Latin, the two Syriac Versions, the Vulgate, the Coptic, the Gothic, the two Ethiopic Versions, and the Armenian.<sup>2</sup> All these have

<sup>1</sup> I may here remark that the Greek Grammar of Dr. Donaldson, noticed in the Preface to the *Galatians*, has now reached a second and enlarged edition, and is so complete in all its parts, and so felicitous in its combination of logic with grammar, as to form a most important contribution to the accurate study of the Greek language. [1859]

<sup>2</sup> I may take this opportunity of noticing, for the benefit of those who may be disposed to study this interesting and not very difficult language, that I have derived much useful assistance from the *Brevis Linguae Armeniacæ Grammatica* (Berl. 1841) of J. H. Petermann. It is furnished with a good Chrestomathy and a useful glossary, and has the great advantage of being perspicuous and brief.

been carefully studied, their opinions maturely considered, and their views of debated passages exhibited in brief and unpretending, but (if labor may be allowed to make me hopeful) in correct and trustworthy enumerations.

Considerable additions have been made in the way of short critical notes, especially in those cases in which the Received Text differs from the reading which I have thought it right to follow. Here I have received some welcome assistance from the last, the so-called *seventh* edition of Dr. Tischendorf's *New Testament*,<sup>1</sup> though I regret to say I am still obliged to reiterate the opinion which I have formerly expressed, that at any rate in the citations from the Ancient Versions, Dr. Tischendorf is not always to be depended upon. His own preface, though marked by great assumption of tone, will indeed itself confirm this; as he has, by his own admissions, depended nearly entirely on Leusden and Schaaf for the Peshito-Syriac, — on the incorrect edition of Wilkins for the Coptic Version of the Epistles, to the complete neglect of the more recent edition of Bötticher, — on a collator for Platt's Ethiopic, — and for the Armenian, on the edition of a man whose general inaccuracies he has unsparringly denounced, Dr. Scholz. The subjective criticisms mixed up in the notes, cannot be pronounced as either very useful or very satisfactory, and will serve to show how hard it is to find in one and the same person the patient and laborious palæographer and the sound and sagacious critic. Still we owe much to Dr. Tischendorf, and it is probable shall have to owe much more;<sup>2</sup> his unwearied labors command our highest respect, and may only the more make us regret that they are not set off by a greater Christian courtesy in his general tone, and by more forbearance towards those who feel it their duty to differ from him.

The last addition to the present edition which it is here necessary to specify is, perhaps, the most important, — *systematic* reference to the sermons and treatises of our best English divines. This, it will be remembered, appeared to some extent in the first edition, and has always formed a feature of these commentaries; still I am now enabled to give to the reader the results of a wider reading, and to entertain the hope that he will find but few really valuable illustrations from our *best* divines overlooked in the present volume. All I have done, however, is only in the way of reference. Much I regret that neither space, nor the general character of the commentary, enable me to make long quotations: I will repeat, however, what I have said elsewhere, that, as the references have been made with great care and consideration, I venture to think that the reader who will take the trouble of consulting the writers in the places referred to, will find himself abundantly rewarded for his labor.

<sup>1</sup> In deference to the opinion and present usage of this critic, I now designate the MS. of St. Paul's Epp. formerly marked J. in the critical editions, by the new mark L.

<sup>2</sup> For a brief notice of the discovery by Dr. Tischendorf of a MS. of the *whole* New Test. of an antiquity said to be as great as that of B, see the *Literary Churchman* for July 16, 1859, p. 258; *Bib. Sacra*, vol. xvi. 669.

I have already received many kind recognitions of the use which this class of references has proved to students in Theology; and I now continue them with renewed interest, feeling day by day more assured that in these latter times it is to our own great divines of the sixteenth and seventeenth centuries we must go for our Theology; and that it is from them alone that we can provide ourselves with preservatives against the unsound, vaunting, and humanitarian theosophy that is such a melancholy and yet such a popular characteristic of our own times.

Nothing now remains for me, except to notice briefly the works of fellow-laborers that have appeared since the publication of the first edition.

A new edition has recently appeared by Harless, but, as the author himself apprizes us, too little changed to need any further notice than what has already appeared in the original Preface to this work. A very useful edition for the general reader has also appeared in America, from the pen of the estimable Dr. Turner, but is too different in its principles of interpretation to have been of much use to me in a critical and grammatical commentary such as the present. To two commentaries, however, which have appeared in this country, during the interval I have alluded to, I have paid very great attention. The first is the Third Volume of my friend Dean Alford's *Commentary*; the second is the Third Part of Canon Wordsworth's *Commentary*, — works which both deserve and have received the high approbation of all biblical students; the former for its able and attractive exegesis, the latter for its valuable citations from Patristic and English Divinity, and both for their accurate scholarship, and sound and intelligent criticism.

I now commend myself to the kind judgment of my readers; and with the hope, that some time in the course of the following year, if God be pleased to give me health and strength, I may be able to complete another portion of my laborious undertaking, I here bring to its close a work that has claimed my incessant attention for some months.

May the blessing of God rest on this reëpearance of a lowly tribute to His Honor and Glory; — may its errors and shortcomings be forgiven, and its broken and partial glimpses of Divine Truth be permitted to excite in others a deeper reverence for the Eternal Word, and a more earnest longing for the full and perfect Day.

CAMBRIDGE, AUGUST, 1859.

## INTRODUCTION.

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THE sublime Epistle to the Ephesians was written by St. Paul during his first captivity at Rome (Acts xxviii. 16), and stands second, or more probably third, in the third of the four groups into which the Epistles of St. Paul may be conveniently divided. The Epistle to the Colossians (Meyer *Einleit.* p. 18, Wieseler, *Chronol.* p. 450 sq.), and also that to Philemon, appear to have immediately preceded, while that to the Philippians seems to have succeeded after an interval of perhaps a year, when the Apostle's confinement assumed a harsher character, and his prospects seemed in some measure more cheerless (Phil. i. 20).

It was thus written about the year A.D. 62, and was conveyed to the Church of Ephesus by Tychicus (Eph. vi. 21), either while on his way to deliver the Epistles addressed respectively to the Colossians and to Philemon, or, as has been thought more probable (Meyer *Einleit.* p. 17), on his return after having performed that duty.

The belief that the Epistle was addressed to the Christians of the important city of Ephesus is not open to very serious doubt. The critical arguments (see note on ch. i. 1), and the nearly unanimous consent of the early Church (Iren. *Hær.* v. 2, 3, Clem. Alex. *Strom.* iv. 8, Vol. I. p. 592, ed. Pott. Orig. *Cels.* III. 20, Vol. I. p. 458, ed. Bened.), are generally in favor of such a destination. Still as the critical arguments have to some extent been modified by the evidence of the Codex Sinaiticus, and as the omission of greetings and personal notices in an Epistle sent from the founder of the Church of Ephesus (Acts xix. 1 sq., comp. xviii. 19) to converts with whom he had dwelt nearly three years (Acts xx. 31) is certainly striking and noticeable, we may now the more confidently adopt the opinion of Usher (*Annal.* ann. 4068) and of several recent expositors, that this Epistle, if addressed primarily to the Christians at Ephesus, was still designed for circulation in all the churches near to or dependent on that city, and was thus left studiously general in form, and free from distinctive notices. Individual greetings and other messages of affection might well have been entrusted to a bearer who was specially commissioned to inform the receivers of the Epistle upon all points connected with the personal state of the Apostle (ch. vi. 21).

The Epistle does not appear to have been called forth by any particular



circumstances, nor to have involved any warning against the peculiarities of Jewish or Eastern Philosophy, but was designed to set forth the origin and development of the Church of Christ, and to display to the Christian dweller under the shadow of the great temple of Diana the unity and beauty of that transcendently more glorious spiritual temple (ch. ii. 20) of which Christ Himself was the chief corner-stone, and the saints portions of the superstructure. That it should also contain many thoughts nearly identical with those expressed in the Epistle to the Colossians is readily accounted for by the fact that both were written nearly at the same time, and both addressed to Churches which were sufficiently near to each other to have had many things in common, especially in the relations of social and domestic life.

The genuineness and authenticity admit of no reasonable doubt. The testimonies of the Early Church are unusually strong and persistent (see reff. above, and add Tertull. *de Præser.* ch. xxxvi. [Hippol.] *Contra Hær.* p. 193 [284], and have never been called in question till comparatively recent times. The objections are purely of a subjective character, being mainly founded on imaginary weaknesses in style or equally imaginary references to early Gnosticism, and have been so fairly and fully confuted that they can no longer be considered to deserve any serious attention; see esp. Meyer, *Einleit.* p. 19 sq., Davidson, *Introd.* Vol. II. p. 352 sq., Alford, *Prolegom.* p. 8.

The arguments in favor of the Epistle having been written at Cæsarea will be found in Meyer, *Einleit.* § 2, but are far from convincing.

# THE EPISTLE TO THE EPHESIANS.

## CHAPTER I. 1.

Apostolic address and salutation.

ΠΑΥΛΟΣ ἀπόστολος Χριστοῦ Ἰησοῦ διὰ  
 θελήματος Θεοῦ τοῖς ἁγίοις τοῖς

1. ἐν Ἐφέσῳ] In consequence of the omission of these words in the newly discovered  $\aleph$  we are now perhaps at length justified in placing them in brackets. The facts of the case are as follows: I. As far as our present collations can be depended upon, all the MSS., mss., and Vv., are unanimous in favor of the insertion, except B, where the words are supplied on the margin by a *second* hand (*Tisch.*),  $\aleph$ , where the words are added by the fourth hand (*Tischendorf's C*), and 67, where they appear in the text, but with diacritical marks indicative of suspicion. II. Basil, whom we have reasons for believing to have been careful as a critic (see Georg. Syncell. *Chron.* p. 203, ed. Paris, 1657), certainly did not find the words ἐν τοῖς παλαιοῖς τῶν ἀντιγραφῶν, *Eunom.* II. 19. Bp. Middleton supposes Basil only appeals to the ancient MSS. as containing τοῖς οὖσιν ἐν Ἐφ., not simply τοῖς ἐν Ἐφ.; comp. Wiggers, *Stud. u. Krit.* for 1841, p. 423: this opinion, however, has no diplomatic support of any kind, and cannot fairly and logically be deduced from the words of Basil; see Meyer, *Einleit.* p. 2, note. III. Tertulian, (*Marc.* v. II. 17) possibly was not aware of their existence; it is uncritical to say more His words 'veritas Ecclesiæ,' do not necessarily imply an absence of diplomatic evidence, nor can 'interpolare' (comp. *Marc.* IV. 1, v. 21) be pressed. IV. Origen (*Caten.* Vol. II. p. 102) appears to have accepted the omission, as he comments on the peculiarity of the expression τοῖς ἁγίοις τοῖς οὖσιν; see *Tisch.* (ed. 7). The *internal* evidence, such as absence of greetings and personal notices, is of more importance. Still, both combined do not as yet seem quite sufficient entirely to overthrow the preponderance of external authority, and the appy. unanimous tradition of the early Church, that this Ep. was addressed to the Ephesians

CHAP I. 1. ἀπόστολος Χ' I.] 'an Apostle of Christ Jesus: ' gen. not of ablation (the source from which his commission proceeded; comp. *Stir. in loc.*), but simply of possession, in ref. to the Master whose servant and minister he was; see

Acts xxvii. 23, οὗ εἰμὶ, Rom. i. 1, δοῦλος 'I. X., and comp. notes on Col. i. 1. The distinction between these forms of the gen. (which Eadie appears not to have fully felt) is often faintly marked (compare Scheuerl. *Synt.* § 16, 17); still

οὕτω [ἐν ᾧ ἔφ' ἔσω] καὶ πιστοῖς ἐν Χριστῷ Ἰησοῦ.

(Iren. *Har.* v. 2, 3, Clem. Al. *Strom.* iv. 8, Tertull. *l. c.*, Origen, *Cels.* iii. p. 458, ed. Ben.). We therefore now place the words in brackets, but retain them in the text, feeling it still possible that their omission in B and 8 may be due to an early exercise of criticism founded on supposed internal evidence, traces of which are found in Theodoret, *Præf. in Eph.*: comp. Wieseler, *Chronol.* p. 442 sq. The different theories and attempts to reconcile conflicting evidence will be found in Meyer, *Einleit.* § 1, Wieseler, *Chronol.* p. 432 sq., and Davidson, *Introd.* Vol. II. p. 328 sq. Of the many hypotheses, that of Harless (*Einleit.* p. 57) — that the Ep. was designed not only for the Ephesians, but for the Churches dependent on Ephesus, or the Christians who had already been converted there — is perhaps the most plausible.

Harless seems quite correct in saying that the idea of *authorization* does not depend simply on the gen., but on the modal clauses *κατ' ἐπιταγήν*, 1 Tim. i. 1, which are commonly attached: comp. Gal. i. 1, where the nature of the relations between the Apostle and his converts suggests language of unusual precision.

διὰ θελήματος] *'by the will of God;'* modal clause appended to the preceding words, not so much to enhance his apostolic authority (comp. Alf.), as in that thankful remembrance of God's power and grace, which any allusion to his ministerial office was sure to awaken in the Apostle's heart: comp. 1 Cor. xv. 10, Gal. i. 15. These and the preceding words occur in the same order and connection in 2 Cor. i. 1, Col. i. 1, 2 Tim. i. 1; compare 1 Cor. i. 1. Though it is not possible to doubt that the Apostle, in addressing different Churches or individuals, *designedly* adopted the same or different modes of salutation, still it is not in all cases easy to trace, from external considerations, the reasons for the choice; comp. notes on Col. i. 1. Rückert, who has slightly touched on the subject (on Gal. i. 1), refers the Apostle's present specification of his authority, διὰ θελ. Θ., to the encyclical character of the Epistle. As this character, though probable (see crit. note), is merely hypothetical, it will be safer, and perhaps more natural, to adopt the more general explanation

above alluded to; see Meyer on 1 Cor. i. 1.

τοῖς ἁγίοις] *'to the Saints.'* Christians are appy. called ἅγιοι in the N. T. in three senses; (a) *generally*, as members of a visible and local community devoted to God's service (Acts ix. 32, xxvi. 10, Rom. xv. 25), and, as such, united in a common outward profession of faith (1 Cor. i. 2; see Chrys. on Rom. i. 7); (b) *more specifically*, as members of a spiritual community (Col. iii. 12, 1 Pet. ii. 9); and (c) as also in many cases having personal and individual sanctity; comp. ver. 4, see Fell, *in loc.* The context will generally show which of these ideas predominates. In salutations like the present, ἅγιος appears used in its most comprehensive sense, as involving the idea of a *visible* (hence the local predicate), and also (as the complementary clause καὶ πιστοῖς ἐν Χρ. 'I. suggests) that of a *spiritual* and holy community; see Col. i. 2, and esp. 1 Cor. i. 2, where defining clauses involving these different ideas are grouped round κλητοῖς ἁγίοις: comp. Thorndike, *Review*, i. 33, Vol. I. p. 656 (A.-C. Libr.), and Davenant on Col. i. 2. πιστοῖς ἐν Χ. 'I.] *'faithful, sc. believing, in Jesus Christ.'* Πιστός is not here in its general and classical sense, 'qui fidem præstat' (Grot., Alf.), but its particular and theological sense, 'qui fidem habet' comp. Syr.), a meaning which it indisputably bears in several passages in the N. T.; e. g. John xx. 27, 2 Cor. vi.

<sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

Blessed be God who has predestinated us to the adoption of sons, redeemed us by Christ's blood, revealed to us His eternal purpose of uniting all in Him, and has commenced its fulfilment by sealing with his Spirit both Jew and Gentile.

<sup>3</sup> Εὐλογητὸς ὁ Θεὸς καὶ πατὴρ τοῦ Κυρίου

15, Gal. iii. 9, 1 Tim. iv. 3 (not 1 Tim. i. 12, Eadie), Titus i. 6, etc.; compare Ecclus. i. 14, Psalm c. 6, and see Suicer, *Thesaur.* s. v. Vol. II. p. 741.

ἐν Χριστῷ implies union, fellowship, with Christ (see notes on Gal. ii. 17), and qualifies only the more restricted term, πιστός, not ἅγιος (Phil. i. 1.) and πιστός (Harl., Meyer). The clause is not, however, on the one hand, a mere exegesis of ἁγίους (Beza), nor, on the other, a specification of another and separate class (Stier), but completes the description of the ἅγιοι, by the addition of a second and more distinctive predication; see Meyer *in loc.* Πιστὸς ἐν Χρ. thus approximates in meaning to πιστεύων εἰς Χρ. (Gal. ii. 16), except that the latter involves a closer connection of the verb and the prep. (πιστ. εἰς — Χρ.), and points rather to an act of the will, while the former involves a closer connection of the prep. and the noun (πιστ. — ἐν Χρ.), and marks a state and condition: see Fritz. *Marc.* p. 175, and Eadie *in loc.*, where the full force of the preposition is eloquently expanded.

2. χάρις ὑμῖν καὶ εἰρήνη] 'Grace to you and peace;' scil. εἴη not ἔστω (Meyer, Holz.), which, though not untenable (Bernhardy, *Synt.* xi. 5, p. 392: comp. 2 Chron. ix. 8), is far less suitable and even less usual than the optative; see 1 Pet. i. 2, 2 Pet. i. 2, Jude 2, and comp. 2 John 3, where, however, ἔσται gives the wish the character of a definite expectation. The suggestion of Stier that χάρις and εἰρήνη refer respectively to the ἅγιοι and πιστοί does not seem tenable, as the formula is so common without any such antecedents (Rom. i. 7, 1 Cor. i. 3, 2 Cor. i. 2, al.); still they must not be diluted into mere equiva-

lents of the ordinary forms of salutation (Fritz. *Rom.* i. 7, Vol. I. p. 23). Χάρις expresses God's love toward man; εἰρήνη, the state of peace and blessedness which results from it; εἰρηνεύει γὰρ πρὸς τὸν Θεὸν ὁ τὴν εὐαγγελικὴν ἀσπασάμενος πολιτείαν, Theod. on *Rom.* i. 8: see notes on Gal. i. 3. It may be observed that as *this* form is regularly maintained in all St. Paul's Epp. to Churches (Philem. 3 is no exception, being addressed also τῇ κατ' οἶκον ἐκκλησίᾳ), while in 1 Tim. i. 2, 2 Tim. i. 2, Tit. i. 4 (*Rec., Lachm.*), the more personal term ἔλεος is added, the latter might seem the form addressed to individuals, the former to communities; comp. too Rev. i. 4, 2 John 3, but consider Jude 2, Gal. vi. 16, and observe that in Tit. l. c. the longer reading is more than doubtful. St. James alone adopts the usual formula, χαίρειν: in 3 John i. 2 the salutation passes into a prayer.

καὶ Κυρίου] Scil. καὶ ἀπὸ Κυρίου κ. τ. λ., so expressly Syr., Arm., both of which repeat the preposition. The Socinian interpretation, καὶ (πατρὸς) Κυρ., is grammatically admissible, but in a high degree forced and improbable: see esp. Tit. i. 4, and compare 1 Thess. iii. 11, 2 Thess. ii. 16.

3. εὐλογητός] 'Blessed,'—scil. ἔστω (2 Chron. ix. 8), or εἴη (Job i. 21, Psalm cxii. 2): the verb is, however, commonly omitted in this and similar forms of doxology; comp. 2 Cor. i. 3. In this solemn ascription of praise εὐλογητός (ἐπαινεῖσθαι καὶ θαυμάζεσθαι ἅγιος, Theod.-Mops.), as its position shows, has the principal emphasis, the rule of Fritz. (*Rom.* ix. 5, Vol. II. 274) being apply. reasonable—that εὐλογητός or εὐλογημένος will occupy the first or some succeeding place in the sentence, according



ἡμῶν Ἰησοῦ Χριστοῦ ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευ.

as the emphasis rests on the predicate (as it commonly does), or on the substantive; comp. 1 Kings x. 9, 2 Chron. l. c., Job l. c., and esp. Psalm l. c., which are thus more satisfactorily explained than by a supposed limitation of position in consequence of the inserted copula (Alf. on Rom. ix. 5).

Steiger, on 1 Pet. i. 3 remarks (comp. Harl.), that in the N.T. εὐλογητός is only applied to God, εὐλογημένος to man: it may be added that in the LXX the latter is occasionally applied to God, the former but seldom to man, appy. only in Gen. xxvi. 29 (*Alex.*), Deut. vii. 14, 1 Sam. xv. 13, xxv. 33. For a good analysis of the present paragraph, in which the relations of the Church to the three persons of the blessed Trinity are distinctly unfolded, see Alf. in loc. Θεὸς καὶ πατὴρ κ. τ. λ.] 'God and the Father,' etc. It is doubtful whether in this formula (which Rück. needlessly terms 'paulinisch,' see 1 Pet. i. 3) the gen. depends (a) on both (Theoph.), or (b) only on the latter (Syr., Æth., Theod.-Mops. 1, Theodor.) of the two nominatives. Chrys. leaves it undecided. Grammatical considerations do not assist us; for, on the one hand, the position of the article before Θεὸς rather than Πατὴρ (Olsh.) does not invalidate the latter interpretation (compare Winer. *Gr.* § 19. 3, p. 115 note), nor the omission of τέ before καὶ (Harless) the former; the usual 'preparative force of τὲ (Hartung, *Partik.* Vol. i. p. 98, Klotz, *Devar.* Vol. ii. p. 730) being here obviously out of place. To the former interpretation, Θεὸς μέν, ὡς σαρκωθέντος, πατὴρ δὲ ὡς Θεοῦ λόγου, there can be no doctrinal objections (see verse 17, John xx. 17, and compare Olsh. on *Matth.* xxi. 31, 32), but from the considerations suggested on *Gal.* i. 4, as well as from the fact that, except in ver. 17, St. Paul has not elsewhere so designated the Father, the latter construction seems

decidedly preferable.

On the most suitable translation, see notes on *Gal.* i. 4. (*Transl.*). ὁ εὐλογήσας ἡμᾶς]

'who blessed us;,' 'antianac-lasis; aliter nobis benedixit Deus, aliter nos benedicimus Illi,' Bengel. The aorist participle (where the aoristic force is always least obscure, Bernhardy, *Synt.* x. 9, p. 383) refers to the counsels of the Father as graciously completed in the Redemption, and is thus neither used (a) for a pres. (Holzh.) — an untenable position, except in a sense and under limitations (Scheuerl. *Syntax*, § 32. 2, p. 331) which would here be doctrinally unsuitable; nor (b) as marking 'a customary or repeated act' (Eadie) — a meaning which the aorist never appears to bear in the N. T.; see Winer, *Gr.* § 40. 5. i. p. 248. The reference of ἡμᾶς can scarcely be doubtful: it cannot refer to St. Paul (Koppe), — for comp. *κἀγώ*, ver. 15, — but, as the inclusive nature of the context (ver. 14, 11, 12) distinctly implies, must be extended to Christians generally. No fixed rules can be laid down as to the reference of the plural pronoun: this must always be determined by the context.

ἐν πάσῃ εὐλογίᾳ πνευματικῇ] 'with every blessing of the Spirit; agency by which the blessing was imparted, ἐν here being appy. instrumental (see notes on 1 *Thess.* iv. 18), and perhaps not without some parallelism to the Hebrew בְּכָל בְּרָכָה; comp. the analogous construction, *Tobit* viii. 15, and *James* iii. 9, where, however, the instrumental sense is much more distinct. The meaning and force of πνευματικῇ is slightly doubtful. Chrys. and Theod.-Mops. find in it an antithesis to the blessings of the Old Covenant (τὴν Ἰουδαϊκὴν ἐν ταῦτα αἰνίττεται: εὐλογία μὲν γὰρ ἦν ἅλλ' οὐ πνευματικῇ; Chrys.; comp. Schoettg. *Hor. Hebr.* Vol. i. p. 756); so distinctly Syr., Æth., and with a detailed

ματικῇ ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ, <sup>4</sup> καθὼς ἐξελέξατο ἡμᾶς ἐν

enumeration of the blessings, Theodoret, *in loc.* It seems, however, much

more in accordance both with the present context and with the prevailing usage of the N. T. (see Rom. i. 11, χάρισμα πνευματικόν, and 1 Cor. xii. 1 τῶν πνευματικῶν, compared with ver. 11), to refer the epithet directly to the Holy Spirit (Joel iii. 1 sq., Acts ii. 17). Bengel has not failed to notice the allusion to the Trinity, which, as Stier (Vol. i. p. 57) has clearly shown, pervades the whole of this sublime Epistle. ἐν

τοῖς ἐπουρανίοις] 'in heavenly regions;

عَالَمَاتٍ [in cœlo], Syr., 'in cœlis,'

Æth. The exact meaning of these words is doubtful. Many of the ancient, and several modern expositors, explain τὰ ἐπουράνια, as 'heavenly blessings' (ἐπουράνια γὰρ τὰ δῶρα ταῦτα, Theod.), 'heavenly institutions' (J. Johnson, *Unbl. Sacr.* Vol. i. p. 198, A.-C. Libr.), and thus, as standing in *ethical* contrast to τὰ ἐπίγεια (Chrys.); see John iii. 12, but comp. 1 Cor. xv. 40, where the same words are in *physical* contrast. This is not grammatically untenable, and would not require the omission of τοῖς (Rück., Eadie, al.), as the article would thus only correctly designate the class; see Middleton, *Greek Art.* III. 2. 2, p. 40, and comp. Winer, *Gr.* § 18. 3, p. 99. As, however, such a specification of the sphere, and thence of the spiritual character of the action would seem superfluous after the definite words immediately preceding, — as in the four other passages in this Ep. (i. 20, ii. 6, iii. 10, and vi. 12, but contr. Chrys.) the expression seems obviously *local*, and lastly, as throughout St. Paul's Epp. (even 2 Tim. iv. 18) ἐπουράνιος has that local or physical force which the preposition ἐπὶ (Hartless) would also seem further to suggest, it will be best, both on contextual and

lexical grounds, to retain that meaning in the present case. Ἐν τοῖς ἐπουρ. must then here be referred as a *local* predication to εὐλογ. πνευμ., defining broadly and comprehensively the region and sphere where our true home is (Phil. iii. 20), where our hope is laid up (Col. i. 5), and whence the blessings of the Spirit, the δωρεὰ ἡ ἐπουράνιος (Heb. vi. 4), truly come: see notes to *Transl.*

ἐν Χριστῷ] Not for διὰ Χρ. (Chrys., Hamm.), but, as in ver. 1, 'in Christ;' 'in quo uno spirituali et sanctificâ benedictione donamur,' Beza. Thus εὐλογήσας contains the predication of *time* (Donalds. *Gr.* § 574 sq.), ἐνπ. εὐλογ. πνευμ. the predication of *manner*, more exactly defined by the *local* predication ἐν τοῖς ἐπουρ., while ἐν Χρ. is that mystical predication which, as Stier well observes, 'is the very soul of this Ep. and involves all other conceptions in itself. For a good example of this species of analysis of clauses and sentences see Donalds. *Crat.* § 304. *Steph.* (not *Rec.*) omits ἐν.

4. καθὼς] 'even as,' 'sicut' Clarom., Vulg., Copt., al.; explanation and expansion of the preceding εὐλογήσας κ. τ. λ., the particle καθὼς, which in most cases has a purely modal, appearing here to have also a slightly explanatory or even casual force ('inasmuch as'), and to mark not only the accordance, but the necessary connection of the εὐλογία with the ἐκλογή; see Rom. i. 28, 1 Cor. i. 6, and compare καθότι (used only by St. Luke), which has both a modal (Acts ii. 45, iv. 35) and a causal (Acts ii. 24) meaning. The form καθὼς is not found in the older Attic writers, or in Lucian; see Lobeck, *Phryn.* p. 426, and notes on *Gal.* iii. 6. ἐξελέξατο

ἡμᾶς] 'chose us out for Himself;' 'elegit,' Clarom., Vulg., al., — but with some sacrifice of the fullest meaning. Without entering into the profound dogmat-

αὐτῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους

ical questions connected with the meaning of this verb (only used by St. Paul, here and 1 Cor. i. 27 *bis*, 28), it may be simply observed that in ἐξελέξατο three ideas are suggested: (a) selection (not necessarily of *individuals*; see Ebrard *Doqm.* § 560), from, out of, others not chosen (ἐκ τοῦ κόσμου, John xv. 19; contr. Hofmann, *Schriftb.* Vol. i. p. 198), suggested by the plain meaning of the word;—(b) simple unrestricted preterition of the act (alike irrespective of duration or relation, Bernhardt, *Syntax*, x. 8, p. 380, and esp. Fritz. *de Aor.* p. 17 sq.), conveyed by the *tense*, and further heightened by the ‘timelessness’ (Olsh.) of the quasi-temporal predication πρὸ καταβολῆς; compare 2 Thess. ii. 13, εἴλατο ἀπ’ ἀρχῆς: God is ὁ καλῶν (1 Thess. ii. 2), as well as ὁ καλέσας (Gal. i. 6), but not ὁ ἐκλεγόμενος;—(c) reflexive action (for Himself; comp. Eph. v. 27, Rev. xxi. 2), implied by the *voice*.

While the primary meaning of ἐκλέγ. and similar words is undoubtedly to be looked for in their general and national references in the O. T. (Usteri *Lehrbegr.* II. 2. 2, p. 271, Knapp, *Script. Var. Arg.* p. 556), the modal clauses with which they are combined show the deeper and more distinctive sense in which they are used in the New Testament. On this profound subject, and on the estates of man (the estate of wrath, of reconciliation, of election) see esp. Jackson, *Creed*, x. 37, 11 sq., Vol. ix. p. 312 sq., and comp. Hammond *on God's Grace*, Vol. i. p. 667 sq. (Lond. 1674), and Laurence, *Bampt. Lect.* for 1804.

ἐν αὐτῷ] Not for δι’ αὐτοῦ, scil. διὰ τῆς εἰς αὐτὸν πίστεως (Chrys., Hamm.), nor for εἰς αὐτὸν (comp. *Æth.*) nor yet with an instrumental force (Arm.), but, as Olsh. correctly and profoundly explains it, ‘in Him,’—in Christ, as the head and repre-

sentative of spiritual, as Adam was the representative of natural humanity; comp. 1 Cor. xv. 22.

πρὸ καταβολῆς κόσμου] This expression, used three times in the N. T. (John xvii. 24, 1 Pet. i. 20), here serves to define the archetypal character of the New Dispensation, and the wide gulf that separated the πρόθεσις πρὸ χρόνων αἰώνων (2 Tim. i. 9) of God with respect to Christians, from His temporal ἐκλογὴ of the Jews; see Neander, *Planting*, Vol. i. p. 522 (Bohn).

εἶναι ἡμᾶς κ. τ. λ.] ‘that we should be holy and blameless;’ object contemplated by God in His gracious ἐκλογὴ, the infin. being that of intention; scil. ἐπὶ τούτῳ ἵνα ἅγιοι ὦμεν καὶ ἄμωμοι, Chrys.; comp 2 Cor. xi. 2, Col. i. 22, and see Winer, *Gr.* § 45. 1, p. 284, Donalds. *Gr.* § 607. a, p. 598.

ἁγίους καὶ ἀμώμους ‘holy and blameless;’ positive and negative aspects of true Christian life. The meaning of ἄμωμος (ἄμεμπτος· καθαρὸς· ἄψεκτος, Hesych.) is slightly doubtful; it may be (a) ‘inculpatus,’ ὁ ἀνεπίληπτος βλον ἔχων, Chrys., in accordance with its derivation (μῶμος μέφομαι), or (b) ‘immaculatus’ (Vulg., Clarom., Arm.; comp. Syr., Goth.), with possible reference to its application in the LXX to victims, Lev. i. 10, xxii. 19; comp. 1 Macc. iv. 42, ἱερεῖς ἀμώμους, and see Tittm. *Synon.* p. 29. The latter meaning is strongly supported by 1 Pet. i. 19, ἀμνοῦ ἀμώμου καὶ ἀσπίλου, and Heb. ix. 14: still, as there is here no sacrificial allusion directly or indirectly (comp. ch. v. 27), it seems best to retain the simple etymological meaning; see Col. i. 22, ἀμώμους καὶ ἀνεγκλήτους, and compare Wisd. x. 15, λαὸν ὅσιον καὶ σπέρμα ἄμεμπτον.

It is more doubtful whether these epithets point to a moral condition, i. e. to the righteousness of sanctification (Chrys., Hamm.), or to the imputed



κατενώπιον αὐτοῦ, ἐν ἀγάπῃ <sup>5</sup> προορίσας ἡμᾶς εἰς υἰοθεσίαν οὐα

righteousness of Christ, (Olsh., Mey.) The former reference seems most consonant both with St. Paul's general teaching (1 Thess. iv. 7) and the obvious inferences that may be drawn from other passages in the N. T., 1 Pet. i. 16, Rev. xxii. 11; see Stier *in loc.*, and on the distinction between sanctifying and justifying righteousness, the excellent remarks of Hooker, *Serm.* II. 6. Vol. III. p. 611.

κατενώπιον αὐτοῦ] 'before Him;' 'id est vere, sincere,' Beza; not what men, but what God esteems as such. ἁγιωσύνην ζητεῖ ἡν δ τοῦ Θεοῦ ὄφθαλμος ὁρᾷ Chrys. The form αὐτοῦ is here to be preferred, as the reference to the subject is obviously remote and unemphatic; comp. Bremi, *Jahrb. der Philol.* ix. p. 171 (Winer). The distinction, however, between the proper use of these two forms cannot be rigorously defined; see Buttm. *Mid.* (Excurs. x.) p. 140, and Tisch. *Prolegom.* p. LVIII. ἐν ἀγάπῃ may be joined with ἐξελέξατο; more probably with ἀγ. καὶ ἀμώμ. (Vulg., Copt.); but appy. most probably with προορίσας (Syr., Chrys., Theod.), as St Paul's object seems here not so much to define the nature of the required ἁγιωσύνη and ἀμεμψία on the part of man, as to reveal the transcendent principle of Love which informed the προορισμός of God; καὶ προεῖδεν ἡμᾶς καὶ ἠγάπησε, Theod., compare Theod.-Mops. The arguments derived from the collocation of the words are not decisive, for ἐν ἀγάπῃ could as well be joined with ἀγ. καὶ ἀμ. here, as ἐν ἁγιωσύνῃ with ἀμέμπτους, 1 Thess. iii. 13; and again could as easily precede (*emphasis gratiā*) προορίσας here, as it does ἐβρίζωμενοι ch. iii. 18. Lastly, it cannot be said that the second modal clause, κατὰ τὴν εὐδ. is thus superfluous (Meyer): the two clauses point to two different attributes; ἐν ἀγάπῃ to the loving Mercy, κατὰ τὴν

εὐδ. to the sovereign Power of God. For a good defence of the second form of connection see Alford *in loc.*

5. προορίσας ἡμᾶς] 'having fore-ordained us;' i. e. not 'prædestinans, Beng., but 'quum prædestinasset,' Syr.-Phil., the participle being most naturally regarded as *temporal*, not modal, and its action as *prior to*, not synchronous with (as in ver. 9) that of ἐξελ.; comp. Rom. viii. 29, 30, and see Bernhardt, *Synt.* III. 9, p. 383, Donalds. *Gr.* § 574 sq. With regard to the prep. it would certainly seem that πρὸ does not refer to others (Baumg.), nor, appy., to existence before time (Eadie), but simply to the realization of the event: the decree existed *before* the object of it came into outward manifestation; comp. προηλπικώτας, ver. 12, and see Olsh. *on Rom.* ix. 1. The distinction between ἐκλογῇ and προορισμός is thus drawn by Scherzer (cited by Wolf); 'differunt tantum ratione ordinativā et objectivā,'—the ἐκ of the former referring to the mass from whom the selection was made, the πρὸ of the latter to the preëxistence and priority of the decree. On προορισμός, etc., see Petavius, *Theol. Dogm.* ix. 1, Vol. I. p. 565 sq., and Laurence, *Bumpt. Lect.* VIII. p. 169 sq. εἰς υἰοθεσίαν] 'for adoption,' scil. ἵνα αὐτοῦ υἱοὶ λεγώ[ω]μεθα καὶ χρηματίζωμεν, Theod.-Mops.; υἰοθεσία, however, not being merely *sonship* (Ust. *Lehrb.* II. 1, 2, p. 186), but as usual, 'adoptionem filiorum' Vulg.; see notes on Gal. iv. 5, and Neander, *Planting*, Vol. I. p. 477 (Bohn). εἰς αὐτόν], 'unto Him;' comp. Col. i. 20, ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν. As the exact meaning of these words is slightly obscure, it will be best to premise the following statements. (a) Εἰς υἰοθ. . . εἰς αὐτόν must be regarded as a single compound clause expressive of the manner and nature of the προορι-



Ἰησοῦ Χριστοῦ εἰς αὐτόν, κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ, <sup>6</sup> εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν

6. ἐν ᾗ] So *Tisch.* (ed. 2, 7) with DE(F om. ᾗ)GKL; great majority of mss.; Clarom., Vulg., Goth., Syr.-Phil., Arm., al.; Bas., Chrys., Theod., al. and rightly; for ᾗς though found in ΔBΣ; mss.; Syr., Æth.; Orig. (Cat.), Chrys. (1), al. (*Lachm., Mey., Alf.*), and thus well supported on internal grounds, as a grammatical correction,\* seems very suspicious. The statement of Alf., that 'a relative following a substantive is as often in a different case as the same,' certainly cannot be substantiated; see Winer, *Gr.* § 24. 1, p. 148.

μὸς; δι' Ἰησ. and εἰς αὐτ. being separate sub-clauses further defining the prominent idea εἰς υἰοθεσίαν. (b) Αὐτὸν (not αὐτὸν) is not to be referred to *Christ* (De W.), but, with the Greek expositors, to *God*. (c) Εἰς αὐτὸν is not merely equivalent to ἐν αὐτῷ (Beza), or ἰς, scil. יְהוָה (Holzh.); nor is the favorite transl. of Meyer, 'in reference to Him' (comp. Rück.), though, grammatically tenable (Winer, *Gr.* § 49. a, p. 354), by any means sufficient. In these deeper theological passages the prep. seems to bear its primary (εἰς = ἐνs Donalds. *Crat.* § 170) and most comprehensive sense of 'to and into' (see Rost u. Palm, *Lex.* s.v.); the idea of *approach* (τὴν εἰς αὐτὸν ἀνάγουσαν, Theoph.) being also blended with, and heightened by, that of *inward union*; comp. notes on *Gal.* iii. 27.

We may thus paraphrase, 'God predestinated us to be adopted as His sons; and that adoption came to us through Christ, and was to lead us unto, and unite us to God.' Stier compares what he terms the bold expression, 2 Pet. i. 4. κατὰ τὴν εὐδοκίαν κ. τ. λ.] 'according to the good pleasure of His will,' secundum placitum (propositum, Vulg.) voluntatis suæ, Clarom.; the prep. κατὰ, as usual, marking 'rule, measure, accordance to,' Winer, *Gr.* § 49 d, p. 357. The exact meaning of εὐδοκία is here doubtful. The Greek expositors (not Chrys.) refer it to the *benevolentia* (ἡ ἐπ' ἐνεργεσίᾳ βούλησις Œcum.), the Vulg., Syr., Goth. ('leikainai'), al. to

the *voluntas liberrima* of God. The latter meaning rarely, if ever (not even Ecclus. i. 27, xxxii. 5), occurs in the LXX; in the N. T., however, though there are decided instances of the former meaning, e. g. Luke ii. 14 (not 'laetitia,' Fritz.), Phil. i. 15 (δι' εὐδ. opp. to διὰ φθόνου), still there is no reason to doubt (Harl.) that the latter occurs in Matth. xi. 26 (θέλησις καὶ ἀρέσκεια, Theoph.) Luke x. 21, and, probably, Phil. ii. 13. Thus the context must decide. As here and ver. 9 εὐδοκία seems to refer exclusively to the actor (προορίσας, γνωρίσας), not to the objects of the action; it seems best with De Wette (mis-cited by Eadie) to adopt the latter meaning, though not in the extreme sense, τὸ σφοδρὸν θέλημα, as advocated by Chrys. In this the idea of *goodness* (ἡ ἀρίστη καὶ καλλίστη τοῦ Θεοῦ ἐκούσιος θέλησις, Etym. M.) is of course necessarily involved, but it does not form the prominent idea. For further details, see esp. Fritz. on *Rom.* x. 1, Vol. II. p. 369 sq., and Wordsw. in *loc.*

6. εἰς ἔπαινον κ. τ. λ.] 'for the praise of the glory of His grace,' in or rather 'ad [Clarom.; see Madvig, *Opusc. Acad.* p. 167 sq.; comp. Hand, *Tursell.* Vol. III. p. 317] laudem gloriæ gratiæ suæ,' Vulg.; ἵνα ἡ τῆς χάριτος αὐτοῦ δόξα δειχθῇ, Chrys.: divine purpose of the προορισμός; εἰς here denoting the 'finis primarius' (Phil. i. 11), not 'consequens aliquid' Grot., as in 1 Pet. i. 7. It is scarcely necessary to say that neither is

ἡμᾶς ἐν τῷ ἡγαπημένῳ, ἔν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ

ἐπαυος δόξης for ἐπαυος ἐνδοξος (Grot.), nor δόξα τῆς χάριτος for ἐνδοξος χάρις (Beza),—both of them weak, and, here especially, wholly inadmissible solutions. As Chrys. appears rightly to have felt, δόξης is a pure subst., and serves to specify that peculiar *quality* or *attribute* of the χάρις which forms the subject of praise; comp. Winer, *Gr.* § 34. 3. obs. p. 211. Thus, then, of the three genitives, the first is that ‘of the object,’ or, more strictly speaking, ‘of the point of view’ (Scheuerl. *Synt.* § 18, p. 129), while the two last are united (Winer, *Gr.* § 30. 3. 1, p. 172), and form a common possessive genitive. Owing to the defining gen., the article is not indispensable; see Winer, *Gr.* § 19. 2. b, p. 113, and compare Madvig, *Synt.*, § 10. 2. ἐν ᾧ] ‘in quā,’ Vulg., Clarom., not ‘e quā,’ Beza, or ‘qua,’ Arm. (instrum. case); the antecedent here much more naturally marking the state in which, than the means by which God showed us His favor.

ἐχαρίτωσεν] ‘He imparted His grace to us,’ ‘gratificavit,’ Clarom., Vulg., ‘largitus est,’ Æth. The exact meaning of χαρίτω is doubtful. From the analogy of verbs in ὦ, whether in reference to what is material (e. g. χρυσῶ, etc.) or what is immaterial (e. g. θανατῶ, etc., see Harless), χαρίτω must mean ‘χαρίτι aliquem afficio.’ As, however, χάρις is indeterminate, and may mean either the subjective state of the individual or the objective grace of God, ἐχαρίτωσε may still have two meanings;—(a) ἐπεδότους ἐποίησε, Chrys., ‘gratis sibi acceptose effecit,’ Beza; comp. a somewhat similar use in Ecclus. ix. 8 (Alex.), appy. xviii. 17, Psalm xviii. 26 (Symm.), and see Suicer, *Thesaur.* s.v. Vol. II. p. 1504;—or (b) gratiā amplexus est, Beng., sim. Syr., ‘gratiæ, quam effudit;’ comp. Luke i. 28. Both the context (comp. Alf.), and the prevailing mean-

ing of χάρις in St. Paul’s Epp. seem distinctly in favor of the latter meaning. On the use of the aor., comp. note on ἐξελέξατο, ver. 4. ἐν τῷ ἡγαπημένῳ] ‘in the Beloved;’ see Matth. iii. 17, and comp. Col. i. 13. Ἐν is not here interchangeable with διὰ (comp. Chrys.), or equivalent to propter (Grot., Locke), but retains its full primary meaning. Christ, as Olsh. well observes, is regarded not only as the mediator, but as the true representative of mankind.

7. ἐν ᾧ] ‘in whom;’ further illustration and expansion of the preceding ἐχαρίτωσεν. Here again ἐν is neither instrumental (Arm.), nor identical in meaning with διὰ (Vatabl.). Fritz, indeed (*Opusc.* p. 184), adduces this passage as an instance of this identity, and regards διὰ τοῦ αἵμ. as a sort of epexegetis of ἐν ᾧ, ‘per quem,’ i. e., eo quod sanguinem effudit,’ but such an explanation falls greatly short of the true meaning. As usual, ἐν has here its primary and fullest theological meaning: it implies more than union with (Rück., Eadie); it points to Christ as the living sphere of redemption, while διὰ κ. τ. λ. refers to the outward means of it; comp. Rom. iii. 24. As Olsh. profoundly observes: ‘we have not redemption in His work without His person, but in His person, with which His work forms a living unity;’ see Winer, *Gr.* § 48. a, p. 347 note.

ἔχομεν] ‘are having;’ present, and not without emphasis; ‘we are ever needing and are ever having it,’ Eadie. τὴν ἀπολύτρωσιν] ‘the (not our, Conyb.) redemption;’ scil. the long-promised, and now known and realized redemption. The use of this word is thus briefly but conspicuously elucidated by Usteri in loc.: ‘Who is ransomed? Men, from the punishment they deserved. What is the λύτρον (Matth. xx. 28, Mark x. 45, 1 Tim. ii.

αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτώματων, κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ, \* ἧς ἐπερίσσευσεν εἰς ἡμᾶς ἐν πάσῃ σοφίᾳ καὶ

6) ? The blood of Christ. To whom is it paid? To God. Who pays it? Christ in the first place; though strictly God who sent Him; so, God through Christ; *Lehrb.* II. I. 1, p. 107; see collection of texts, Waterl. *Doctrine of Euch.* IV. 3, Vol. IV. p. 513. We must not, however, too much limit the application of this important word. As the art. renders it impossible to explain it merely metonymice, 'a redeemed state' (comp. Corn. a Lap.), so it presents to us the conception of 'redemption' in its most general and abstract sense, alike from Satan, sin, and death; comp. Middleton, *Greek Art.* V. I., p. 90 (ed. Rose). διὰ τοῦ αἵματος αὐτοῦ] 'through His blood;,' closer definition of the ἐν φ, by a notice of the 'causa medians,' the blood of Christ,—that, without which there could have been no ἄφεσις: comp. Heb. x. 22, and see the sound remarks of Alf. and Wordsw. in *h. l.* τὴν

ἄφεσιν κ. τ. λ. ] 'the forgiveness of our transgressions;,' apposition to, and specification of the essential character of the preceding ἀπολύτρωσις. The distinction between ἄφεσις (condonatio) and πάρεσις (præmissio, Rom. iii. 25) is noticed by Trench, *Synonym.* § 33; more briefly but most acutely by Fritz. *Rom.* Vol. I. p. 199. Too much stress need not here be laid on the distinction between παραπτώματα and ἁμαρτίαι, for compare Col. i. 14. Still the former so naturally point to sins on the side of commission, *sinful acts*, the latter to sins as the result of a state, *sinful conditions*, that it seems best (with Beza) to preserve the distinction in translation; comp. notes on ch. ii. 1, where the distinction is more fully discussed. τὸ πλοῦτος τῆς χάριτος αὐτοῦ] 'the riches of His grace;,' certainly not per Hebraismum, for 'abundans bonitas,' (Grot.), but, with the usual meaning of the possessive gen., the riches which ap-

pertain to, are the property of His χάρις. On the form τὸ πλοῦτος, here rightly retained by Tisch., see Winer, *Gr.* § 9.2. 2, p. 61. It occurs again, Col. i. 27 (strongly supported), Eph. iii. 8, 16 (well supported), Eph. ii. 7, Phil. iv. 19, Col. i. 27, ii. 2 (fairly), 2 Cor. viii. 2 (doubtfully); comp. Tisch. *Prolegom.* p. LV. *Rec.* has τὸν πλοῦτον.

8. ἧς ἐπερίσσευσεν] 'which He made to abound;,' 'ufarassau ganohida' [abundanter concessit], Goth., 'abundare fecit,' Æth. Though περισσεύω is used intransitively by St. Paul, no less than twenty-two times, yet as it is certainly transitive in 2 Cor. iv. 15, ix. 8, 1 Thess. iii. 12 (comp. Athen. *Deipn.* II. 16 (42), περιττεύει τὰς ὥρας), and as there is no satisfactory instance in the N. T. of attraction in the case of a verb joined with a dat. (Fritzsche's explanation of Rom. iv. 17 is more than doubtful, and 1 Tim. iv. 6. ἧς [*Lachm.* ed. min.] is only supported by A in opp. to CDEFGKLs), it seems better to adopt the latter meaning with Theod. (ἡμᾶς περικλύζει) and the Vv. above cited, than the intrans., with Syr., Vulg., Arm., and appy. Chrys. *in loc.* On the apparent violations of the law of attraction in the N. T.; see Winer, *Gr.* § 24. 1, p. 148.

ἐν πάσῃ σοφίᾳ καὶ φρονήσει] 'in all wisdom and intelligence;,' sphere and element in which the περισσευσεν is evinced and realized. As there is some difficulty in (1) the meaning, (2) reference, and (3) connection of these words, it will be best to consider these points separately. (1) Πᾶσα σοφία can only mean 'all wisdom,' i. e., 'every kind of,' 'all possible wisdom,' not 'summa sapientia' (Rosenm., Eadie), πᾶς, as Harless correctly observes, always denoting extension rather than intensity, and thus often giving a concrete application to abstract nouns; comp. Col. iv. 12, and see Winer, *Gr.* § 18. 4, p.



φρονήσει, <sup>9</sup> γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ,

101. The examples adduced by Eadie (Matth. xxviii. 18, Acts v. 15 (23), 1 Tim. i. 25), do not in any way invalidate this principle. Σοφία and φρόνησις are not synonymous (Homb.; compare Plato, *Symp.* 202 A) but may be thus distinguished: σοφία (cognate with σάφης, sapio) denotes 'wisdom' in its general sense, κοινῶς πάντων μάθησιν, Suid. (see 4 Macc. i. 16); φρόνησις is rather 'intelligentia,' 'a right application of the φρήν' (τὸ δύνασθαι καλῶς βουλεύσασθαι περὶ τὰ αὐτῷ ἀγαθὰ καὶ συμφέροντα, Aristot.),—in a word, an attribute or result of σοφία (ἡ δὲ σοφία ἀνδρὶ τίκτει φρόνησιν, Prov. x. 23), thus serving here (like ἀποκάλυψις ver. 17, σύνεσις Col. i. 9) to define and limit the reference of the more general and comprehensive word. That σοφία is *theoretical*, φρόνησις *practical* (Krebs; comp. Aristot. *Ethic.* vi. 5, 7, Cicero, *Off.* ii. 2), is too bald a distinction; for σοφία in its Christian application necessarily wears a *practical* aspect, and may, in this respect, be as much contrasted with γνώσις (1 Cor. viii. 1), as φρόνησις with the more nearly synonymous σύνεσις, (Col. i. 9); see notes to *Translation*, Trench, *Synon.* Part II. § 25, and compare Beck, *Seelenl.* ii. 19, p. 61. (2) The reference is to man, not God (Alf.), for though φρόνησις might be applied to God (see Prov. iii. 19, Jer. x. 12, 1 Kings iii. 28), and ἐν σοφ. καὶ φρον. might, symmetrically with ἐν ἀγάπῃ ver. 4, denote the principle in which God was pleased to act, yet, (a) πάση seems incompatible with such a reference; (b) the introduction of these attributes in reference to God disturbs the pervading reference to the Divine χάρις; (c) the analogy of Col. i. 9 (urged by Olsh.) forcibly suggests the reference to man. (3) The connection (left undecided by Lachm., Tisch.) must, then, be that of the text. If the arguments, a, b, c, be not considered valid, ἐν

πάσῃ κ. τ. λ. must be joined with γνωρίσας, as Theod. (μετὰ πολλῆς σοφίας ἐγνώρισεν) Griesb., al. The reference to God, combined with the ordinary punctuation (De Wette), is in the highest degree unsatisfactory.

9. γνωρίσας] 'having made known'; or, more idiomatically, 'in making known'; participle explanatory of the preceding ἐπερίσσευσεν—ἐν πάσῃ σοφίᾳ καὶ φρον., esp. of the latter words, and appy. denoting an act coincident, and terminating synchronously, with the finite verb; see Bernhardy, *Synt.* x. 9, p. 383, Donalds. *Gr.* § 576, and esp. Herm. Viger, No 224, Stallbaum, Plato, *Phædo*, 62 D. The 'ut notum faceret' of Vulg. (comp. Clarom., Goth.) is due to the reading γνωρίσαι found in FG; 76; Hil., and some Latin ff.

τὸ μυστήριον κ. τ. λ.] 'the mystery of His will'; not 'Hebræo loquendi genere' for *consilium arcanum*, Grot., but 'the mystery pertaining to it,' τοῦ θελήμ. being neither a gen. of apposition (τὸ ἀποκεκρυμμένον αὐτοῦ θέλημα καὶ ἄδηλον τοῖς πᾶσι μυστήριον αὐτὸ καλῶν, Theod.-Mops.), nor a gen. subjecti ('as it has its origin in,' Eadie), but simply a gen. objecti ('concerning His will,' Meyer), marking that to which the mystery was referred, and on which it turned; see Krüger, *Sprachl.* § 47. 7. 1, Scheuerl. *Synt.* § 17. 1, p. 127. The incarnation of Christ and the redemption He wrought for us, though an actual revelation considered as a matter of fact, was a μυστήριον considered with reference to the depths of the divine will: see above Theod.-Mops., and comp. Olsh: *in loc.*

κατὰ τὴν εὐδοκίαν] 'according to His good pleasure'; specification of the γνωρίσας as having taken place in strict dependence both in time and manner on the will of God; comp. ver. 5. To refer this to what follows ('to wit, His intention according to his good pleasure to gather,' Eadie) seems



κατὰ τὴν εὐδοκίαν αὐτοῦ, ἣν προέθετο ἐν αὐτῷ <sup>10</sup> εἰς οἰκονομίαν

10. ἐν τοῖς οὐρανοῖς] *Tisch.* is undoubtedly right in maintaining this reading with AFGK; appy. majority of mss.; Copt.; Chrys., Theodoret (1) Theophyl. al. (*Ric. Griesb., Scholz., Harless, De W.*) against ἐπὶ τοῖς οὐρανοῖς with BDELS; about 40 mss.; Goth.; Theodoret (1), Dam., CEC., al. (*Lachm., Rück., Meyer, Alf.*): for, conceding that it may be grammatically correct (comp. exx. Rost u. Palm, *Lex. ἐπί*, II. 1, Vol. I. p. 1035), it must be said that the internal objections, — that ἐπὶ is never joined in the N. T. with οὐρανὸς or οὐρανοί, and that ἐν οὐρανῷ and ἐπὶ γῆς (probably not without significance) are invariably found in antithesis, are of very great weight: see *Harless in loc.*

obviously incorrect, involved, and out of harmony with ver. 5; as κατὰ κ. τ. λ. formed a modal clause to προορίσας there, so it naturally qualifies γνωρίσας here.

προέθετο] ‘purposed;’ ‘proposuit,’ Vulg., not ‘præstituerat,’ Beza. The verb προτίθεσθαι only occurs in the N. T. in two other passages, viz., Rom. i. 13 (ethical, as here), and Rom. iii. 25 (quasi-local, ‘set forth’); the force of the prep. in both cases being *local* rather than *temporal* (*Elsner, Obs. Vol. II. p. 20*), and analogous to the use of the prep. in προαιρείσθαι (2 Cor. ix. 7) and προχειρίσθαι (Acts iii. 20). It may indeed be doubted whether any instance can be found of προτίθεσθαι in a *purely* temporal sense: Polyb. *Hist. VIII. 13. 1.* is not in point. ἐν αὐτῷ] ‘in

Himself;’ not αὐτῷ as *Tisch.* (ed. 2, 7). Though it is often difficult to decide between the reflexive and non-reflexive pronoun (see *Buttm. Mid. Excurs. x. p. 140*), yet as a general rule, where the attention is principally directed to the subject, the former is most natural; where it is diverted by the importance of the details, the latter. Thus, in ver. 5, νόθεσθα is so distinctly the important word that αὐτὸν is sufficiently explicit; here, the connection with προέθετο is so immediate that the reflexive form alone seems admissible.

10. εἰς οἰκονομίαν] ‘for with a view to, the dispensation;’ εἰς being not for ἐν (Vulg., Auth.), or temporal, ‘us-

que ad,’ *Erasm.* (a more justifiable translation), but simply indicative of the *purpose, intention*, of the πρόθεσις; compare *Winer, Gr. § 49. a, p. 354.* The

meaning of οἰκονομία has been much debated. It occurs nine times in the N. T.; (a) in the simple sense of *stewardship* Luke xvi. 2 sq.), a meaning which *Wieseler (Chron. p. 448)* maintains even in this place; (b) in reference to the apostolic office, to the οἶκος Θεοῦ, 1 Cor. ix. 17, Col. i. 25, and (more remotely) 1 Tim. i. 4; (c) in reference to the Divine government of the world, *disposition, dispensation*, — here, and ch. iii. 2, 9; see exx. in *Rost u. Palm, Lex. s. v. Vol. II. p. 417*, and esp. *Schweigh. Lex. Polyb. s. v.* The special meanings ‘*dispensatio gratiæ*,’ ‘*redemptionis mysterium*,’ scil. Christi ἀναδρόπησις (*Suicer, Thesaur. s. v.*; comp. *Valesius, Euseb. Hist. I. 1, Petav. de Incarn. II. 1, Vol. IV. p. 110*), which was probably deduced from the *whole* clause, cannot be admitted as explanations of the simple word. The article is not required, as the governing substantive is sufficiently defined by the gen. which follows; see *Winer, Gr. § 19. 2. b, p. 113 sq.* τοῦ πληρώ-

ματος τῶν καιρῶν] ‘of the fulness of the seasons;’ scil. that moment which completes, and, as it were, fills up the ordained καιροί (time estimated in reference to the epochs in the Divine government), of the Gospel dispensation: compare the somewhat similar expression,

τοῦ πληρώματος τῶν καιρῶν, ἀνακεφαλαιώσασθαι τὰ πάντα ἐν

πλήρωσις ἡμερῶν, Dan. x. 3 (*Theod.*), Ezek. v. 2, where, however, the completion is estimated relatively to the *act*, rather than to the *exact moment* that made the remaining temporal void full; see notes on Gal. iv. 4. The genitival relation of these words to οἰκονομία is very obscure. It would certainly seem that πληρώματος κ. τ. λ. cannot be (a) a gen. of the *object* (*Theod.-Mops.*), for, as Meyer justly observes, the πλήρωμα may be said ἐλθεῖν (Gal. i. c.), but not οἰκονομεῖσθαι: nor again (b) can it be an explanatory gen. or gen. of *identity* (Harless; comp. Scheuerl. *Synt.* § 12. 1, p. 82), for an essentially temporal conception can scarcely be used in explanation of an ethical notion. It may, however, be plausibly considered as (c) a gen. of the *characterizing quality* (Scheuerl. § 16. 3, p. 115), which, especially in local and temporal reference, admits considerable latitude of application; comp. Jude 6, κρίσις μεγάλης ἡμέρας, and see exx. in Winer, *Gr.* § 30. 2, p. 168 sq.; and in Hartung, *Casus*, p. 27. The difficult expression οἶκον. τοῦ πληρ. κ. τ. λ. will thus seem to imply not merely the ‘full-timed dispensation,’ (Eadie), but more exactly, ‘the dispensation that was *characterized by*, that was to be set forth in, the fulness of time’ (‘*propria plenitudini temp.*’ Calov.), and must be referred not only to the period of the coming of Christ (ed. 1, Ust. *Lehrb.* II. 1, p. 83; comp. Chrys. πλήρωμα τῶν καιρῶν ἢ παρουσία αὐτοῦ ἦν), but, appy., as the more extended ref. of the context seems to suggest, the whole duration of the Gospel dispensation (Alf.); Stier *in loc.* (p. 96), and contrast Gal. iv. 4, where, as the context shows, the reference is more restricted. The use and meaning of the term is noticed by Hall, *Bampt. Lect.* for 1797.

ἀνακεφαλαιώσασθαι] ‘to sum up again together,’ ‘restaurare,’ Clarom.,

‘summatim recolligere,’ Beza; not dependent on προέβητο, but explanatory infinitive, defining the nature and purpose of the πρόθεσις; comp. 1 Thess. iv. 4, and see notes on Col. i. 22. The article is not necessary, see Winer, *Gr.* § 44. 2. obs. p. 286, notes on 1 Thess. iii. 3, and comp. Madvig, *Syntax* § 144. The meaning of this word, connected as it here is with the counsels of Omnipotence, must be investigated with the most anxious care. Viewed simply, κεφαλαιῶσαι (συντομῶς συναγαγεῖν, Hesych. means ‘summatim colligere,’ Thucyd. III. 67, VI. 91, VIII. 53; ἀνακεφαλαιώσασθαι ‘summatim (sibi) recolligere;’ comp. συγκεφαλαιουῖσθαι - (‘in brevem summam contrahere’), Polyb. *Hist.* III. 3. 1, I. 66. 11, etc.; see Schweigh. *Lex. Polyb.*, and Raphel *in loc.* Viewed in connection with the context, two important questions arise. (1) Is there any allusion to Christ as the κεφαλὴ (Chrys.)? In a writer so profound as St. Paul this is far from impossible. The derivation of the word, however (κεφάλαιον not κεφαλὴ), — St. Paul’s use of it in its common meaning, Rom. xiii. 9, — and most of all the context, which points to a union ‘in Christo,’ not ‘sub Christo’ (Beng.), to His atonement rather than His sovereignty (Col. ii. 10), render it improbable. (2) What is the force of ἀνά? From Rom. I. c. (see Fritz.) it has plausibly been considered latent; still, as even there this is very doubtful (see Meyer *in loc.*), it must not here be lightly passed over. What, then, is this force? Obviously not simple *repetition*; nor again (from reasons above) summation *upwards*, in reference to Christ as the Head (σύνδεσμον ἄνωθεν ἐπικειμένον, Chrys.), but *re-union, re-collection*, a ‘partium divulsarum conjunctio’ in reference to a state of previous and primal unity; so far, then, but so far only, a ‘restora-

τῷ Χριστῷ, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ, <sup>11</sup> ἐν

tion' (Syr., Vulg.) to that state; comp. Beng. *in loc.*, the editor's *Destiny of the Creature*, p. 162, and see an excellent discussion on the word in Andrewes, *Serm.* xvi. Vol. i. p. 265, 270 (A.-C. L.). The force of the mid. voice must also, appy., not be overlooked. τὰ πάντα may

imply 'all intelligent beings' (compare notes on *Gal.* iii. 22), but, on account of the clauses which follow, is best taken in its widest sense, 'all things and beings,' Meyer; comp. Andrewes, *Serm.* Vol. i. p. 269.

τὰ ἐν τοῖς οὐρανοῖς κ. τ. λ.] 'the things in heaven and the things upon earth;' widest expression of universality designed to show the extent of the preceding τὰ πάντα (Andr.); comp. Col. i. 20, and see notes *in loc.* Without entering into the profound questions which have been connected with these words, it may be said, — that as on the one hand all limiting interpretations — *e. g.* Jews and Gentiles (Schoettg.), ἀγγέλους καὶ ἀνθρώπους, (Chrys.), the world of spirits and the race of men (Meyer), — are opposed to the generalizing neuter (Winer, *Gr.* § 27. 5, p. 160), and the comprehensiveness of the expressions; so, on the other hand, any reference to the redemption or restoration of those spirits (Crellius), for whom our Lord Himself said τὸ πῦρ τὸ αἰώνιον (*Matth.* xxv. 4) was prepared, must be pronounced fundamentally impossible: comp. Bramhall, *Castigations*, etc., Disc., ii. Vol. iv. p. 354 (A.-C. Lib.), Hofmann, *Schriftb.* Vol. i. p. 192, and the editor's *Destiny of the Creature*, p. 91 sq. The reading ἐπὶ τοῖς οὐραν. (*Lachm., Alf.*) is strongly supported. *Rec.* reads τὰ τὲ ἐν with <sup>84</sup>; al.

ἐν αὐτῷ] 'in Him;' not added merely 'explicationis causā' (*Herm. Vigor.* 123 b. 5), but as re-asseverating with great solemnity and emphasis (see Jelf, *Gr.* § 658), the only blessed sphere in which

this ἀνακεφαλαίωσις can be regarded as operative, and apart from which and without which, its energies cannot be conceived as acting; see *Destiny of the Creature*, p. 89. It forms also an easy transition to the following relative.

11. ἐν ᾧ καὶ ἐκκληρώθη.] 'in whom we were also chosen as His inheritance;' καὶ obviously qualifying ἐκκληρ., not the unexpressed pronoun (Auth.), and specifying the gracious carrying out and realization of the divine πρόθεσις, v. 9. This ascensive force may sometimes be expressed by 'really,' see Hartung, *Partik.* καὶ, 2. 7, p. 132 sq.; the exact shade of meaning, however, will be best defined by a consideration of the exact tenor and *tacit comparisons* of the context; see Klotz, *Devar.* Vol. ii. p. 636.

The exact meaning of ἐκκληρώθη. is very doubtful. Passing over the more obviously untenable interpretations of Bretsch., Wahl, Koppe, and others, we find four translations which deserve attention: (a) Pass. for middle; 'we have obtained an inheritance,' Auth., Conyb.; comp. Elsner, *Obs.* Vol. ii. p. 204: this, however, is not fairly substantiated by the citations adduced, and is distinctly at variance with the significant *passives* which prevail throughout this profound paragraph in reference to man. Even προσεκκληρώθησαν, *Acts* xvii. 4, is best taken passively; see Winer, *Gr.* § 39. 2, p. 234.

(b) Simple pass.; 'sorte vocati sumus,' Vulg., Syr., Goth.; comp. *1 Sam.* xiv. 41, and see *exx.* in Elsner, *l.c.*, *i.e.* 'as though by lot,' in allusion to the sovereign freedom of God's choice; κλήρου γενομένου ἡμᾶς ἐξελέξατο, Chrys.: this, however, is seriously at variance with St. Paul's modes of thought and the regular forms of expression (καλεῖν ἐκλέγεσθαι) which he uses on this subject: see Harless and Meyer *in loc.* (c) Passive, used like πιστεύομαι, μαρτυροῦμαι



ὧ καὶ ἐκληρώθημεν προορισθέντες κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ, <sup>12</sup> εἰς τὸ εἶναι

(comp. ἀποροῦμαι, Gal. iv. 20, and see Winer, *Gr.* § 39. 1, p. 233), with an implied accus., scil. 'in hereditatem adscitum sumus,' Grot. 2, Harl., Meyer ('were enfeoffed,' Eadie), — with allusion to Josh. xiv. 1 sq. and reference to the κληρος τῶν ἁγίων, Col. i. 12. (d) Pass., in a special sense; 'eramus facti hereditas (Domini),' Beng., Hamm. [mis-cited by De W.], i. e. λαὸς ἐγκληρος, Deut. iv. 20; see ch. ix. 29, xxxii. 9. Between (c) and (d) it is somewhat hard to decide. While both present some difficulties, (c) in point of structure, (d) in the special character of its meaning, both harmonize well with the context, the former in its allusion to κληρονομία, ver. 14, the latter with reference to περιποίησις, ver. *ib.* As however (c) is doubtful in point of usage, and as the force of καὶ is well maintained by (d) in the gentle contrast it suggests between the general ἐκλογή and the more specially gracious κλήρωσις, this latter interpretation is certainly to be preferred; 'we were not only chosen out, but chosen out as a λαὸς ἐγκληρος;' εἶπεν ἐξελέξατο ἡμᾶς ἀνωτέρω ἐνταυθα φησιν, ἐκληρώθημεν, Chrys.

The reading ἐκλήθημεν though found in ADEFG; Clarom., Sang., Boern, al. (*Lachm.*) seems almost certainly a sort of gloss for the more difficult and appy. ill-understood ἐκληρώθημεν. βουλὴν τοῦ θελήματος] 'the counsel of His will,' 'consilium voluntatis,' Vulg., Clarom.; assertion of the unconditioned and sovereign will of God appropriately introduced after ἐκληρώθημεν; ὥστε οὐκ ἐπειδὴ Ἰουδαῖοι οὐ προσείχον, διὰ τοῦτο τὰ ἔθνη ἔκαλεσεν, οὐδὲ ἀναγκασθεῖς, Chrys. The expression βουλή θελήματος is not either pleonastic, or expressive of 'consilium liberrimum' (Beng.), but solemnly represents the Almighty Will as displaying

itself in action; θέλημα designating the will generally, βουλή the more special expression of it. The distinction of Buttmann (*Lexil.* s. v. § 35, compare Tittm. *Synon.* p. 124 sq.), that 'βούλομαι is confined to the inclination, ἐθέλω to that kind of wish in which there lies a purpose or design, does not seem generally applicable to the N. T. (see Matt. i. 19, and comp. 1 Cor. iv. 5 with Eph. ii. 3), and probably not always to classical Greek; see Pape, *Lex.* s. v. βούλομαι, Vol. i. p. 383, Donalds. *Crat.* § 463. For further illustrations see notes on 1 Tim. v. 14.

12. εἰς τὸ εἶναι κ. τ. λ.] 'that we should be to the praise of His glory;' final cause of the κλήρωσις on the part of God mentioned in the preceding verse, εἰς τὸ κ. τ. λ. depending on ἐκληρ., and τοῦς προηλπικ. forming an opposition to ἡμᾶς. To refer this clause to προορισθέντες, and to connect εἶναι with προηλπικότης (Harl.) is highly involved and artificial; see Meyer *in loc.* The reference of the pronoun is somewhat doubtful. Up to the present verse, ἡμεῖς has designated the community of believers, Jews and Gentiles. It would seem most natural to continue it in the same sense; the meaning, however, assigned to ἐκληρ., that of προηλπ., and most of all the opposition καὶ ἡμεῖς (which De Wette does not invalidate by ref. to ch. ii. 1, Col. i. 8), seem convincingly to prove that ἡμεῖς refers especially to Jewish Christians, ἡμεῖς to Gentile Christians. Chrys. has not expressed this, but the citation above (on ἐκληρ.) would seem to imply distinctly that he felt it. It may be observed that the insertion of the art. τῆς before δόξης, with Α; many mss.; Chrys., al. (Rec.), is opposed to the bulk of MSS. and rejected by all recent editors.

τοὺς προηλπικ.] 'we, I



ἡμῶς εἰς ἔπαινον δόξης αὐτοῦ, τοὺς προηλπικότας ἐν τῷ Χριστῷ.  
 13 ἐν ᾧ καὶ ὑμεῖς, ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον

say, *who have before hoped* ;' *hii faura venjandans* [hi ante sperantes], Goth.; the article with the part. standing in distinct and emphatic apposition to ἡμῶς, and defining more fully their spiritual attitude; comp. Winer, *Gr.* § 20. i. c, p. 121, but observe that the transl. 'quippe qui speravimus' (ed. 1, Winer, Meyer, al.) is inexact, as this would imply a part. *without*, not as here *with* the article; on these distinctions of predication, see esp. Donalds. *Crat.* § 304 sq., *Gr.* § 492 sq. The prep. *πρὸ* has received many different explanations, several of which, e. g. *πρὶν ἢ ἐπιστῇ ὁ μέλλων αἰὼν*, Theoph., 'qui priores speravimus,' Beza, 'already, prior to the time of writing,' Eadie—appear to have resulted rather from preconceived opinions of the reference of ἡμεῖς, than from a simple investigation of the word. As *προορίζω*, ver. 5, implies an *δρισμός* before the object of it appeared, so *προελπίζω* seems to imply an exercise of *ἐλπίς* before the object of it, i. e. Christ, appeared. The *perf.* part., as usual, indicates that the action which is described as past still continues, see exx. Winer, *Gr.* § 40. 4. a, p. 244.

ἐν Χριστῷ denotes the object in *whom* the hope was placed; compare 1 Cor. xv. 9, and see notes on 1 Tim. iv. 10, Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 222. The preceding reference of the fore-hope in the Messiah to the Jews (comp. Acts xxviii. 20) is in no way incompatible with the use of ἐν Χριστῷ rather than of εἰς Χριστόν (Holzh., Eadie): to have hoped in *Christ* was a higher characteristic than to have directed hope *towards Christ*, and designated them as more worthy exponents of the praise of God's glory; compare Stier *in loc.* p. 112, 114.

13. ἐν ᾧ καὶ ὑμεῖς κ. τ. λ.] The construction of this verse is somewhat

doubtful. A finite verb is commonly supposed, either from ἐκκληρώθημεν, ver. 11, or προηλπικότας. If from the former (Harless), it would now limit ἐκκληρ. to the Gentile Christians, which formerly referred to both them and Jewish Christians: the regression, too, would seem unduly great. If from the latter, προηλπίκατε (not ἡλπίκατε, Beza) must be supplied, which would imply what was contrary to the fact. Others (Meyer, Alf., al.) supply the verb subst., 'in whom ye are,' but thus introduce a statement singularly frigid and out of harmony with the linked and ever-rising character of the context. It can scarcely then be doubted that we have here a form of the 'oratio suspensa' (Beng.), according to which the second ἐν ᾧ does not refer to a fresh subject (Mey.), but is simply resumptive of the first. The full force and meaning of this anacoluthon have scarcely been sufficiently expanded. Καὶ ὑμ. [ἡμεῖς, AKL, and <sup>84</sup> *primo*; mss., but with no probability] directs the attention to the contrast between the pron.; ἀκούσαντες κ. τ. λ. suggests a further reference to those who had hoped on less convincing evidence. This might have been followed at once by the finite verb ἐσφραγ. κ. τ. λ.: but was so important a clause to follow at once on ἀκούσαντες? Surely ἀκοή must be expanded into something more vital before it could be so blessed. Καὶ πιστ. is thus intercalated with all the ascensive force of καὶ (οὐ γὰρ μόνον ἠκούσατε ἀλλὰ καὶ ἐπιστεύσατε, Theod.), and thus, far from becoming superfluous (Meyer), is truly a necessary and vital member of the sentence. So appy. Syr., Copt., Goth., Æth., which though suppressing the καὶ, and converting the participles into finite verbs retain substantially the correct structure. Ἐν ᾧ may be joined with

ιον τῆς σωτηρίας ὑμῶν, ἐν ᾧ καὶ πιστεύσαντες ἐσφραγίσθητε τῷ

πιστεύσαντες (Mark i. 15) as well as ἐσφραγ. (Scholef.), but as πιστεύειν ἐν τινι is not used by St. Paul, and as ἐν ᾧ in ver. 11 is not joined with the participle but the finite verb, it seems best, in this somewhat parallel verse, to preserve the same construction; see Rück, and Harl. *in loc.*

τὸν λόγον τῆς ἀληθείας] ‘the word of the truth;’ not the gen. of apposition (Harless), but the gen. substantiæ; see Scheuerl. *Synt.* § 12. 1, p. 82, Hartung, *Casus*, p. 21. The truth did not only form the subject (Meyer), but was its very substance and essence. The remark of Chrys. is thus perfectly in point, — τῆς ἀληθείας, οὐκέτι τὸν τοῦ τύπου, οὐδὲ τὸν τῆς εἰκόνης; see notes on Col. i. 5.

τὸ εὐαγγέλιον τῆς σωτηρίας.] ‘the Gospel of your salvation;’ not a gen. of apposition, nor exactly, as above, a gen. of the substance, but rather a gen. of the (spiritual) contents or subject-matter (Bernhardy, *Synt.* III. 44, p. 161, Scheuerl. *Synt.* § 17, 1, p. 126), scil. ‘the Gospel (τὸ κήρυγμα, Chrys.) which turns upon, which reveals salvation;’ thus forming one of that large class of genitives of remoter reference (see exx. in Winer, *Gr.* § 30. 2. β, p. 169 sq.), and belonging appy. to the general category of the genitive of relation; see Donalds. *Gr.* § 453, p. 475 sq. For the substantives with which εὐαγγέλιον is associated, see esp. Reuss, *Théol. Chrét.* iv. 8. Vol. II. p. 81. A list may be of use: τὸ εὐαγγ. τῆς βασιλείας, Matt. iv. 23, ix. 35, xxiv. 14, Mark i. 14; Θεοῦ, Rom. i. 1, xv. 16, al.; τοῦ υἱοῦ αὐτοῦ, Rom. i. 9; Χριστοῦ, Rom. xv. 19, Gal. i. 7, al., τῆς χάριτος τοῦ Θεοῦ, Acts xx. 24, τῆς δόξης τοῦ Χρ., 2 Cor. iv. 4; τῆς δόξης τοῦ μακαρίου Θεοῦ, 1 Tim. i. 11; τῆς εἰρήνης, Eph. vi. 15. πιστεύσαντες is not present (Eadie), and contemporaneous with ἐσφραγ. (Harl.), but antecedent; comp. Acts xix. 2, and see Usteri, *Lehrb.* II. 2. 2, p. 267; the ordinary sequence, as Meyer observes, is (a) Hearing; (b)

Faith, which of course implies preventing grace; (c) Baptism; (d) Communion of the Holy Spirit; compare together, esp. Acts ii. 38 (a, c, d); viii. 6, 12, 17 (a, b, c, d); xix. 5, 6 (c, d): Acts x. 44 (d, c) and perhaps ix. 17 are exceptional cases. On the divine order or method mercifully used by God in our salvation, see the brief but weighty remarks of Hammond, *Pract. Catech.* I. 4, p. 83 (A.-C. Libr.).

ἐσφραγίσθητε] ‘were sealed;’ τὴν βεβαίωσιν ἐδέξασθε, Theodor.-Mops.: see Suicer, *Thesaurus*, s. v. Vol. II. p. 1197. The seal of the Spirit is that blessed hope and assurance which the Holy Spirit imparts to our spirit, ὅτι ἐσμέν τέκνα Θεοῦ, Rom. viii. 16: see esp. Bull, *Disc.* III. p. 397 (Engl. Works, Oxf. 1844). Any purely objective meaning in reference to heathen (Grot.), or even to Jewish customs (Schoettg. *Hor. Hebr.* Vol. II. p. 508, compare Chrys.), seems here very doubtful: ἡ σφραγὶς is undoubtedly used by ecclesiastical writers simply for Baptism (Grabe, *Spicil.* Vol. I. p. 331 sq., comp. Rom. iv. 11), but such a reference would hardly be in harmony with the context.

τῷ Πνεύματι τῆς ἐπαγγελίας]

‘the Spirit of promise,’ ܠܠܫܝܬ ܡܢ ܠܥܡܪܐ

[qui promissus erat], Syr., ‘quem promissit,’ Æth. The genitival relation has here again received different explanations. The simple meaning derived from the most general use of the gen., as the case of ablation (Donalds. *Gr.* § 451), the ‘whence-case’ (Hartung, *Casus*, p. 12) requires but little modification. Τὸ Πν. τῆς ἐπ. is ‘the Spirit which came from, i. e. was announced by, promise;’ ὅτι κατὰ ἐπαγγ. αὐτὸ ἐλάβομεν, Chrys., or as Theoph. 1, still more literally, ὅτι ἐξ ἐπαγγ. ἐδόθη: so in effect Syr. The active sense, ὅτι βεβαίωσιν τὴν ἐπαγγελ. (Theoph. 2), is grammatically doubtful (as there is no such verbal basis in

Πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, <sup>14</sup> ὅς ἐστιν ἀρράβων τῆς κληρονομίας ἡμῶν, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, εἰς ἔπαινον τῆς δόξης αὐτοῦ.

Πνεῦμα; compare Scheuerl. *Synt.* § 17. 1, p. 126), and is exegetically unnecessary, as the idea of *βεβαίωσις* lies in ἐσφραγίσθητε. See Suicer, *Thesaur.* Vol. II. p. 1767, and comp. *notes on Gal.* iii. 14. τῷ ἁγίῳ marks, with solemn emphasis, Him by whom they were sealed — Him whose essence was holiness — the personal Holy Spirit of God. For a weighty and practical sermon on this verse, see Usher, *Serm.* XII. Vol. XIII. p. 175 (ed. Eltring.), and for three discourses of a more general character Barrow, *Serm.* XIII. XIV. XV. Vol. I. p. 1—59 (Oxf. 1830).

14. ὅς] As the noun in the explanatory clause (ὅς . . . ἡμῶν) gains a prominence by being not only an elucidation or amplification (chap. i. 23), but a *definition* and *specification* of that in the antecedent, the relative agrees with it in gender: see esp. Winer, *Gr.* § 24. 3, p. 192, Madvig, *Synt.* § 98. b. ὅς need not therefore be referred to Christ, nor indeed to the personal nature of the Holy Spirit (John xiv. 26), as τὸ Πν. in its most distinct personal sense is invariably used with the neuter relative; compare the collection of exx. in Bruder, *Concord.* s.v. ὅς, II. p. 619. The reading ὅς, adopted by Lachm. with ABFGI; 15 mss.; Athan. (2), al., may be a grammatical gloss. ἀρράβων] ‘earnest,’ Auth., Arm.; a word used in the N. T. only here and 2 Cor. i. 22, v. 5, comp. אַרְבּוֹן Gen. xxviii. 17sq. ‘arrhabo,’ Plaut. *Most.* III. 1. 3, Rud. Prol. 45. It is a term probably of Phœnician origin (Gesén. *Lex.* s.v.) and denotes (1) a portion of the purchase money, an *earnest* of future payment, *πρόδομα*, Hesych., ἡ ἐπὶ ταῖς ὥναις παρὰ τῶν ὠνούμενων διδομένη προκαταβολή, *Etym. M.*: (2) *pignus*, Claron., Vulg., ‘vadi,’ Goth.; see esp.

Kypke, *Obs.* Vol. II. p. 239. The word has here its primary meaning; the gifts and *νύθεσια*, of which the Spirit assures us now, are the *earnest*, the ἀπαρχή (Basil) of the κληρονομία (ἐν τῇ βασιλείᾳ τοῦ Χρ. καὶ Θεοῦ, ch. v. 5) hereafter: see Rom. viii. 23, and comp. Reuss. *Théol. Chrét.* IV. 22, Vol. II. p. 248. Christ is termed, somewhat similarly, the ἀρρ. τῆς δικαιοσύνης ἡμ. Polyc. *Phil.* cap. 8; τῆς ἀναστάσεως ἡμ., *Const. Apost.* v. 6: see Suicer, *Thes.* s.v. Vol. I. p. 512. εἰς ἀπολύτρωσιν κ.τ.λ.] ‘for the redemption of the purchased possession,’ **لِشَفْوَاءِ**

**لِمَنْ**? [in redempt. eorum qui vivunt, sc. servantur] Syr., ‘in redemptionem adquisitionis’ Vulg.; first of the two final clauses, expressive of the divine purpose involved in the ἐσφραγίσθητε κ. τ. λ.; see below (2). The explanations of these difficult clauses are very varied. Passing over those founded on questionable constructions, whether by participial solution (Koppe, Wahl), apposition (ἀπολύτρ. scil. περιπ., comp. Chrys., Theophl. I.), conjunction (ἀπολ. καὶ περιπ., compare Holz.), or virtual interchange (περιπ. τῆς ἀπολ. Beza, Steph. *Thesaur.* s. v. περιπ.), we will notice (1) the probable meaning of the words, (2) the probable connection of the clause with the sentence.

(1) ἀπολύτρωσις, a word always (e. g. ch. iv. 30, Rom. viii. 23), and here especially, modified by the context, appears to denote the final and complete redemption (ἡ καθαρὰ ἀπολ. Chrys.) from sufferings and sins, from Satan and from death; see Usteri, *Lehrb.* II. 1. 1, p. 106, Neand. *Planting*, Vol. I. p. 456, and comp. Reuss, *Théol. Chrét.* IV. 17, Vol. II. p. 183 sq. who,



I ever give thanks and pray that ye may be en-

lightened to know the hope of His calling, the riches of His inheritance, and the greatness of His power, which was especially displayed in the resurrection and supreme exaltation of Christ.

however, is appy. unduly restrictive.

περιποίησις is much more obscure; while its etymological form and syntactic use (comp. 1 Thess. v. 9, 2 Thess. ii. 14, Heb. x. 39) suggest an active and abstract interpretation (Beng.), the genitival relation with ἀπολύτρ. renders this in the present case wholly untenable. The same may be said of the concrete passive explanation 'hæreditas acquisita' (Calov.) even if that explanation be lexically demonstrable. The most ancient interpretation (Syr.), according to which ἡ περιπ. = οἱ περιποιηθέντες, scil. λαὸς εἰς περίπ. 1 Pet. ii. 9 (comp. Isaiah xliii. 21, and esp. Mal. iii. 7), and is a Christian application of the תַּרְגּוּם הַיָּדוּשׁ, the λαὸς περιούσιος LXX, of the Old Testament, is on the whole most satisfactory. The objection that περιπ. is never *absolutely* so used is of weight, and is not to be diluted by a forced reference to αὐτοῦ (Mey.); still, while the exx. adduced show such a meaning to be possible, the context, and esp. the genitival relation, render it in a high degree probable. The discussions of the other interpretations by Harless and the comments of Stier (p. 129) on ἀπολύτρ. will repay perusal. (2) Connection: εἰς may be joined with ὅς ἐστιν κ. τ. λ. (Tisch., Rück.) in a temporal sense, 'until,' Auth. Ver., but much more probably belongs to ἐσφραγίσθητε. Εἰς ἀπολ. is thus a clause coördinate with εἰς ἔπαινον κ. τ. λ., the former expressing the final clause in reference to *man*, the latter in more especial and ultimate reference to *God*.

15. διὰ τοῦτο καὶ γὰρ 'On this account I also;' ref. to the preceding verses as a reason for thanks to God for the spiritual state of the Ephesians, with a prayer (ver. 17) for their further enlightenment. The *exact* reference of these

words is doubtful. Harless (after Chrys.) refers διὰ τοῦτο to the whole paragraph; as, however, the Ephesians are first specially addressed in ver. 13 (καὶ ὑμεῖς), it seems best, with Theophyl., to connect διὰ τοῦτο only with ver. 13, 14; 'on account of thus having heard, believed, and having been sealed in Christ.' Καὶ γὰρ ('I also, I too,' not 'I indeed,' Eadie) is thus faintly corresponsive with καὶ ὑμεῖς, and hints at the union in prayer and praise which subsisted between the Apostle and his converts. De Wette refers καὶ to διὰ τοῦτο, adducing Col. i. 9, but this example (comp. verse 4 with verse 9) certainly confirms the strict union of particle and pronoun; see notes *in loc*. Eadie and Bretschneider cite Rom. iii. 7, 1 Cor. vii. 8, xi. 1, Gal. iv. 12, 1 Thess. iii. 5, al., but in all these instances καὶ has its full and proper comparative force: see Klotz, *Devar*. Vol. II. p. 635. ἀκούσας] 'having heard.'

All historical arguments (ὡς μηδέπω θεασάμενος αὐτοὺς, — noticed, but rejected by Theodoret) derived, on the one hand, from pressing the meaning of the verb (D. W.) or, on the other, the improbable (see Winer, *Gr.* § 40. 5. b. 1, comp. on Gal. v. 24) frequentative force of the tense (Eadie), must be pronounced extremely precarious. St. Paul certainly uses ἀκούσας, Col. i. 4 with reference to converts he had not seen; but this alone would not have proved it, and thus does not prevent our here referring ἀκούσας to the progress the Ephesians had made in the four or five years since he had last seen them; see Wieseler, *Chronol.*, p. 445, Wiggers, *Stud. u. Krit.* 1841, p. 431 sq. τὴν κατ' ὑμᾶς

πίστιν is commonly regarded as a mere periphrasis for τὴν ὑμετέραν π., or rather τὴν π. ὑμῶν, the possessive ὑμέτερος (comp. ἡμέτ.) being used sparingly



πίστιν ἐν τῷ Κυρίῳ Ἰησοῦ καὶ τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους, <sup>16</sup> οὐ παύομαι εὐχαριστῶν ὑπὲρ ὑμῶν, μνηΐαν ὑμῶν ποιού-

16. *μνηΐαν ὑμῶν ποιούμενος*] So *Tisch.* with D<sup>3</sup>EKL (FG; Boern. transpose *ὑμῶν* and *ποιούμ.*) great majority of mss.; Sangerm., Aug., Vulg., Syr. (both), Copt., al.; Chrys., Theod., Dam., al. (*Rec., Griesb., De W. e sil., Alf., Wordsw.*). The omission of *ὑμῶν* is well supported by external evidence: ABD<sup>18</sup>s (not C, Eadie; this is one of its lacunæ); about 10 mss.; Clarom., Goth.; Hil. (*Rück. Lachm., Mey.*, approved by *Mill*, Prolegom. p. 144?), but is perhaps slightly less probable; esp. as an omission of *ὑμῶν* owing to the preceding *ὑμῶν* is more likely than an explanatory insertion, where the meaning is so obvious, and as 1 Thess. i. 2 (where ABs similarly omit *ὑμῶν*) is appy. an instructive parallel.

(only 4 times) in St. Paul's Epp. It must be admitted that later writers appear to use *κατὰ* with acc. as equivalent to possess. pronoun or gen. (see Bernhardy, *Synt.* v. 20. b, p. 241, Winer, *Gr.* § 22. 7, obs. p. 178), still, as St. Paul uses *ἡ πίστις ὑμῶν* at least 16 times, and *ἡ καθ' ὑμ. π.* only once, there would seem to be a distinction; the latter (*κατὰ* distributive) probably denoting the faith of the community viewed objectively, 'the faith which is among you,' the former the subjective faith of individuals: see Harless and Stier in *loc.*, and comp. John viii. 17, *τῷ νόμῳ τῷ ὑμετέρῳ* ('addressed to Pharisees'), with Acts xviii. 15, *νομῷ τοῦ καθ' ὑμᾶς* (in reference to Jews in Achaia), which seem to convey a parallel distinction, and at any rate to invert the supposition of Eadie, that *ἡ καθ' ὑμ. π.* denotes more distinctive, characteristic possession than the former.

*ἐν τῷ Κυρίῳ*] 'in the Lord;' definition of the holy sphere and object of the *πίστις*; the omission of the article giving a more complete unity to the conception, as it were, 'Christ-centred faith,' 'fidem erga Deum in Domino Jesu,' Beng; see notes on Gal. iii. 26. It is instructive to compare with this the subsequent clause, *τὴν ἀγάπην τὴν κ.τ.λ.*, where the second article [but *Lachm.* omits *τὴν ἀγ.* with ABs; 17 al.] seems inserted to convey two momenta of thought, love generally, further defined by that amplitude (*οὐ τοὺς ἐπιχωρίους, φησί, μόνον*, Chrys.) which is its true Christian characteris-

tic; see Fritz. *Rom.* iii. 25, Vol. i. p. 195. As a general rule, it may be observed, that when the defining prepositional clause is so incorporated with (*e. g.* ch. ii. 11), appended to Col. iv. 8), or, as here, structurally assimilated (*πίστις* or *πιστεύω* ἐν compare ch. iii. 13, Rom. vi. 4) with the subst. it defines as to form only a single conception, the article is correctly omitted; see Harless in *loc.*, and Winer, *Gr.* § 20. 2, p. 123.

*εἰς πάντας τοὺς ἁγίους*] 'towards all the Saints;' objects towards whom the love was directed; *omnes* character Christianismi,' Bengel: compare ch. vi. 18, Philem. 5. On the meaning of *ἀγίους*, see notes on ch. i. 1.

16. *οὐ παύομαι εὐχαριστῶν*] 'I cease not giving thanks.' In this simple and well-known formula the participle points to a state supposed to be already in existence; see Winer, *Gr.* § 45. 4, p. 308 sq., Scheuerl. *Synt.* § 45. 5, p. 481. In many verbs (*e. g.* *αἰσχύνομαι*, Luke xvi. 3) this distinction between part. and inf. may be made palpable; in others, as in the present case, the verb is such as rarely to admit any other idiomatic structure; see Herm. *Viger*, No. 218, Donalds. *Gr.* § 591, and for a good paper on the general distinction between the uses of the participle and of the infin., Weller. *Bemerk. z. Gr. Synt.*

*ὑπὲρ ὑμ.*] on the use of *ὑπὲρ* (Rom. i. 8, etc.), and *περὶ* (1 Cor. i. 4, etc.), in this formula, see notes on ch. vi. 19 and on Gal. i. 4.

μενος ἐπὶ τῶν προσευχῶν μου, <sup>17</sup> ἵνα ὁ Θεὸς τοῦ Κυρίου ἡμῶν

μνησθῇ σου.] 'making mention of you;' limitation, or rather specification of the further direction of the εὐχαριστία: comp. 1 Thess. i. 2, Phil. i. 4, and see notes *in locc.*

ἐπὶ τῶν προσευχ. μου] 'in my prayers,' 'in orationibus,' Clarom., Vulg., Goth.; ἐπὶ here being not simply and crudely temporal, 'at the time of my prayers' (Eadie), but retaining also that shade of *local* reference of which even the more distinctly temporal examples are not wholly divested: see Bernhardy, *Synt.* v. 23. a, p. 246, and notes on 1 Thess. i. 2. The prep. thus serves to express the concurrent circumstances and relations in which, and under which an event took place; see Winer, *Gr.* § 47, g, p. 336.

17. ἵνα ὁ Θεὸς κ. τ. λ.] 'that God etc.,' subject of the prayer blended with the purpose of making it. The exact meaning of this particle both here and in similar passages requires a brief notice. The uses of ἵνα in the N. T. appear to be three, — (1) *Final*, or indicative of the end, purpose, or object of the action, — the primary and principal meaning, and never to be given up except on the most distinct counter-arguments. (2) *Sub-final*, — occasionally, especially after verbs of entreaty (not of command), the subject of the prayer being blended with, and even in some cases obscuring the purpose of making it; see esp. Winer, *Gr.* § 44. 8, p. 299, and notes on Phil. i. 9. (3) *Eventual*, or indicative of result, — appy. in a few cases, and due, perhaps, more to what is called 'Hebrew teleology' (i. e. the reverential aspect under which the Jews regarded prophecy and its fulfilment) than grammatical depravation; comp. Winer, *Gr.* § 53. 6, p. 406 sq. After maturely weighing the evidence adduced by Winer and others, few, perhaps, will hesitate to characterize Fritzsche's and Meyer's strenuous

denial of (2) and (3) as perverse, and the criticism of Eadie, who admitting (3), denies (2) after verbs of entreaty, as somewhat illogical.

In the present case, independent of the parallelism afforded by numerous similar passages (ch. iii. 16, Phil. i. 9, Col. i. 9, iv. 3, 1 Thess. iv. 1, 2 Thess. i. 11), the presence of the opt. δόξῃ after the pres. (hoped for, dependent realization, Klotz, *Devar.* Vol. II. p. 622, Bernhardy, *Synt.* xi. 11, p. 407) inclines us distinctly to this *sub-final* or secondary telic use; compare Winer, § 41. 1. obs. p. 260. On the late and incorrect form δόξῃ for δόξῃ, see Lobeck, *Phryn.* p. 345, Sturz, *de Dial. Maced.* p. 52.

ὁ Θεὸς τοῦ Κυρίου] 'the God of our Lord;' see John xx. 17, Matth. xxvii. 46. 'Deus ejus est qua ex eo natus in Deum est,' Hilar. *de Trin.* iv. 35, p. 96. The somewhat contorted explanations of this and the following clause, cited by Suicer (*Thes.* Vol. I. p. 944), may be dispensed with if this only be observed, that 'the word God was never looked upon as a word of office or dominion, but of nature and substance,' Waterland, *Sec. Def.* Qu. II. Vol. II. p. 399. The admirably perspicuous distinctions of the same author, in *Ans. to Pref.* Vol. II. p. 415, deserve perusal. ὁ πατὴρ τῆς δόξης] 'the Father of glory;' comp. Psalm xxviii. 3, Acts vii. 2, 1 Cor. ii. 8, Heb. ix. 5; gen. of the characteristic quality, see Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 2. b, p. 211. It is singular that a mere adjectival resolution (Rückert), or a poetical and less usual meaning of πατὴρ (sc. 'auctor,' Job xxxviii. 28, probably Jas. i. 17, and perhaps Heb. xii. 9, but see context; not 2 Cor. i. 3 [Eadie], see De W. and Mey.), should so generally have been adopted instead of this simple and grammatical explanation. The use of πατὴρ was probably suggested by the

Ἰησοῦ Χριστοῦ, ὁ πατήρ τῆς δόξης, δόξη ὑμῖν Πνεῦμα σοφίας καὶ ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ, <sup>18</sup> πεφωτισμένους τοὺς ὁφ-

foregoing mention of our Lord; while the qualifying gen. δόξης serves appropriately to carry on the ref. to the eternal glory of God which pervades the whole of the first paragraph. The reference, then, of δόξα to the glorified humanity (Stier), or to the divine nature of Christ (Athanas., Greg.-Naz., see Suicer, *Thesaur.* Vol. I. p. 944) is by no means necessary.

Πνεῦμα σοφίας κ. τ. λ.] *'the Spirit of wisdom and revelation;'* the characterizing genitives denoting the special forms and peculiar manifestations in which the Apostle prayed for the gift of the Spirit to his converts; compare Rom. i. 4, 2 Cor. iv. 13, 2 Tim. i. 7, see notes on Gal. vi. 1, and on the omission of the article with Πνεῦμα, notes on Gal. v. 5. The favorite subjective and objective distinctions of Harl., viz. that σοφ. is the subjective state, ἀποκάλ. the objective medium, are not necessary, nor even, as the order (state before means, not *vice versa*) suggests, logically satisfactory; σοφία is simply the general gift of illumination; ἀποκάλ. the more special gift of insight into the divine mysteries; see further remarks in notes on 1 Tim. ii. 7.

ἐν ἐπιγνώσει αὐτοῦ] *'in the full knowledge of Him,'* 'in agnitione [or rather cognitione] ejus,' Clarom., Vulg.; ἐν not being for εἰς (Grot., Wolf) or διὰ (Beza), but, as usual, marking the sphere or element in which the action takes place; the knowledge of God (not Christ, Calvin, to whom the first ref. is in ver. 20) was to be the sphere, the circumambient element in which they were to receive wisdom and revelation; compare 2 Pet. i. 2, and see esp. Winer, *Gr.* § 48. a, p. 345. Ἐν ἐπιγν. thus belongs to the whole preceding clause, not specially to ἀποκάλ., still less to what follows (Chrys. *Lachm.*, al.), both of which connections would interfere with the paral-

lelism, of ver. 15 and 16; πνεῦμα κ. τ. λ. corresponding to πεφωτ. κ. τ. λ., and ἐν ἐπιγνώσει to εἰς τὸ εἰδέναι.

The ἐπὶ in ἐπίγνωσις may be either *additive* (Eadie), in ref. to the increments of knowledge continually received, or, more probably, simply *intensive*, scil. 'cognitio accurata et certa,' Bretsch., *erkenntniss*; comp. 1 Cor. xiii. 12, see Rost u. Palm, *Lex.* s. v. ἐπὶ, iv. c. 5, and Delitzsch, on Heb. x. 26.

18. πεφωτισμένους τοὺς ὁφθαλμοὺς] *'having the eyes of your heart enlightened.'* Three constructions are here possible: (a) Accus. absolute, πεφωτισμένους agreeing with ὁφθαλμούς, Peile, Eadie. (b) Accusative clause after, δόξη καὶ being omitted to give the clause an emphatically appositional aspect; see Harless and Stier. (c) Lax construction of part; πεφωτ. referring to ὑμῖν, and τοὺς ὁφθαλμούς being accus. of limiting reference; Winer, *Gr.* § 32. 5. 6, p. 205, Madvig, *Synt.* § 31, comp. Hartung, *Casus*, p. 62. Of these (a) is grammatically doubtful, for though such accusatives undoubtedly *do* exist, esp. in later writers, — see Wannowski's elaborate treatise *de Construct. Abs.* iv. 5, p. 146 sq., — still they far more generally admit of an explanation from the context; see Winer, § 32. 7, p. 206, comp. Bernh. *Synt.* iii. 30, p. 133. Again (b), is somewhat grammatically doubtful, on account of the article (see Beng.), and certainly exegetically unsatisfactory, 'enlightened eyes' rather defining the effect of the Spirit than forming any sort of apposition to it; see Meyer in *loc.* In (c) the connection of the accusatives is less simple, but the other syntactic difficulties are but slight, as a permutation of case, esp. in participial clauses, is not uncommon in the N. T. (e. g. Acts xv. 22, Winer, § 63. 1. 1, p. 500), nor with-



δαλμοὺς τῆς καρδίας ὑμῶν, εἰς τὸ εἰδέναι ὑμᾶς τίς ἐστὶν ἡ ἐλπίς

out distinct parallel in classical Greek; see exx. in Wannowski, iv. 6, p. 169 sq., Jelf, *Gr.* § 711. This then seems the most probable constr. : πεφωτ. κ.τ.λ. serves to define the *result* of the gift of the Spirit, (comp. Phil. iii. 21 [not *Rec.*], 1 Thess. iii. 13, Winer, *Gr.* § 66. 3, p. 549 sq.), and owing to the subsequent inf. (εἰς τὸ εἰδέναι), which expresses the *purpose* of the illumination, not unnaturally lapses into the accusative.

τοὺς ὀφθ. τῆς καρδίας] ‘the eyes of your heart;’ a somewhat unusual and figurative expression, denoting the inward intelligence of that portion of our immaterial nature (the ψυχή), of which the καρδιά is the imaginary seat; comp. *Acta Thom.* § 28, τοὺς τῆς ψυχῆς ὀφθαλμούς, and see esp. Beck, *Seelenl.* 111. 24. 3, p. 94 sq., and notes on 1 Tim. i. 5. On the use and meaning of φωτίζειν, here, to illuminate with the brightness of inner light, see esp. Harl. *in loc.*, and contrast Eph. iii. 9, where, as the context shows, the illumination is of a nature less inward and vital; comp. Beck, *Seelenl.* 11. 13. 2, p. 37. The reading of *Rec.*, ὀφθ. τῆς διανοίας, has only the support of some cursive mss.: Theod., Œcum. al. τίς] ‘what.’ There appears no reason to adopt in this verse either a qualitative (‘cujusnam naturæ, Wahl, Harl.), or, what is appy. more questionable, a quantitative (ποταπή, πόση, Holz, Stier) translation; the ordinary meaning ‘what’ (‘quæ spes,’ Vulg.), is fully sufficient, and includes all more special interpretations. The articles with ἐλπίς and πλοῦτος only serve to point them out as well-known and recognized, and as indirectly alluded to throughout the preceding paragraph; comp. Bernhardt, *Synt.* vi. 27, p. 324, Stalb. Plato, *Crit.* 43 c.

ἡ ἐλπίς κ. τ. λ.] ‘the hope of His calling,’ i. e. the hope which the calling

works in the heart; κλήσεως being the gen. of the *causa efficiens*, Scheuerl. *Synt.* § 17, p. 125. Ἐλπίς is thus not objective, τὸ ἐλπιζόμενον (Olsh., Eadie), a meaning scarcely fully substantiated even in Col. i. 5 (comp. notes *in loc.*), and here certainly unnecessary, but as usual subjective; ἐπὶ ποίαις ἐλπίσι κεκλήμεθα παρ’ αὐτοῦ, Theod. Like πίστις, it is probably occasionally used in an objective aspect (‘objectivirt’), as ‘the grounds, the state of hope,’ but just as πίστις is not used in the N. T. for ‘religio Christiana’ (see on Gal. i. 23), so it is very doubtful whether ἐλπίς ever fully amounts to ‘res sperata,’ as asserted by Suicer, *Thesaur.* s. v. Vol. i. p. 1095.

τίς ὁ πλοῦτος κ. τ. λ.] ‘what the riches of the glory of His inheritance;’ a noble accumulation of possessive genitives, setting forth the κληρονομία on the side of its glory, and that glory on the side of its riches. All adjectival solutions, it need scarcely be said, are wholly inadmissible; see notes on ver. 6, and Winer, *Gr.* § 30. 3. 1, p. 171 sq. The prefixed καὶ is omitted by Lachm. with ABD<sup>1</sup>FGN<sup>1</sup>; 59; Clarom., Sangerm., Amiat., Goth., al., but appy. rightly retained by Tisch., Mey., al., with D<sup>3</sup>EKL<sup>3</sup>; nearly all mss.; Copt., Syr. (both), Vulg., al.; Orig. cat., Chrys., Theod., — as the καὶ in the third member (ver. 19) might have so easily suggested an omission in the second.

ἐν τοῖς ἁγίοις] ‘among the saints;’ a semi-local clause appended to τίς (ἐστω) ὁ πλοῦτος κ. τ. λ., defining the sphere (the whole community of the faithful, comp. Acts xx. 32, xxvi. 18) in which the πλοῦτος τῆς δόξ. τῆς κληρ. is peculiarly found, felt, and realized: compare Col. i. 27, and see Meyer, *h. l.* Harless connects ἐν τοῖς ἁγίοις with κληρον. αὐτοῦ, an interpretation exegetically tenable (see Stier *in loc.* p. 161 sq.), but,



τῆς κλήσεως αὐτοῦ, καὶ τίς ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, <sup>19</sup> καὶ τί τὸ ὑπερβάλλον μέγεθος τῆς δυνά-

on account of the omission of the article, by no means so grammatically admissible, even in Hellenistic Greek; as the somewhat sweeping language of Alf. *in loc.* would lead us to conclude. For as the former clause contains a defined and self-subsistent idea (not merely κληρον. ἐν κ. τ. λ. Job xlii. 15, etc., but κληρον. αὐτοῦ, sc. Θεοῦ, a very distinct expression), the latter cannot easily be regarded as supplemental, and thus, as legitimately anarthrous; see notes on ver. 15. If, however, ἐν τοῖς ἁγ. be immediately connected with the unexpressed ἐστί, the omission of the article will be less sensibly felt (comp. Winer, *Gr.* § 19. 2. b, p. 114), and the harmony in the three clauses fully preserved; the first, ἐλπίς κ. τ. λ. being stated generally, the second, πλοῦτος κ. τ. λ., more nearly specialized by ἐν τοῖς ἁγ., the sphere in which it is found; the third, τὸ ὑπερβάλλον κ. τ. λ., by εἰς ἡμᾶς, the living objects towards whom it is, and will be, exercised.

19. καὶ τί τὸ ὑπερβ. κ. τ. λ.] ‘and what the exceeding greatness of His power is;’ specification of that by which hope becomes quickened and realized; ὕση τίς περίεσται κτήσις ἀγαθῶν τοῖς τοῦ Θεοῦ ἁγίοις ἐπὶ τοῦ μέλλοντος αἰῶνος, Theod.-Mops. Chrys., Theoph., and Œcum. refer this clause simply to the present life. This is doubtful, as the foregoing expressions, ἐλπίς and κληρονομία (ch. v. 5, comp. 1 Cor. vi. 9, Gal. v. 21), and the reference in the following verse seem to point *primarily* to the power of God which shall *hereafter* quicken us even as it did Christ, and shall install us in our inheritance as it enthroned Him on the right hand of God. There is thus a kind of climax, — the *hope* which the calling awakens, — the exhaustless and inexpressible

glory (Chrys.) of that inheritance to which hope is directed, — the limitless power that shall bestow it. Still the individualizing εἰς ἡμᾶς seems to show that a *secondary* reference to the present quickening power in the hearts of believers (ch. ii. 1, 5) is by no means to be excluded.

εἰς ἡμᾶς τοὺς πιστ. ] ‘to us-ward who are believing;’ objects towards whom the exceeding greatness of the power is displayed; the εἰς ἡμᾶς not being dependent on τῆς δυνάμ. αὐτοῦ (Harl., citing 2 Cor. xiii. 4, where however εἰς ὑμᾶς is most probably to be joined with ζήσομεν; see Meyer *in loc.*) but, as in the preceding member, on τί (ἐστί) and εἰς having its regular and primary sense of ethical direction, admirably expressed by ‘to us-ward,’ Auth. Ver. from Tynd.; comp. Winer, *Gr.* § 49. c. δ, p. 353. The second and third clauses τίς ὁ πλοῦτος κ. τ. λ., and τί τὸ ὑπερβ. κ. τ. λ., are thus perfectly symmetrical, the substantival sub-clauses forming a parallelism to each other, and the prepositional sub-clause εἰς ἡμᾶς being structurally parallel to the preceding ἐν τοῖς ἁγίοις, while at the same time it prepares us for the latent apposition suggested by the ἐν Χρ. which follows; see Stier *in loc.*, p. 155.

κατὰ τὴν ἐνέργειαν does not refer to all three clauses (Harl.), but, as the correspondence of ideas and language distinctly suggests, to that immediately preceding; not, however, especially to πιστεύοντας (Rück.), for such a connection, though doctrinally unexceptionable (see Col. ii. 12), is *exegetically* unsatisfactory from its interpolation of an unlooked-for idea, — viz., the origin and antecedents of faith. The reference, then, is simply to the whole clause, not, however, as an explanation (Chrys.) or amplification (Calv.) of this power, but, in accordance with

μεως αὐτοῦ εἰς ἡμᾶς τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, <sup>20</sup> ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας

the full ethical force of κατὰ ('measure,' 'proportion,' Bernhardt, *Synt.* v. 20 b, p. 239), as a definition of its mode of operation (Eadie), a mighty *measure*, a stupendous *exemplar* by which its infinite powers towards the believing, in its future, yea, and its present manifestations, might be felt, acknowledged, estimated, and realized; comp. Ignat. *Trall.* 9, where, however, the ὁμοίωμα of the ἔγερσις is more alluded to than in the present passage. As the meaning of κατὰ here falls short of 'propter' (compare Griesb. *Opuscula*, II. 5), so it certainly transcends that of mere similitude.

τοῦ κράτους τῆς ἰσχύος] 'the strength of His might,' 'robur potentiae,' Æth., scil. the strength which appertains to, is evinced by His ἰσχυς; neither a Hebraism (Holzh.), nor a mere cumulative form of expression (Kütt.), but a specification of the outcoming and exhibition of that power which is the divine attribute; see ch. vi. 10, Dan. iv. 27. Each word has thus its distinct and proper force; ἰσχυς, as its derivation (ἰσχω, ἔχω) implies, refers rather to *passive*, inherent power (Mark xii. 30); κράτος (ΚΡΑ, ΚΑΡ, cogn. with κάρα, comp. Benfey, *Wurzelllex.* Vol. II. 178) to power evinced in *action*; see Luke i. 51. The striking force of the expressions here used to specify this 'eminent act of God's omnipotency' is well illustrated by Pearson, *Creed*, Art. v. Vol. II. p. 222 (ed. Burt.).

20. ἣν ἐνήργησεν] 'which He wrought,' scil. ἣν ἐνέργειαν,—which act of omnipotence God, as the principal cause (see Pearson, *Creed*, Art. v. Vol. I. p. 301, ed. Burt.), displayed in Christ, and in Him in us ('innuit efficaciam Dei in credentibus,' Cocc.) who share the humanity He vouchsafed to take, and are spiritually risen with our risen Lord;

see Stier *in loc.* p. 172. The reading ἐνήργηκεν (AB; Cyr., Procop.) is adopted by Lachm., Mey., but, apparently on insufficient evidence.

ἐν τῷ Χριστῷ] 'in Christ,' in Him as our spiritual Head; ἐν here being no mere 'nota dativi,' a construction now exploded in the N. T. (see Winer, *Gr.* § 31. 8, p. 195), but correctly indicating the *substratum* of the action; see notes on Gal. i. 24. It is scarcely necessary to recapitulate the caution of Theodoret and Theophyl., δῆλον δὲ ὅτι ταῦτα πάντα ὡς περὶ ἀνθρώπου τέθεικε (Theod.), τὸ γὰρ ἀναστὰν ἄνθρωπος, εἰ καὶ Θεῷ ἦν (Theophyl.). In this passage, Phil. ii. 6—11, and Col. i. 14—19, as Olsh. well observes, we find the entire Christology of St. Paul. ἐγείρας] 'when He raised Him,' Auth., or perhaps better 'in that He raised Him, Arm.; contemporaneous act with ἐνήργησεν, see notes on γινώσκας, ver. 9.

καὶ ἐκείσεν] 'and He set Him;' change from the participial structure to the finite verb, especially designed to enhance the importance of the truth conveyed by the participle; see exx. in Winer, *Gr.* § 63. 2. b, p. 505 sq. The distinctive and emphatic mention of the consequent and connected acts heightens the conception of the almighty ἐνέργεια of God (Father, Son, and Spirit, Pearson *on Creed*, Art. v. Vol. I. p. 302), displayed in the resurrection of Christ from the dead. On the session of Christ at the right hand of God, see Knapp, *Scripta Var. Argum.* Art. II.; let these words of Bp. Pearson's, however, never be forgotten, 'He shall reign for ever and ever, not only to the modified eternity of His mediatorship, but also to the complete eternity of the duration of His humanity, which for the future is coeternal to His Divinity,' Art. vi. Vol. I. p. 335.

αὐτὸν ἐκ νεκρῶν, καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις  
 21 ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότη-  
 'Εκάθισεν' is found in BEFGKL; most  
 mss.; Clarom., Boern., Goth., Copt.,  
 Syr., Chrys., Theod. (*Rec., Tisch.*). But  
 καθίσας (*Lachm.*) has the strong sup-  
 port of AB<sup>s</sup>; about 14 mss.; Aug.,  
 Vulg.; Eus., Cyr.: αὐτὸν is added by  
 AB<sup>s</sup>; 4 mss.; Eus., Procop.  
 ἐν τοῖς ἐπουρανίοις] 'in the heav-  
 enly places' ܥܡܪܐ [in celo] Syr.,

Goth., Æth.; see notes on ver. 3. It is  
 scarcely possible to doubt that these  
 words have here a local reference. The  
 distinctly local expressions, ἐκάθισεν, ἐν  
 δεξιᾷ,—the Scripture doctrine of Christ's  
 literal and local ascent (Mark xvi. 19,  
 al.),—His regal session in heaven in his  
 glorified and resplendent Body (Acts vii.  
 56, ἐστῶτα ἐκ δεξιῶν, al., see Phil. iii.  
 20, 21),—His future literal and local  
 judiciary descent (Acts i. 11, δὲν τρὶς ὁρῶν  
 ἐδεῖξασθε αὐτὸν πορευόμενον),—all tend  
 to invalidate the vague and idealistic  
 'status cælestis' urged by Harless *in loc.*  
 The choice of the more general expres-  
 sion, ἐν τοῖς ἐπουρ., 'in the heavenly re-  
 gions' (comp. ch. iv. 10), rather than the  
 more specific ἐν τοῖς οὐρανοῖς was perhaps  
 suggested by the nature of the details in  
 ver. 21.

The reading οὐρανοῖς  
 (*Lachm.* with B; al.; Victorin., Hil.),  
 has weak external support, and seems  
 an almost self-evident gloss.

21. ὑπεράνω] 'over above,' 'supra,'  
 Clarom., Vulg., 'ufaro,' Goth.; not  
 'longe supra,' Beza, Auth., Alf., al.:  
 specification of the nature and extent  
 of the exaltation. The intensive force  
 which Chrys. and Theophyl. find in this  
 word, ἵνα τὸ ἀκρότατον ὕψος δηλώσῃ, and  
 which has recently been adopted by Stier  
 and Eadie, is very doubtful; as is also  
 the assertion (Eadie) that this prevails  
 'in the majority of passages' in the  
 LXX: see Ezek. i. 26 (*Alex.*), viii. 2, x.  
 19, xi. 22, xliii. 15, and even Deut. xxvi.  
 19, xxviii. 1. Such distinct instances as

Ezek. xliii. 15, and in the N. T., Heb.  
 ix. 5, the similarly unemphatic use of  
 the antitheton ὑποκάτω, John i. 51, Luke  
 viii. 10,—and the tendencies of Alex-  
 andrian and later Greek to form dupli-  
 cated compounds (see Peyron, *ad Pap.*  
*Taurin.* Vol. i. p. 89) make it highly  
 probable that ὑπεράνω, both here and ch.  
 iv. 10, implies little more than simple  
 local elevation. So too Syr. and appy.  
 all the ancient Vv.

πάσης ἀρχῆς  
 κ. τ. λ.] 'all (every) rule and authority  
 and power and lordship;' no parenthesis,  
 but a fuller explanation of ἐν τοῖς ἐπου-  
 ρανίοις; see Winer, *Gr.* § 64, 1. 2, p.  
 614 (ed. 5). The context and the illus-  
 trations afforded by ch. iii. 10, Col. i. 16,  
 and 1 Pet. iii. 22, seem to preclude any  
 mere generic reference to all forms of  
 power and dominion (Olsh.), or any  
 specific reference to the orders of the  
 Jewish hierarchy (Schoettg.), or the  
 grades of authority among men (see ap.  
 Pol. *Syn.*). The abstract words (δυνά-  
 μεων τινων ὀνόματα ἡμῖν ἔσημα, Chrys.)  
 seem to be designations of the orders of  
 heavenly Intelligences, and are used by  
 St. Paul in preference to any concrete  
 terms (ἀγγέλων, ἀρχαγγέλων κ. τ. λ.) to  
 express with the greatest aptitude and  
 comprehensiveness the sovereign power  
 and majesty of Christ; εἰ τι ἐστὶν ἐν τῷ  
 οὐρανῷ, πάντων ἀνώτερος γέγονε, Chrys.,  
 see Calv. *in loc.* As this verse relates to  
 Christ's exaltation in heaven rather than  
 His victory over the powers of hell (1  
 Cor. xv. 24, comp. Rom. viii. 38), the  
 reference is, probably, exclusively to  
 good Angels and Intelligences, 1 Tim. v.  
 21. Any attempt to define more closely  
 (see authors cited in Hagenbach, *Hist. of*  
*Doctr.* § 131, Petavius, *de Angelis*, II. 1,  
 Vol. III. p. 101 sq.) is alike presumptu-  
 ous and precarious: see the excellent  
 remarks of Bp. Hall, *Invisible World*,  
 Book I. § 7. On the nature of Angels,  
 consult the able treatise by Twisten,



τος, καὶ παντὸς ὀνόματος ὀνομαζομένου οὐ μόνον ἐν τῷ αἰῶνι τούτῳ ἀλλὰ καὶ ἐν τῷ μέλλοντι, <sup>22</sup> καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας

*Dogmatik*, Vol. II. esp. § 1. 4, the essay by Stuart, *Bibliotheca Sacra* for 1843, pp. 88—154, Ebrard, *Dogmatik*, § 228 sq. Vol. I. p. 276, and the remarks of Lange, *Leb. Jes.* Part. II. p. 41 sq.

καὶ παντὸς ὀνόματος] ‘and, in a word, every name named;’ concluding and comprehensive designation; καὶ having here that species of *adjunctive* force according to which a general term is appended to foregoing details; see Winer, *Gr.* § 53. 3, p. 388, notes on *Phil.* iv. 12, Fritz. *Matth.* p. 786. Πᾶν ὄνομα is not ‘every title of honor,’ (Grinf. *Scholl. Hell.*), a particular explanation to which ὀνομαζ. (which has always its simple meaning in the N. T., even in Rom. xv. 20, see Fritz.) is distinctly opposed, — nor again, in reference to Heavenly Powers which are ἀκατονόμαστοι (Theophyl.), — nor even as a generic representation of the foregoing abstract nouns (Wahl, Harless), — but simply with reference to everything in existence (‘quicquid existit,’ Beza), personal or impersonal, ‘everything bearing a name and admitting designation;’ comp. Col. i. 16, where a similar latitude is implied by the four times repeated εἶτε, and see notes in *loc.* οὐ μόνον κ. τ. λ.] clause

appended not to ἐκάθισεν (Beza, Koppe), but to παντὸς ὀνόμ. ὀνομαζ., to which it gives a still further expansion, both in respect of time and locality, i.e. everything named, whether now or hereafter, in the present state of things or the world to come; παντὸς ῥητοῦ καὶ ὀνομαστοῦ, οὐ μόνον τοῦ ἐνταῦθα ὀνομαζομένου, ἀλλὰ καὶ τοῦ ἐκεῖθεν δυναμένου ῥηθῆναι καὶ ὀνομασθῆναι, Œcum.

τῷ αἰῶνι τούτῳ] ‘this world,’ scil. ‘this present state of things,’ *systema rerum*, Beng. With regard to the meaning of αἰῶν it may be observed that in all pas-

sages where it occurs, a *temporal* notion is more or less apparent. To this, in the majority, an *ethical* idea is united, so that αἰὼν οὗτος, as Olsh. has observed, is ‘the temporary and terrestrial order of things, in which sin predominates (comp. Gesen. *Lex.* s. v. עֲוֹן, B), to which αἰὼν μέλλων (= βασιλεία Θεοῦ), the holy state of things founded by Christ, is the exact contrast; see *Comment on Matth.* xii. 31, 32, Neander, *Planting*, Vol. I. p. 500, 501 (Bohn). In a few passages, like the present, a *semi-local* meaning seems also superadded, causing αἰὼν to approach in meaning to κόσμος, though it still may be always distinguished from it by the temporal and commonly ethical notions which ever form its background; see notes, ch. ii. 2.

22. καὶ πάντα ὑπέταξεν] ‘and put all things under His feet;’ further specification of the majesty of Christ, — not only the highest conceivable exaltation (ver. 21), but the most unbounded sovereignty. The strong similarity of the language scarcely leaves a doubt that here and Heb. ii. 8, there is a distinct *allusion* to Psalm viii. 7, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ; comp. Gen. i. 28. Nor is this due to any ‘rabbinischtypischer Interpretation. swaise,’ (Mey.) on the part of St. Paul, but to a direct reference under the guidance of the Spirit, to a passage in the O. T., which, in its primary application to man, involves a secondary and more profound application to Christ. In the grant of terrestrial sovereignty the Psalmist saw and felt the antitypical mystery of man’s future exaltation in Christ, even more fully than Tholuck and even Hengstenberg *in loc.* appear to admit. The reference thus is less to the subjugation of foes, as in 1 Cor. xv. 27 (Hamm., Stier), than to the limitless



αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ, <sup>23</sup> ἥτις

nature of Christ's sovereignty, which the words ὑπὸ τοὺς κ. τ. λ. (ἡ ἐσχάτη ὑποταγή, Chrys.) still more heighten and enhance. On this and the next verse see a sound sermon by Beveridge, in which the three points, Christ's headship over all things, His headship to the Church, and His relation to it as His body, are well discussed, *Serm.* xxxii. Vol. II. p. 124 sq. (A.-C. Libr.)

ἔδωκεν is not synonymous with ἤρξατο, ἔθηκεν, ἔστησεν (Wolf, Holz., and even Harl.), either here or ch. iv. 11, but (as the dat. ἐκκλησίᾳ and the emphatic position of αὐτὸν seem to suggest) retains its primary and proper sense. The meaning then seems to be, though so exalted and so glorified, yet even *HIM* did God, out of his boundless mercy and beneficence, give to the Church to be its head. κεφαλὴν ὑπὲρ πάντα] 'head over all things.' The exact construction and immediate reference of these words is not perfectly clear. Ὑπὲρ πάντα evidently qualifies κεφ., not, however, an immediate and adjectival epithet ('summum caput,' Beza, Conyb.), but as an accessory and quasi-participial definition, i. e. ὑπερέχουσιν πάντων; πάντα being used in exactly the same general sense as before, without any limiting reference to τῇ ἐκκλ. (Harl.), or any implied contrast to other subordinate heads, apostles, prophets, etc. (Olsh.). The accus. κεφ. may be regarded either as (a) a simple appositional accus. to the preceding αὐτόν, a second κεφ. being supplied (per brachylogiam) before τῇ ἐκκλ., — 'He gave Him, Head over all, (as Head) to his Church;' comp. Jelf, *Gr.* § 893. c.; or (b) as an accus. of further predication, serving to complete the notion of the verb, and forming a species of tertiary predicate (Donalds. *Gr.* § 489), — 'He gave Him as head over all,' i. e. 'in the capacity of head over all; compare

Madvig, *Synt.* § 24. a, and see the various exx. in Donalds. *Gr.* § 490. Of these (a) was adopted in ed. I (so also Stier, Mey.), and coincides in meaning with the ungrammatical order (ἔδωκεν αὐτόν [ὄντα] ὑπὲρ πάντα κεφ. τῇ ἐκκλ.) of Syr., Æth.-Platt, Chrys., al., but is, grammatically considered, less simple than (b), and, considered exegetically, but little different in meaning: if God gives Christ to the Church, and Christ at the same time is Head over all things (tertiary predication) He becomes necessarily head to the Church. It seems best, with Syr.-Phil. (appy.), Vulg. ('caput super omnem ecclesiae'), Clarom., Arm., to adopt the latter view; comp. Alf. *in loc.*

23. ἥτις] 'which indeed;' not exactly 'ut quæ,' Meyer, but 'quæ quidem,' the force of the indef. relative being here rather explanatory than causal, and serving to elucidate the use and meaning of κεφαλὴ by the introduction of the corresponding term σῶμα. On the uses of ὅστις, see notes on *Gal.* iv. 24. τὸ σῶμα αὐτοῦ] 'His body;' not in any merely figurative sense, but really and truly; the Church is the veritable body of Christ mystical (ch. iv. 12, 16, esp. v. 30), no mere institution subject to Him as to a κεφαλὴ used in any ethical sense, but united to Him as to a κεφαλὴ used in its simple and literal sense; ἵνα γὰρ μὴ, ἀκούσας κεφαλὴν, ἀρχὴν τινα καὶ ἐξουσίαν νομίσης, σωματικῶς φησὶν, ἡμῶν ἐστὶ κεφαλὴ, Œcum. This great and vital truth, and the nature of our union with Christ which it involves and implies, is well illustrated in the beautiful treatise of Br. Hall, *Christ Mystical*, esp. ch. vii. τὸ πλήρωμα κ. τ. λ.] 'the fulness of Him that filleth all things with all things;' apposition to the preceding τὸ σῶμα αὐτοῦ designed still more to expand the full meaning of the preceding identification of the Church with

ἐστὶν τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου.

the Lord's body, the general truth conveyed being τὸ πλήρωμα τοῦ Χριστοῦ ἡ ἐκκλησία, Chrys. The special meaning and reference of these mysterious words has been greatly contested. This, however, seems clear (esp. after the long and careful note of Fritz. on *Rom.* xi. 12, Vol. II. p. 469), that πλήρωμα is here used passively, and that of its two passive meanings, (a) *id quod impletum est*, and (b) *id quo res impletur* (see notes on *Gal.* iv. 4), the former, sc. τὸ πεπληρωμένον, though less common (compare Lucian, *Ver. Hist.* II. 37, δύο πληρωμάτων, 'manned ships'), is here alone applicable. The Church, then, is τὸ πεπληρωμένον, — not, however, in the sense 'plenum Christi agmen,' 'hominum a Christo impletorum caterva,' as Fritz. paraphrases, but in a simple and almost local sense, 'that which is filled up by Christ,' 'the receptacle' (Eadie), as it were, of all the gifts, graces, and blessings of Christ; comp. Philo, *de Præm. et Pæn.* p. 920, where the soul is called a πλήρωμα ἀρετῶν, and contrast the opposed κένωμα, as used by the Gnostics to express the void world of sense; Baur *Gnosis*, p. 157, 462 (cited by Mey.). τὸ τὰ πάντα κ.τ.λ.] 'of Him who filleth all things with all things,' 'qui rerum universitatem omnibus rebus [sibi] implet,' Fritz.; ἐν being here used in its instrumental sense (see notes on 1 *Thess.* iv. 18), as serving to specify that with which the filling takes place (see ch. v. 18), and πᾶσιν being used with an equal latitude to τὰ πάντα (ver. 22) as implying, not only 'all blessings' (Eadie), but 'all things' unrestrictedly; for by Christ was the whole Universe made, and all things therein; see Col. i. 16, and comp. in ref. generally to the terms of the expression, Philo, *Sacrif. Cain*, § 18, Vol. I. p. 175 (ed. Mang.), πεπληρωκὼς πάντα διὰ πάν-

των. It has been doubted whether πληροῦσθαι is (a) passive as Vulg., Clarom., Chrys., al., or (b) middle, as Syr., Copt., Goth., Arm., whether in a purely active sense (*Xen. Hell.* VI. 2. 14, 35, see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 956), or perhaps, as this unique use of the middle in the N. T. suggests, in a specially reciprocal sense 'sibi implere.' Of these the latter alone seems admissible, as the idea of Christ receiving completion in His members (Est., compare Harl.) implies restrictions little accordant with the inclusive τὰ πάντα. The meaning of the whole then would seem to be, — that the Church is the veritable mystical Body of Christ, yea the recipient of the plenitudes of Him who filleth all things, whether in heaven or in earth, with all the things, elements, and entities of which they are composed. And this, as both the parallelism of τὸ σῶμα αὐτοῦ and τὸ πληρ. κ.τ.λ. and the absence of any hint of a change of person seem distinctly to suggest, must be referred, not to God (Theod. Alf.), but to Christ; see esp. ch. iv. 10. On the doctrine of the omnipresence of Christ, an eternal truth of vital importance (Bull, *Def. Fid. Nic.* § 4. 3. 1 sq., Waterland, *Sermon* VII. 3, Vol. II. p. 164), to which this verse seems to allude, see notes on ch. iv. 10, Jackson, *Creed*, Book XI. 3, 10 sq, and the calm and conciliatory observations of Martensen, *Dogmatik*, § 177 sq. Well and clearly has it been said by Andrews, 'Christ is both in Heaven and earth: as He is called the Head of His Church, He is in Heaven, but in respect of His body which is called Christ He is on earth,' *Serm.* XII. Vol. V. p. 407. The omission of τὰ (*Rec.*) is opposed to all the MSS. and to the majority of mss., and adopted by none of the best recent editors.

You too who were dead in sin He hath quickened, raised, and even enthroned with and in Christ, to show all ages the riches of His grace and love. Your salvation is by grace, not works.

## II. Καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώ-

CHAPTER II. 1. καὶ ὑμᾶς] 'And you also,' 'you too;' special address and application of the foregoing to the case of the readers; καὶ neither (a) simply connecting the verse with what precedes, sc. καὶ ὑπέταξεν, καὶ ἔδωκεν, καὶ ὑμᾶς κ. τ. λ. (*Lachm.*), — as ver. 23 is plainly a conclusion of the foregoing clause, nor (b) serving to introduce a special exemplification of the general act of grace in ver. 23 (Peile), — as the force of the correlation between νεκροὺς and συνεζωπ. is thus seriously impaired, but rather (c) applying what has been said to the ὑμᾶς, to which word it gives emphasis and prominence. The Ephesians are reminded how they also had experienced in their moral death the energy of the same quickening power which raised Christ from physical death (ch. i. 20), the ascensive force of καὶ being just perceptible in the implied parallelism between the νέκρωσις ψυχικὴ in the case of the Ephesians (see next note), and the νέκρωσις σωματικὴ on the part of Christ (ch. i. 20); comp. Klotz, *Devar.* Vol. II. p. 636. The connection has also its difficulties. According to the most simple view, ver. 1, after having its structure interrupted by the two relational sentences, ver. 2, 3, is renewed in ver. 4 (not ver. 5, Schott.), by means of δὲ resumptive (*Herm. Viger*, No. 544), and there further elucidated by the interpolated nominat. Θεός, expanded in application by the more comprehensive ὑμᾶς, and concluded in ver. 5; see Theophyl. *in loc.*

ὄντας νεκροὺς] 'being dead,' sc. spiritually; νέκρωσις οὐκ ἡ σωματικὴ, ἡ ἐκ τοῦ Ἀδὰμ ἀρξαμένη, ἀλλὰ ἡ ψυχικὴ, ἡ ἐξ ἡμῶν συνισταμένη, Theophyl.; compare Bramhall, *Castig.* III. 2, Vol. IV. 233 (*Angl.-Cath. Lib.*). The proleptic reference to physical death, scil. 'certo morituri, Mey.),

seems irreconcilable with the context. The πλούσιος ὢν ἐν ἐλέει, which seems to specify God's mercy in extending the exercise of His resurrectionary power, would thus lose much of its appropriateness, and the particle καὶ (ver. 5) its proper ascensive force. On this and the two following verses, see a good practical sermon by Usher, *Serm. IV.* Vol. XIII. p. 45 (ed. Elringt.)

τοῖς παραπτώμασιν κ. τ. λ.] 'by the trespasses and sins which ye had committed,' 'delictis et peccatis,' Vulg., Goth.; not 'in delictis,' etc., Arm.; the dat. being appy. that of the *causa instrumentalis*; see Hartung, *Cusus*, p. 79, Winer, *Gr.* § 31. 7, p. 194. In the closely parallel passage Col. ii. 13, νεκροὺς ὄντας ἐν τοῖς παραπτώμασιν, the same general sentiment is expressed under slightly different relations; here sin is conceived as that which kills (Olsh.); there it is described as the element or state in which the νέκρωσις shows and reveals itself; comp. notes *in loc.* It is doubtful whether the distinction drawn by Tittmann (*Synon.* p. 45) between παραπτ., sins rashly ('a nolente facere injuriam'), and ἁμαρτίαι sins designedly committed, can be fully substantiated; both equally referring to 'peccata actualia,' whether in thought, word, or deed, and differing more in the images ('missing,' 'stumbling') under which they are presented to our conceptions, than in the degree of intention ascribed to the perpetrator; see Fritzsche, *Romans* v. 15, Vol. I. p. 324, compare Müller, *Doctrine of Sin*, I. 1. 2, Vol. I. p. 92 (Clark's ed.). Perhaps we may say generally, that παραπτώματα, as its derivation suggests, is the more limited term, viz. particular, special acts of sin; ἁμαρτίαι [ἀ μέρος, μείρω, Buttmann, *Lexil.* No. 15, note], the more inclusive and abstract, embrac-



μασιν καὶ ταῖς ἁμαρτίαις ὑμῶν, <sup>2</sup> ἐν αἷς ποτὲ περιπατήσατε

ing all forms, phases, and movements of sin, whether entertained in thought or consummated in act; see Trench *Synon.* Part II. § 16, and compare notes on *Col.* ii. 16.

ὁ μὲν] Omitted by *Rec.*, but only on the authority of KL; most mss.; Chrys., Dam., Theoph., Œcum. The reading of A is *ἐαυτῶν*.

2. ἐν αἷς] 'in which;' not so much with ref. to the prevailing direction (De Wette), as the sphere in which they habitually moved. It does not, however, seem necessary to press the meaning of *περιπατεῖν* ('sphere in which they trod,' Eadie) this being one of those words in the N. T. which are used with so strong a Hebraistic coloring (see the list, Winer, *Gr.* § 3, p. 31), that in several passages it denotes little more than 'vivere;' see Fritz. *Rom.* xiii. 12, Vol. III. p. 141, Suicer, *Thesaur.* s. v. Vol. II. p. 679.

κατὰ τὸν αἰῶνα κ.τ.λ. 'according to the course of this world,' Auth.

[mundanitatem mundi hujus] Syr.; the ethical meaning of αἰὼν here appy. predominating; see on ch. i. 22. In such cases as the present the meaning seems to approach that of 'tendency, spirit, of the age' (Olsh.), yet still not without distinct trace of the regular temporal notion, which, even in those passages where αἰὼν seems to imply little more than our 'world' (comp. 2 Tim. iv. 10), may still be felt in the idea of the (evil) course, development, and progress ('ubi ætas mala malam excipit') that is tacitly associated with the term; see Beng. *in loc.*, and comp. Reuss, *Théol. Chret.* IV. 20, Vol. II. p. 228. Any Gnostic reference (Baur, *Paulus*, p. 433), as St. Paul's frequent use of the word satisfac-

torily proves, is completely out of the question.

κατὰ τὸν ἄρχοντα κ.τ.λ.] 'according to the prince of the power or empire of the air,' scil. the devil; climax to the foregoing member, the contrast being κατὰ Θεόν, ch. iv. 24. Without entering into the various interpretations these difficult words have received, we will here only notice briefly, (1) the simple meaning of the words; (2) their grammatical connection; (3) their probable explanation.

(1) the two cardinal words are ἐξουσία and ἀήρ. The former, like many words in -ία (Bernhardy, *Synt.* I. 2, p. 47), appears used, not exactly for ἐξουσία, scil. as an abstract implying the concrete possessors of the ἐξουσία (comp. Dionys. Hal. VIII. 44), but as a collective designation of their empire and sovereignty, see esp. Lobeck *Phryn.* p. 469. 'Αήρ is used thrice by St. Paul besides this place, thrice in the rest of the N. T., — (α) 'the air' simply and generally, Acts xxii 23, 1 Cor. ix. 26, xiv. 9, and appy. Rev. ix. 2, — (β) as 'the air,' with, probably, strict physical reference, Rev. xvi. 17, — (γ) as 'the air or sky,' appy. tacitly correlative to γῆ (the seat of the περιλειπόμενοι), 1 Thess. iv. 17. We seem, then, bound to reject all partial interpretations, e. g. σκότος (Heinsius, Kütt. ap. Peile), πνεῦμα (Hofmann *Schriftb.* Vol. I. p. 403), and to leave the context to define the specific meaning and application of the word. (2) The gen. ἄερος is not a gen. *objecti*, 'cui potestas est aeris,' Beza; nor *qualitatis*, scil. ἄεριος, ἀσώματος (so Phrys., appy., but not the Greek Fathers generally), but a gen. of place, denoting their ἐναέριον διατριβήν (Œcum.), the seat of their



κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος, τοῦ πνεύματος τοῦ νῦν ἐνεργούντος ἐν τοῖς υἱοῖς τῆς

spiritual empire; οὐχ ὡς τοῦ αἵρος δεσπόζοντα, ἀλλ' ὡς αὐτῷ ἐμφιλοχωροῦντα, Theophyl.; compare Bernhardt, *Synt.* III. 33. a, p. 137. (3) The explanation

really turns on the latitude of meaning assigned to ἄηρ. Without venturing to deny that the word may mysteriously intimate a near propinquity of the spirits of evil, it may still be said that the limitation to the physical atmosphere (Mey.) is as precarious in doctrine as the reference to some ideal 'atmosphere belting a death-world' (Eadie), or to the common parlance of mankind (Alf.), is too vague and undefined. The natural explanation seems to be this, — that as οὐρανός is used in a limited and partial (Matt. vi. 26), as well as an uncircumscribed meaning, so conversely ἄηρ, which is commonly confined to the region of the air or atmosphere, may be extended to all that supra-terrestrial but sub-celestial region (ὁ ὑπουράνιος τόπος, Chrys.) which seems to be, if not the abode, yet the haunt of evil spirits; see esp. LXX, Job i. 7, ἐμπεριπατήσας τὴν ὑπ' οὐρανόν; compare Olsh. *in loc.*, and Stuart, *Bibl. Sacra* for 1843, p. 139; see also Hagenbach, *Stud. u. Krit.* Vol. 1. 479. Quotations out of Rabbinical writings and Greek philosophers will be found in Wetst., and Harl. *in loc.*, but that St. Paul drew his conceptions from the former (Mey.) or the latter (Wetst.), we are slow indeed to believe; see the remarks on Gal. ch. iv. 24. τοῦ πνεύματος]

'the spirit'; scil. the evil principle of action, more specially defined by the succeeding words. The explanation of this gen. is not easy, as exegesis appears to suggest one construction, grammar another. The most convenient assumption, an anomaly of case (gen. for accus. in apposition to τὸν ἄρχ. κ. τ. λ., Heinichen, Euseb. *Hist. Eccl.* v.

20, Vol. ii. p. 99), is so doubtful, that it seems best, with Winer (*Gr.* 67. 3, p. 558), to regard the gen. as dependent on τὸν ἄρχοντα, and in apposition with ἐξουσίας; πνεῦμα not referring, like ἐξουσία, to the aggregate of individual πνεύματα (πάντος ἑναερίου πνεύματος, Theophyl., compare Eadie, Alf.), a very doubtful meaning, owing to the difference of termination, but to the evil principle which animated the empire, and emanated from Satan, the ruler of 'it. There is confessedly an exegetical difficulty in the expression τὸν ἄρχ. τοῦ πνεύμ.; this, however, may be removed either by supplying a similar but more appropriate substantive out of τὸν ἄρχ., or (what is in effect the same) by observing that τοῦ πνεύματος has a species of objective meaning reflected on it from the words with which it is in apposition. There is probably, as Harless and Meyer suggest, a tacit antithesis in τοῦ πν. to the Πνεῦμα τὸ ἐκ Θεοῦ; comp. 1 Cor. ii. 12.

νῦν is commonly referred to the period since the redemption, the time of increased satanic energy and of hottest strife (De Wette); comp. Rev. xii. 12. This, however, is more than the words seem intended to convey. As ποτέ, ver. 2, is again repeated in ver. 3, we find the natural antithesis νῦν . . . ποτέ; the Apostle specifying the *present* active existence in one class, the children of disobedience, of the same spirit which *formerly* wrought not only in his readers, but in all; sim. Hammond and Harless *in loc.* τοῖς υἱοῖς τῆς ἀπειθείας.]

'the sons of disobedience'; a Hebraistic circumlocution nearly equivalent to οἱ ἐξ ἀπειθείας (compare Fritz. *Rom.* ii. 16, Vol. i. p. 105), and serving to mark more vividly than the adjectival construction the essential and innate disobedience of the subjects, — a disobedience to which they



καὶ τῶν διανοιῶν, καὶ ἡμεν τέκνα φύσει ὀργῆς, ὡς καὶ οἱ λοιποὶ  
 ὁ δὲ Θεὸς, πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ

notes, ch. i. 20), and also to disconnect it from any possible relation to the present; 'we were children of wrath by nature,—it was once our state and condition, it is now so no longer.'

τέκνα φύσει ὀργῆς] 'children by nature — of wrath.' This important clause can only be properly investigated by noticing separately (1) the simple meaning of the words; (2) their grammatical connection; (3) their probable dogmatical application.

(1) We begin with (a) τέκνα, which is not simply identical with the Hebraistic υἱοί, ver. 2, but, as Bengel obviously felt, is more significant and suggestive; see Steiger on 1 Pet. i. 14. The word arouses the attention; 'we were τέκνα,'—that bespeaks a near and close relation,—but of what? Of God? No,—'of wrath;' its actual and definite objects; see Stier in loc. p. 256, and comp. Hofm. *Schriftb.* Vol. I. p. 497. (b) Ὀργή has its proper meaning, and denotes, not τιμωρία or κόλασις itself (Suicer, *Thesaur.* s. v. Vol. II. p. 505), but the moving principle of it, God's holy hatred of sin, which reveals itself in His punitive justice; compare Rom. i. 18. (c) The meaning of φύσει has been much contested. The general distinction of Waterland (*Second Defence* Qu. xxiv. Vol. II. p. 723) seems perfectly satisfactory that φύσει in Scripture relates to something inherent, innate, fixed, and implanted from the first, and is in opposition to something accessional, superinduced, accidental; or, as Harl. more briefly expresses it, 'das Gewordene im Gegensatz zum Gemachten;' compare Thorndike, *Covenant of Grace*, II. 10, Vol. III. p. 170 (A.-C. Libr.). The more exact meaning must be determined by the context: compare Gal. ii. 15, Rom. ii. 14, Gal. iv. 8, where φύσει respectively means, (a) transmit-

ted, inborn nature; (β) inherent nature; (γ) essential nature. The connection must here guide us. (2) Connection. Φύσει is to be joined with τέκνα, not ὀργῆς (Holzh., Hofm. *Schriftb.* Vol. I. p. 497), and defines the aspect under which the predicate shows itself (see Madvig, *Synt.* § 40); the unusual order [with BKG: ADEFG reverse it but appy. by way of emendation] appearing to have arisen from a limitation of a judgment which St. Paul was about to express unlimitedly; the Jews were the covenant people of God; Jews and Gentiles (ἡμεῖς) could not then equally and unrestrictedly be called τέκνα ὀργῆς; see Müller, *Doctr. of Sin*, IV. 2, Vol. II. p. 306. (3) The doctrinal reference turns on the meaning of φύσει. This the limiting connection seems to show must imply what is innate; for if it implied 'habitual or developed character' (e. g. Ælian, *Var. Hist.* IX. 1, φύσει φιλάργυρος; see exx. in Wetst., and compare Fritz. *Rom.* Vol. I. p. 116), there would be little need of the limitation, and little meaning in the assumed contrast, 'filii adoptione,' Estius ap. Poli *Syn.* This is further confirmed by the tense (see above) and the argument 'ex simili' in ὡς καὶ οἱ λοιποὶ (ἦσαν), for it must have been some universal state to have applied to all the rest of mankind. Still it must fairly be said the unemphatic position of φύσει renders it doubtful whether there is any special contrast to χάριτι, or any direct assertion of the doctrine of Original Sin; but that the clause contains an indirect, and therefore even more convincing assertion of that profound truth, it seems impossible to deny. The very long but instructive note of Harless in loc. may be consulted with profit.

4. ὁ δὲ Θεός] 'but God.' Resumption of ver. 1 after the two relational



ἣν ἡγάπησεν ἡμᾶς, καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι


sentences, ἐν αἷς ver. 2, and ἐν οἷς ver. 3; δέ being correctly used rather than ὅν, as the resumption also involves a *contrast* to the preceding verse. The declaration of the εἰς of God forms an assuring and consoling antithesis to the foregoing statement that by nature all were the subjects of His ὀργή. On the use of δέ after a parenthesis, see Klotz, *Devar.* Vol. II. p. 377, Hartung, *Partik.* δέ, 3. 2, Vol. p. 173; the use of 'autem' in Latin is exactly similar, see esp. Hand, *Tursell.* s. v. § 9, Vol. I. p. 569; Beza's correction of the Vulg., 'sed' instead of 'autem' is therefore not necessary.

πλούσιος ὢν κ. τ. λ.] 'being rich in mercy,' scarcely 'ut qui dives sit,' Beza (comp. Madvig, *Lat. Gramm.* § 366. 2), as the participial clause does not here so much assign the reason, as characterize, in the form of a secondary predicate of time, 'being as He is' (compare Donalds. *Gr.* § 442. a) the general principle under which the divine compassion was exhibited. The more particular motive (De W.) is stated in the succeeding clause. The expression πλούσιος ἐν (οὐχ ἀπλῶς ἐλεήμων, Chrys.) occurs James ii. 5, and points to the object or sphere in which the richness is apparent; comp. I Cor. i. 5. On the distinction between εἰς and οἰκτιρμῆς, the former being more generic, the latter more specific and stronger, see Fritz. *Rom.* ix. 15, Vol. II. p. 315. ἣν ἡγάπησεν ἡμᾶς] 'wherewith He loved us;' cognate accus., serving to add force and emphasis to the meaning of the verb; see exx. in Winer, *Gr.* § 32. 2, p. 200, and in Donalds. *Gr.* § 466. The pronoun ἡμᾶς obviously includes both Jewish and Gentile Christians, and is coextensive with ἡμεῖς πάντες of ver. 3.

5. καὶ ὄντας ἡμᾶς νεκρ.] 'even while we were dead;' καὶ not being otiose (comp. Syr., Æth.), nor the simple copula

(Mey.), nor a mere repetition of καὶ from ver. 1, but qualifying ὄντας (Syr.-Phil.), and suggesting more forcibly than in ver. 1 (where it qualifies ὑμᾶς) the might of the quickening power of God which extended even to a state of moral death. Καὶ νεκροὺς κ. τ. λ. would certainly seem a more natural order (Fritz. *Conject.* in *N. T.* p. 45; comp. Chrys. τοὺς νεκροὺς . . . τοὺτους ἐξωπ.), but as St. Paul seems to wish to make their state of death, its permanence and its endurance, more felt than the mere fact of it, the ascensive particle is joined with the participle rather than with the predicate; see Klotz, *Devar.* Vol. II. p. 638.

συνεζωοποίησεν τῷ Χρ.] 'He together quickened with Christ,' not 'in Christ,' Copt., Arm. (perhaps following the reading συνεζ. ἐν τῷ Χρ., B; 17, al.),

but 'with Christ,'  Syr. al.; ἐξωποίησε καὶ ἡμᾶς, Chrys. The previous statement of the spiritual nature of their death, and the similar (but, owing to the mention of baptism, not wholly parallel) passage, Col. ii. 13, seem to show that συνεζ. has reference to spiritual life, the life of grace. It is thus not necessary to consider the realization as future (Theod.), nor even with Theophyl. (ἡμᾶς δυνάμει νῦν μετ' ὀλίγον δὲ καὶ ἐνεργείᾳ), to limit the present degree of it: the aorist has its proper and characteristic force; what God wrought in Christ he wrought 'ipso facto' in all who are united with Him. Meyer aptly cites Fritz. *Rom.* Vol. II. p. 206, 'ponitur aoristus de re, quæ quamvis futura sit, tamen pro peractâ recte censeatur . . . cum aliâ re jam factâ contineatur.' It is then just possible that συνεζ. may include also a future and physical reference (Rom. viii. 10, 11, see notes ver. 6). but that its primary reference is to an actually existent and spiritual state, it seems



συνεζωποποίησεν τῷ Χριστῷ (χάριτί ἐστε σεσωσμένοι), <sup>6</sup> καὶ  
 συνήγειρεν, καὶ συνεκίδισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ,  
 ἵνα ἐνδείξῃται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον

very difficult to deny.

Χάρις ἵ appropriately St. Paul omits the specific  
 ἐστε σεσωσμένοι] 'by grace ye have  
 been (and are) saved;' see notes on  
 ver. 8. This emphatic mention of grace  
 (grace, not works) is to make the readers  
 feel what their own hearts might other-  
 wise have caused them to doubt, — the  
 real and vital truth, that they have present  
 and actual fellowship with Christ in  
 the quickening, — yea, and even in the  
 resurrectionary and glorifying power of  
 God; see esp. Origen (*Cram. Caten.*),  
 and comp. Bp. Hall, *Christ Mystical*, ch.  
 v. 1 (ad. init.).

6. συνήγειρεν . . . συνεκίδισεν] 'He raised us with (Him), He enthroned us with (Him).' The simple meaning of these verbs, and esp. of the latter, seems to confine the reference to what is future and objective. Still, as συνεζωποποίησεν, though primarily spiritual and present, may have a physical and future reference, — so here conversely, a present spiritual resurrection and enthronement may also be alluded to; as Andrewes truly says, 'even now we sit there in Him, and shall sit with Him in the end,' *Serm. vii.* in Vol. i. p. 115 (A.-C. Libr.). This may be referred (a) to the close nature of our union with Christ, so that His resurrection and exaltation may be said, in Him, to be actually ours (κεφαλὴ γὰρ ἡμῶν ὁ συνεδρεύων, ἀπαρχὴ ἡμῶν ὁ συμβασιλεύων, Theod.), or, more simply, (b) to that divine efficacy of the quickening power of God which extends itself to issues spiritually indeed present (Phil. iii. 20, Rev. i. 6), but, strictly speaking, future and contingent; comp. esp. Rom. viii. 30, where the aorists are used with equal significance and effect.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly places;' see notes, ch. i. 3, 20. Bengel has noticed how

ἐν δεξιᾷ, of ch. i. 20; 'non dicit in dextrā; Christo sua manet excellentia;' comp. Est. in loc. ἐν Χρ. Ἰησοῦ must not be connected simply with ἐν τοῖς ἐπουρ. (Peile, Eadie), but with συνήγειρεν and συνεκίδισεν ἐν τοῖς ἐπουρ.; comp. ch. i. 3. At first sight the clause might seem superfluous, but more attentively considered, it will be found to define the deep, mystical nature of the union: God ἤγειρεν, ἐκίδισεν, ἡμᾶς, not only σὺν Χρ., but ἐν Χρ.; not only with Christ by virtue of our fellowship, but in Christ by virtue of our mystical, central, and organic union with Him. On the nature of this union, see Hooker, *Serm. iii.* Vol. iii. p. 762 (ed Keble), Ebrard, *Dogmatik*, § 445, Vol. ii. p. 323, Martensen, *Dogmatik*, § 176. obs.

7. ἵνα ἐνδείξῃται] 'in order that He might show forth;' divine purpose of the gracious acts specified in ver. 5, 6. The middle voice ἐνδείξασθαι is not used (either here or Rom. ii. 15, ix. 17, 22, 2 Cor. viii. 24) with any reference to 'a sample or specimen of what belonged to Him' (Rück., Eadie), but either simply implies 'for Himself,' i. e., 'for His glory' (comp. Jelf, *Gr.* § 363. 1), 'let be seen, (Peile), or, still more probably, is used with only that general subjective reference, 'show forth his, etc.' (the 'dynamic' middle of Krüger, *Sprachl.* § 52. 8. 5; see Kuster de Verb. Med. § 58, and exx. in Rost. u. Palm. *Lex.* s. v.), which, owing to the following αὐτοῦ, can hardly be retained in translation. The word occurs eleven times in the N. T. (only in St. Paul's Epp. and Heb.), always in the middle voice. In fact, as δέκνυμι is but rarely used in the middle voice, though in a few formulæ (see Ast, *Lex. Plat.* s. v.) it involves a little

πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. <sup>8</sup> τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ

sense; so ἐνδείκνυμαι, which is not common in the act., except in legal forms, may in the middle involve little more than an active meaning; comp. Donalds. *Gr.* § 434, p. 447. ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις.] 'in the ages which are coming.'

These words have been unduly limited. Any special reference to the then present and immediately coming age ('per omne vestrum tempus,' Mor.), or to the still future kingdom of Christ, the αἰὼν ὁ μέλλων, ch. i. 21 (Harl., Olsh.), seems precluded respectively by the use of the plural and the appended pres. part. ἐπερχομ. The most simple meaning appears to be 'the successively arriving ages and generations from that time to the second coming of Christ,' 'tempora inde ab apostolicis illis ad finem mundi secutura,' Wolf. Such expressions as the present deserve especial notice, as they incidentally prove how very ill-founded is the popular opinion adopted by Meyer and others, that St. Paul believed the Advent of the Lord to be close at hand; see on 1 *Thess.* iv. 15. τὸ ὑπερβάλλον πλοῦτος]

'the exceeding riches;' an especially and studiously strong expression designed to mark the 'satis superque' of God's grace in our redemption by Christ; comp. iii. 20, 1 *Tim.* i. 14, and see Andr., *Serm.* i. Vol. ii. p. 197 (A.-C. L.). The neuter form is adopted with ABD<sup>1</sup>FG<sup>8</sup> (8<sup>1</sup> omits the verse); 17 67\*\* : Orig. (1), *Lachm., Tisch.; Rec.* has τὸν ὑπερβάλλοντα πλοῦτον ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χρ. Ἰησ.] 'in goodness towards us in Christ Jesus;' a single compound modal clause appended to ἐνδεῖξ; ἐν χρ. ἐφ' ἡμ. being closely connected (comp. Luke vi. 35; the art. is not necessary, see notes, ch. i. 16), and defining accurately the manner in which God displays 'the riches of His grace,' while ἐν Χ. Ἰ.

('in,' not 'through Christ Jesus,' Auth.; see Winer, *Gr.* § 48. a, p. 347 n. 3) specifies, as it were, the ever-blessed sphere to which its manifestations are confined, and in which alone its operations are felt. Well do Calvin and Stier call attention to this 'notanda repetitio nominis Christi' (contrast the melancholy want of appreciation of this in De W.), and the reiteration of that eternal truth which pervades this divine epistle, — 'nur in Christo Jesu das alles, und anders nicht,' Stier, p. 273; see notes on ch. i. 3. On the meaning of χρηστότης see notes on *Gal.* v. 22.

8. τῇ γὰρ χάριτί] 'For by grace;' confirmatory explanation of the truth and justice of the expression τὸ ὑπερβ. κ. τ. λ., by a recurrence to the statement made parenthetically in ver. 5. The article is thus not added merely because χάρις 'expresses an idea which is familiar, distinctive, and monadic in its nature' (Eadie), but because there a retrospective reference to χάριτι, ver. 5, where the noun, being used adverbially, is properly anarthrous; see Middleton, *Greek Art.* v. 2, p. 96 (ed. Rose). It may be observed that the emphasis rests on τῇ χάριτι, the further member διὰ τῆς πίστεως being added to define the weighty ἐστε σεσωσμένοι. χάρις is the objective, operating and instrumental cause of salvation, πίστις the subjective medium by which it is received, the *causa apprehendens*, or to use the language of Hooker, 'the hand which putteth on Christ to justification,' *Serm.* ii. 32; comp. Waterland, *Justif.* Vol. vi. p. 22, and a good sermon by Sherlock, Vol. i. p. 323 sq. (ed. Oxf.), ἐστε σεσωσμένοι] 'ye have been (and are) saved.' It is highly improper to attempt to dilute either the normal meaning of the verb ('salvum facio,' 'ad eternam vitam per-

τοῦτο οὐκ ἐξ ὑμῶν, Θεοῦ τὸ δῶρον ὁ οὐκ ἐξ ἔργων, ἵνα μή τις

duco,' see Suicer, *Thesaur.* s. v.) or the proper force of the tense. The perfect indicates 'actionem plane præteritam, quæ aut nunc ipsum seu modo finita est, aut per effectus suos durat' (Poppo, *Progr. de emend. Matth. Gramm.* p. 6), and, in short, serves to connect the past and the present, while the aorist leaves such a connection wholly unnoticed; see esp. Schmalfeld, *Synt.* § 56, and compare Scheuerl. *Synt.* § 32. 5, p. 342. Thus, then, ἐστὲ σεσωσµ. denotes a present state as well as a terminated action; for, as Eadie justly observes, 'Salvation is a present blessing, though it may not be fully realized.' On the other hand, ἐσώθηµεν (Rom. viii. 24) is not ἐν τοῖς σωζομένοις ἐσµέν (Peile), but simply 'we were saved,' the context (ἐλπιδί) supplying the necessary explanation.

8. διὰ πίστεως] So *Lachm.* with BD<sup>1</sup>FGN; 4 mss.; Chrys., al. In ed. 1, 2, the reading adopted was διὰ τῆς πίστεως with AD<sup>3</sup>EKL; nearly all mss.; Theod., Dam., al. (*Rec.*, *Tisch.*).

διὰ πίστεως] 'through faith,' subjective medium and condition; see above, and compare Hammond, *Pract. Catech.* p. 42 (A.-C. Libr.). The modification suggested by Bull ('per fidem hic intelligit obedientiam evangelio præstitam cujus fides specialiter sic dicta non tantum initium est sed et radix et fundamentum,' *Harm. Apost.* i. 12. 8) is here not necessary. The contrast with ἐξ ἔργων and connection with χάριτι, seem to show that πίστις is 'reliance on the divine grace' (Waterland *Justif.* Vol. vi. p. 37), 'the living capacity,' as it is termed by Olshaus., 'for receiving the powers of a higher world;' χάρις being thus identical with imparting, πίστις with receiving love; see Olshaus. on Rom. iii. 21, and compare Usteri, *Lehrb.* ii. 1. 1, p. 151.

καὶ τοῦτο] 'and this,' sc. τὸ σεσωσµ. εἶναι (Theoph. 2), not 'nempe hoc quod

credidistis,' Bull, *loc. cit.*, with Chrys., Theod., Theoph. 1, al.; see Suicer, *Thesaur.* Vol. ii. p. 728. Grammatically considered, καὶ τοῦτο (= καὶ ταῦτα, Rost u. Palm, *Lex.* s. v. οὗτος, Vol. ii. p. 599) might be referred to a verbal notion (τὸ πιστεῦειν) derived from πίστις, but the logical difficulty of such a connection with ἐξ ἔργων (parallel and explanatory to ἐξ ὑμῶν) seems insuperable. Still it may be said that the clause καὶ τοῦτο κ. τ. λ. was suggested by the mention of the subjective medium πίστις, which might be thought to imply some independent action on the part of the subject (compare Theod.); to prevent even this supposition, the Apostle has recourse to language still more rigorously exclusive. Θεοῦ τὸ δῶρον]

'of God is the gift,' scil. Θεοῦ δῶρον τὸ δῶρον ἐστὶ; the gen. Θεοῦ (emphatic, on account of antithesis to ὑμῶν) being thus the predicate, τὸ δῶρον ('the peculiar gift in question,' τὸ σεσωσµ. εἶναι διὰ τῆς πίστεως), the subject of the clause; see Rückert in *loc. Harl.*, *Lachm.*, and De W. inclose these words in a parenthesis, but certainly without reason; the slight want of connection seems designed to add force and emphasis.

9. οὐκ ἐξ ἔργων] 'not of works;' more exact explanation of the preceding οὐκ ἐξ ὑμῶν, and thus standing more naturally in connection with καὶ τοῦτο than with τὸ δῶρον ἐστὶ (Meyer). The sense, however, in either case is the same. The grammatical meaning of ἐξ ἔργων is investigated in notes on Gal. ii. 16; its doctrinal applications are noticed by Neander, *Planting*, Vol. i. p. 419 (Bohn).

ἵνα μή τις καυχ.] 'that no man should boast;' purpose of God, involved in and included in the 'lex suprema' alluded to in the foregoing οὐκ ἐξ ἔργων; comp. Rom. iii. 27. The repression of boasting was not the



καυχῆσθαι <sup>10</sup> αὐτοῦ γάρ ἐσμεν ποίημα, κτισθέντες ἐν Χριστῷ

primary and special object of God's appointment of salvation by grace through faith (compare Mackn.), still less was it merely the *result* (Peile), but was a purpose (*ἵνα εὐγνώμονας περὶ τὴν χάριν ποιήσῃ*, Chrys.), that was necessarily inseparable from His gracious plan of man's salvation. On the force and use of *ἵνα*, see notes on ch. i. 17.

10. αὐτοῦ γάρ κ. τ. λ.] 'for we are His handiwork,' 'ipsius enim sumus factura,' Vulg.; proof of the foregoing sentences *καὶ τοῦτο*—*δῶρον* and *οὐκ ἐξ ἔργων*; the emphatic *αὐτοῦ* pointing to the positive statement that the gift of salvation comes from God, and the assertion of our being His (spiritual) *ποίημα*, to the negative statement that salvation is not ἐξ ὑμῶν, or as further explained, *οὐκ ἐξ ἔργων*. If we are God's *ποίημα*, our salvation, our all must be due to Him (comp. Bramhall, *Castig.* Vol. iv. 232, A.-C. Libr.); if we are a spiritual *ποίημα* (*τὴν ἀναγέννησιν ἐνταῦθα αἰνίττεται*, Chrys.), spiritually formed and designed for good works, our salvation can never be ἐξ ἔργων (whether of the natural, moral, or ritual law which preceded that *ἀνάκτισις*); see Neander, *Planting*, Vol. i. p. 476 note (ed. Bohn).

κτισθέντες ἐν Χρ. Ἰησ.] 'created in Christ Jesus;' defining clause, explaining the true application and meaning of the preceding *ποίημα*; compare ver. 15, the expression *καὶνὴ κτίσις*, 2 Cor. v. 17, Gal. vi. 15, and notes *in loc.* That the reference of *ποίημα* is not to the physical, and that of *κτισθ.* to the spiritual creation ('quantum ad substantiam fecit, quantum ad gratiam condidit,' Tertull. *Marc.* v. 17), but that *both* refer to the *spiritual ἀνάκτισις*, seems contextually necessary, and is asserted by the best ancient (οὐ κατὰ τὴν πρώτην λέγει δημιουργίαν, ἀλλὰ κατὰ τὴν δευτέραν, Theod., compare Œcum.), and accepted by the best mod-

ern commentators; still it does not seem improbable that the more general and inclusive word *ποίημα* was designed to suggest the analogy (Harl.) between the physical creation and the spiritual re-creation of man. For a sound sermon on this text see Beveridge, *Serm.* iv. Vol. ii. p. 417 sq. (A.-C. Libr.). ἐπὶ ἔργοις ἀγαθοῖς] 'for good works,' i. e., 'to do good works;' ἐπὶ denoting the object or purpose for which they were created; see Winer, *Gr.* § 48. c, p. 351, notes on Gal. v. 13, 1 Thess. iv. 7, and exx. in Raphel, *Annot.* Vol. ii. p. 546. On the doctrinal and practical aspects of the clause, see Beveridge, *Serm.* i. Vol. ii. p. 418. οἷς προητοίμασεν] 'which God afore prepared,

ⲙⲉⲛ ⲉⲛⲓⲁⲓⲛ ⲉⲛⲓⲁⲓⲛ [ab initio paravit] Syr., 'prius paravit,' Copt. Æth., 'præparavit,' Vulg., Clarom. The construction, meaning, and doctrinal significance of these words has been much discussed. We may remark briefly, (1) that owing to the absence of the usual accus. after *προητοίμ.* (Isaiah xxviii. 24, Wisdom ix. 8, Rom. ix. 23), οἷς cannot be 'the dative of the object,' 'for which God hath from the first provided,' Peile, but is simply for *ἃ* by the usual attraction; Winer, *Gr.* § 24. 1, p. 147, and § 22. 4. obs. p. 135. So Vulg., Syr., Copt., al., and the majority of commentators.

(2) *Προητοίμ.* is not neuter (Beng., Stier); the simple verb is so used Luke ix. 52, 2 Chron. i. 4 (?), but there is no evidence of a similar use of the compound. Nor is it equivalent in regard to things with *προορίζω* in regard to persons, Harl., a paraphrastic translation rightly condemned by Fritz. Rom. ix. 23, Vol. ii. p. 339, 'aliud est enim *parare*, *ἐτοιμάζειν* [to make *ἔτοιμα*, *ἔτα*, see Rost u. Palm, *Lex.* s. v. *ἔτοιμος*] aliud *definire* 'ὀρίζειν.' Lastly, neither



Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοιμάσεν ὁ Θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν.

Remember that you were once aliens, but have now been brought nigh.

<sup>11</sup> Διὸ μνημονεύετε ὅτι ποτὲ ὑμεῖς τὰ ἔθνη ἐν σαρκί, οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομέ-

here nor Rom. i. c. must the force of πρὸ be neglected; comp. Philo, *de Opif.* § 25, Vol. i. p. 18 (ed. Mang.), ὡς οἰκειοτάτῳ . . . ζώῳ τὰ ἐν κόσμῳ πάντα προητοιμάσατο, rightly translated by Fritz., ‘ante paravit quam conderet.’ (3) Thus, then, we adhere to the simplest meaning of the words, using the latter part of the clause to explain any ambiguity of expression in the former: ‘God, *before* we were created in Christ, *made ready* for us, pre-arranged, prepared a sphere of moral action, or (to use the simile of Chrys.) a road, with the intent *that we should walk in it*, and not leave it; this sphere, this road was ἔργα ἀγαθά; comp. Beveridge, *Serm. l. c.* p. 428. On the important doctrinal statement fairly deducible from this text,—‘bona opera sequuntur hominem justificatum, non præcedunt in homine justificando,’ see Jackson, *Creed*, xi. 30. 6.

11. δ. ὁ] ‘Wherefore,’ since God has vouchsafed such blessings to you and to all of us;’ not in exclusive reference to ver. 10, ὅτι ἐκτίσθημεν ἐπ’ ἔργοις ἀγαθοῖς, Chrys., nor alone to ver. 4—10 (Meyer), but, as the use of ὑμεῖς (compare ver. 1) suggests, to the whole, or rather to the declaratory portion of the foregoing paragraph, ver. 1—7; ver. 8—10 being an argumentative and explanatory addition. On St. Paul’s use of διὸ, comp. notes on Gal. iv. 31. The construction, which is not perfectly clear, is commonly explained by the introduction of ὄντες before τὰ ἔθνη (Fuld.), or ἦτε before (Syr.), or after (Goth.) ἐν σαρκί. This is not necessary; the position of ποτὲ [ποτὲ ὑμεῖς ABD<sup>1</sup>Ex<sup>1</sup>; Clarom., Sang., Aug., Vulg., al. (*Lachm.*, *Tisch.*), not ὑμεῖς ποτὲ (*Rec.*)], seems to suggest that τὰ ἔθνη κ.τ.λ. is simply in *apposition* to

ὑμεῖς. “Οτι and ποτὲ are then respectively resumed by ὅτι and τῷ καιρῷ ἐκείνῳ in ver. 12; see Meyer *in loc.*

τὰ ἔθνη ἐν σαρκί] ‘Gentiles in the flesh.’ On the correct insertion of the article before ἔθνη (to denote class, category), see Middl. *Gr. Art.* iii. 2. 2, p. 40 (Rose); and on its equally correct omission before ἐν (τὰ ἔθνη ἐν σ. forming only one idea), see Winer, *Gr.* § 20. 2, p. 123, notes ch. i. 15, and Fritz. *Rom.* iii. 25, Vol. i. p. 195. Ἐν σαρκί is not in reference ‘to their natural descent’ (Hamm.), nor to their corrupted state (οὐκ ἐν πνεύματι, Theoph., ‘unregenerate Gentiles,’ Peile; compare Syr.), but, as the use of the word below distinctly suggests, to the corporeal mark: ‘præputium profani hominis indicium erat,’ Calv. They bore the proof of their Gentilism in their flesh and on their bodies.

οἱ λεγόμενοι ἀκροβυστία κ.τ.λ.] ‘who are called (contemptuously) the Uncircumcision by the so-called Circumcision.’ Both ἀκροβ. and περιτ. are used as the distinctive names or titles of the two classes, Gentiles and Jews. On the omission of the art. before ἀκροβυστ. (a verb ‘vocandi’ having preceded), see Middl. *Gr. Art.* iii. 3. 2, p. 43 (Rose), and on the derivation of the word (an Alexandrian corruption of ἀκροποστία), Fritz. *Rom.* ii. 26, Vol. i. p. 136.

ἐν σαρκί χειροποιήτου] ‘wrought by hand in the flesh,’ et est opus manuum in carne,’ Syr.; a tertiary predication (see Donalds. *Gr.* § 479 sq., and observe the idiomatically exact transl. of Syr.), added by the Apostle reflectively rather than descriptively; ‘the circumcision,—yes, hand-wrought in the flesh, only a visible manual operation on the flesh, when it ought to be a secret spiritual

νης περιτομῆς ἐν σαρκὶ χειροποιήτου, <sup>12</sup> ὅτι ἦτε τῷ καιρῷ ἐκείνῳ

process in the heart, only *κατατομή*, not *περιτομή*; comp. Rom. ii. 28, 29, Phil. iii. 3, Col. ii. 11. Thus, then, as Calvin rightly felt, the Apostle expresses no contempt for the outward rite, which he himself calls a *σφραγίδα τῆς δικαιοσύνης*, Rom. iv. 11, but only (as the present words suggest) at the assumption of such a title (observe *τῆς λεγομ.*, not *τῶν λεγομ.*) by a people who had no conception of its true and deep significance. The Gentiles were called, *and were* the *ἀκροβυστία*; the Jews were called the *περιτομή*, but were not truly so.

12. ὅτι ἦτε] ‘*that ye were*,’ resumption of the *ὅτι* in ver. 11, and continuation of the suspended sentence; see notes on ver. 11. τῷ καιρῷ ἐκείνῳ] ‘*at that time*,’ ‘*in your heathen state*.’ The prep. ἐν (here rightly omitted by *Lachm.*, *Tisch.*, with *ABD<sup>1</sup>FG*; mss.; *Clarom.*, *Sang.*, *Aug.*; al.; *Chrys.*), though occasionally omitted (2 Cor. vi. 2 quotation, Gal. vi. 9), is more commonly and more correctly inserted in like forms; comp. Rom. iii. 26, xi. 5, 2 Cor. viii. 13, 2 Thess. ii. 6, and see Wannowski, *Constr. Abs.* III. 1, p. 88, *Madvig*, *Synt.* § 39, and comp. *ib.* *Lat. Gr.* § 276. On the dat. without ἐν, see notes on 1 Tim. ii. 6.

ἦτε . . . χωρὶς Χριστοῦ] ‘*ye were . . . without Christ*,’ *χωρὶς* Xp. forming a predicate (*Syr.*; ‘*et nesciebatis Christum*,’ *Æth.*), not a limiting clause to ἦτε ἀπηλλοτρ. (*De W.*, *Eadie*), — a singularly harsh construction. The Ephesians, whom St Paul here views as the representatives of Gentilism (*Olshaus.*), were, in their heathen ante-Christian state, truly *χωρὶς* Xp., without the *Messiah*, without the promised Seed (contrast Rom. ix. 4 sq.); now, however, ‘*eum possidetis non minus quam ii quibus promissus fuerat*,’ *Grot. in loc.* The two following clauses, each of two parts, then more exactly elucidate the signifi-

cance of the expression.

On the distinction between *ἀνευ* (‘absence of object from subject’) and *χωρὶς* (‘separation of subject from object’), see *Tittm.*, *Synon.* p. 94. This distinction, however, does not appear perfectly certain (comp. Phil. ii. 14, with 1 Pet. iv. 9), and must, at all events, be applied with caution, when it is remembered that *χωρὶς* is used forty times in the N. T., and *ἀνευ* only three times, viz., Matt. x. 29, 1 Pet. iii. 1, iv. 9. Where, in any given writer or writers, there is such a marked preference for one rather than another of two perfectly simple words, it is well not to be hypercritical.

ἀπηλλοτρεωμένοι κ. τ. λ.] ‘*being aliens, or in a state of alienation, from the commonwealth of Israel*,’ in opp. to *συμπολῖται τῶν ἁγίων*, ver. 19. There is a slight difficulty in the exact meaning and application of the words. Reversing the order, for the sake of making the simpler word define the more doubtful, we may observe that *Ἰσραὴλ* is clearly the theocratic name of the Jewish people, the title which marks their *religious* and *spiritual*, rather than their *national* or *political* distinctions; see Rom. ix. 6. 1 Cor. x. 18, Gal. vi. 16. From this it would seem to follow that *πολιτεία*, which may be either (a) ‘*reipublice forma, status*,’ τῶν τὴν πόλιν οἰκούντων τάξις τις, *Aristot. Pol.* III. 1. 1 (compare *νομίμους πολιτείας* opp. to *παρὰ νόμους ἐδισμούς* 2 Macc. iv. 11, *προγονική πολιτεία*, viii. 17), — or (b) ‘*jus civitatis*’ (compare Acts xxii. 28, 3 Macc. iii. 21), — or (c) ‘*vivendi ratio*’ (comp. ‘*conversatione*’ *Vulg.*, *Clarom.*; see *Theoph.* on ver. 13, and *Suicer*, *Thesaur.* s. v. Vol. II. p. 795), is here used only in the first sense, and with a distinctly spiritual application; so *Æth.*-*Platt.*, *Arm.*, and most modern commentators. The gen. is thus, not that of the ‘*identical notion*,’ e.g. ἄστν

χωρὶς Χριστοῦ, ἀπὸ ἀλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ

Ἀθηνῶν (Harl.), but a simple *possessive* gen., — the ‘republican status’ which belonged to Israel.

ἀπὸ ἀλλοτριωμένοι, a noticeable and emphatic word (οὐκ εἶπε κεχωρισμένοι . . . πολλὰ τῶν ῥημάτων ἢ ἔμφασις πολλὴν δεκνύσα τὸν χωρισμόν, Chrys.), seems to hint at a state of former unity and fellowship, and a lapse or separation (ἀπὸ) from it; comp. ch. iv. 18, Col. i. 21, Eccles. xi. 34, 3 Macc. i. 3, Joseph. *Antiq.* xi. 5. 4, and exx. in Kypke, *Obs.* Vol. II. p. 295, and Schweigh. *Polyb. Lex.* s. v. This union, though not historically demonstrable, is no less spiritually true. Jew and Gentile were once under one *spiritual* πολιτεία, of which the Jewish was a subsequent visible manifestation. The Gentile lapsed from it, the Jew made it invalid (Matt. xv. 6, compare Chrys.); and they parted, only to unite again, (ἔθνη καὶ λαοὶ Ἰσραὴλ Acts iv. 27), in one act of uttermost rebellion, and yet, through the mystery of redeeming Love, to remain thereby (ver. 15, 16) united in Christ forever.

ξένοι τῶν διαθηκῶν] ‘strangers from the covenants;’ second and more specializing part of the first explanatory clause. The gen. after ξένος is not due to any quasi-participial power (Eadie), but belongs to the category of the (inverted) *possessive* gen. (Bernhardy, *Synt.* III. 49, p. 171), or perhaps rather to the gen. of ‘the point of view’ (‘extraneos quod ad pactorum promissiones attinet,’ Beza); see Scheuerl. *Synt.* § 18. 3, a, p. 135. The use of the plural διαθηκαί must not be limited, either here or Rom. ix. 4, to the two tables of the law (Elsn., Wolf), nor again unnecessarily extended to God’s various covenant promises to David and the people (comp. De W.), but appears simply to refer to the several renewals of the covenant with the *patriarchs*; see esp. Wisdom xviii. 22, ὅρκους πατέρων καὶ

διαθήκας, 2 Macc. viii. 15, τὰς πρὸς τοὺς πατέρας αὐτῶν διαθήκας; compare Rom. xv. 8. ‘The great Messianic promise (Gen. xiii. 15, xv. 18, xvii. 8; Chrys. Theophyl.) was the subject and substratum of all.

ἐλπὶδα μὴ ἔχοντες] ‘not having hope,’ Auth., ‘spem non habentes,’ Vulg., Clarom., comp. Syr.; general consequence of the alienation mentioned in the preceding member; not however with any special dependence on that clause, scil. ὥστε μὴ ἔχειν ἐλπὶδα, ‘so that you had no (covenanted) hope,’ ‘spem promissioni respondentem,’ (Bengel, comp. Harl.), — for (a) the absence of the article shows that ἐλπὶδα cannot here be in any way limited, but is simply ‘hope’ in its most general meaning, and (b) μὴ can be no further pressed than as simply referring to the thought and feeling of the subject introduced by μνημονεύετε, ver. 11, ‘having (as you must have felt) no hope;’ comp. Winer, *Gr.* § 55. 5, p. 428, Herm. *Viger*, No. 267, and the good collection of exx. in Gayler, *Partic. Neg.* ch. ix. p. 275 sq. On the general use in the N. T. of μὴ with participles, see notes on 1 Thess. ii. 15.

ἄθεοι ἐν τῷ κόσμῳ] ‘without God in the world;’ objective negation (ἀ being here equivalent to οὐ with an adjective, Harl.; see, however, Gayler, *Partic. Neg.* p. 35), forming the climax and accumulation of the misery involved in χωρὶς Χριστοῦ; they were without church and without promise, without hope, and, in the profane wicked world (ἐν τῷ κόσμῳ being in contrast to πολιτ. τοῦ Ἰσρ., and like it ethical in its reference), — without God. Ἀθεός may be taken either with active, neuter, or passive reference, *i. e.*, either denying (see exx. Suicer, *Thes.* s. v.), ignorant of (Gal. iv. 8; ‘nesciebatis Deum,’ Æth., ἔρημοι τῆς θεογνωσίας, Theod., comp. Clem. Alex. *Protrept.* 14), or forsaken by God (Soph.



ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες καὶ ἄθεοι ἐν τῷ κόσμῳ. <sup>13</sup> νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ, ὑμεῖς οἳ ποτε ὄντες μακρὰν ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ. <sup>14</sup> αὐτὸς γάρ

*Ed. Rex*, 661, ἄθεος, ἀφίλος); the last meaning seems best to suit the passive tenor of the passage, and to enhance the dreariness and gloom of the picture. On the religious aspects of heathenism, see the good note of Harless in *loc.*

13. νυνὶ δέ] ‘*But now*,’ in antithesis to τῷ καιρῷ ἐκείνῳ, ver. 12. ἐν Χρ. Ἰησοῦ] ‘*in Christ Jesus*,’ prominent and emphatic; standing in immediate connection with νυνὶ (not ἐγενήθητε, *Mey.*), which it both qualifies and characterizes, and forming a contrast to χωρὶς Χρ., ver. 12. The addition of Ἰησοῦ, far from being an argument against such a contrast (*Mey.*), is, in fact, almost confirmatory of it. Such an addition was necessary to make the circumstances of the contrast fully felt. Then, they were χωρὶς Χρ., separate from and without part in the Messiah,—now they were not only ἐν Χριστῷ but ἐν Χριστῷ Ἰησοῦ, in a personal Saviour,—in One who was no longer their future hope, but their present salvation. The personal reference is appropriately continued by ἐν τῷ αἵματι,—not merely αὐτοῦ, but τοῦ Χρ.; He who poured out His blood, Jesus of Nazareth, was truly Christ.

ἐγγὺς ἐγενήθητε] ‘*became nigh*,’ were brought nigh to God’s holy and spiritual πολιτεία; οἱ μακρὰν ὄντες τῆς πολιτ. τοῦ Ἰσρ., τῆς κατὰ Θεὸν ἐγγὺς ἐγενήθητε, *Æcum.* On the passive form ἐγενήθη. see notes on ch. iii. 7, and on the use of the words μακρὰν and ἐγγὺς in designating Gentiles and Jews (comp. the term προσήλυτοι), see the very good illustrations of Schoet., *Hor. Heb.* Vol. i. p. 761 sq. and of Wetst. in *loc.*; comp. also Isa. lvii. 19, Dan. ix. 7 (*Theod.*), and Valck. on Acts ii. 39 cited by Grinfield, *Schol. Hell.*, on this verse. The order ἐγεν. ἐγγὺς is adopted by *Lachm.* with

ABN; mss.; Aug., Vulg., Goth., al. but seems due to a mistaken correction of the emphatic juxtaposition μακρὰν ἐγγὺς. ἐν τῷ αἵματι] ‘*by the blood*,’ ἐν having here appy. its instrumental force; see Winer, *Gr.* § 48. a, p. 346. No very precise distinction can be drawn between this use and διὰ τοῦ αἵμ. ch. i. 7. We may perhaps say the latter implies mediate and more simple, the former, immanent instrumentality; comp. Jelf, *Gr.* § 622. 3, Winer, *l. c.* p. 347 note, and notes on 1 Thess. iv. 418.

14. αὐτὸς γάρ] ‘*For He*,—and none other than He;’ confirmatory explanation of ver. 13, the emphasis resting, not on εἰρήνη ἡμῶν (*De W.*), but (as the prominent position of ἐν Χρ. Ἰησ. and repetition of Χριστοῦ, ver. 13, seem decisively to show),—on αὐτός, which is thus no mere otiose pronoun (compare Thiersch, *de Pentat.* p. 98), but is used with its regular and classical significance; see Winer, *Gr.* § 22. 4, obs. p. 135, and comp. Herm. de *Pronom. αὐτός*, ch. x. εἰρήνη ἡμῶν] ‘*our Peace*.’ Though the context, and principle defining ὁ ποιήσας seem very distinctly to prove that εἰρήνη is here used in some degree ‘*per metonymiam*’ (compare 1 Cor. i. 30, Col. i. 27), and so in a sense but little differing from εἰρηνοποιός (*Usteri, Lehrb.* ii. 2, p. 253), the abstract subst. still has and admits of a fuller and more general application. Not only was Christ our ‘*Pacificator*,’ but our ‘*Pax*,’ the true פָּקֶדְוֹ (Isaiah ix. 5), the very essence as well as the cause of it; comp. Olsh. in *loc.* Thus considered, εἰρήνη seems to have here its widest meaning,—not only peace between Jew and Gentile, but also between both and God. In ver. 15 the context limits it to the former reference; in ver. 17 it reverts



ἐστιν ἡ εἰρήνη ἡμῶν, ὃ ποιήσας τὰ ἀμφοτέρα ἐν καὶ τὸ μεσότοιχον τοῦ φραγμοῦ λύσας, <sup>15</sup> τὴν ἔχθραν, ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον

to its present and more inclusive reference. τὰ ἀμφοτέρεα] 'both,'

Jews and Gentiles; explained by τοὺς δύο and τοὺς ἀμφοτέρους, ver. 15, 16.

We have here no ellipsis of γέννη, ἔθνη κ. τ. λ., but only the abstract and generalizing neuter; see exx. in Winer, *Gr.* § 27. 5, p. 160. καί] 'and,' sc.

'namely;' the particle having here its explanatory force; see Fritz. *Rom.* ix. 23, Vol. II. p. 339, Winer, *Gr.* § 53. 3. obs. p. 388, and notes on *Phil.* iv. 11.

τὸ μεσότοιχον τοῦ φραγμοῦ] 'the middle wall of the fence or partition,' scil. between Jew and Gentile. The genitival relation has been differently explained. There is of course no real (Pisc.) or virtual (Beza) interchange of words for τὸν φρ. τοῦ μεσot.; nor does τοῦ φραγμοῦ appear to be here either (a) a gen. of the characterizing quality, scil. τὸ διαφράσσον, τὸ διατειχίζον (Chrys. I., Harl.; comp. Clem. Alex. *Strom.* vi. 13, p. 793, τὸ μεσότοιχον τὸ διορίζον) or (b) a gen. of identity, 'the middle wall which was or formed the φραγμός' (Mey.), but either (c) a gen. of origin, τὸ ἀπὸ φραγμοῦ (Chrys. 2), or still more simply (d) a common possessive gen., 'the wall which pertained to, belonged to the fence,'—a use of the case which is far from uncommon in the N. T., and admits of some latitude of application; comp. Donalds. *Gr.* § 454. aa, p. 481 sq. The exact reference of the φραγμός (אֲרֻץ Buxtorf *Lex.* s. v. Vol. I. p. 1447) is also somewhat difficult to fix, as both εἰρήνη and ἔχθρα (ver. 15) and indeed the whole tenor of the passage seem to imply something more than the relations of Jews and Gentiles to each other, and must include the relations of both to God; comp. Alf. *in loc.* If this be so, the φραγμός would seem to mean the Law generally (Zonaras, *Lex.* p. 1822),

not merely the ceremonial law (Neander, *Planting*, Vol. I. p. 49, ed. Bohn), nor the 'discrimen præputii' (Beng.) but the whole Mosaic Law, esp. in its aspects as a system of separation; comp. Chrys. *in loc.*, who appositely cites Isaiah v. 2. Whether there is any direct reference to the ἐρκλον δρυφράκτου λαδίνου (Joseph. *Antiq.* xv. 11. 6) between the courts of the Jews and Gentiles (Hamm.) is perhaps doubtful; see Meyer. We may well admit, however, as indeed the specific and so to say localizing φραγμός seems to suggest, an allusion both to this and to the veil which was rent (Matth. xxvii. 51) at our Lord's crucifixion; the former illustrating the separation between Jew and Gentile, the latter between both and God. As has been well remarked, the temple was, as it were, a material embodiment of the law, and in its very outward structure was a symbol of spiritual distinctions; see Stier *in loc.* p. 322, 323.

15. τὴν ἔχθραν] 'the enmity;' 'ponenda hic ὑποστιγμή,' Grot.; in apposition to, and a further explanation of τὸ μεσ. τοῦ φρ., 'to wit, the root of the enmity ('parietem, qui est odium,' Æth.) between Jew and Gentile, and between both and God. The exact reference of ἔχθραν has been greatly debated. That it cannot imply exclusively (a) 'the enmity of Jews and Gentiles against God' (Chrys.), seems clear from the foregoing context (compare ὃ ποιήσας τὰ ἀμφοτέρα ἐν, ver. 14), in which the enmity between Jew and Gentile is distinctly alluded to. That it also cannot denote simply (b) 'the reciprocal enmity of Jew and Gentile' (Meyer, compare Usteri, *Lehrb.* II. 2. 1, p. 253), seems also clear from its appositional relation to μεσ. τοῦ φρ., from the preceding term εἰρήνη, and from the subsequent explana-

τῶν ἐντολῶν ἐν δόγμασιν καταργήσας, ἵνα τοὺς δύο κτίσῃ ἐν ἑαυτῷ

tion afforded by τὸν νόμον τῶν ἐντ. κ. τ. λ. The reference then must be to *both*, sc. to the ἔχθρα which was the result and working of the law regarded as a system of separation, — the enmity due not only to Judaical limitations and antagonisms, but also and, as the widening context shows, *more especially* to the alienation of both Jew and Gentile from God; ἐκατέραν ἔχθραν καὶ ἐκότερον μεσότοιχον ἔλυσε Χριστὸς ὁ Θεὸς ἡμῶν, Phot. ap. Œcum. This, though not distinctly put forward in ed. 1, and peremptorily rejected by De W. and Mey. and not adopted by me at first, seems, on reconsideration, the only explanation that satisfies the strong term ἔχθρα, and the very inclusive context. ἐν τῇ σαρκὶ αὐτοῦ 'in His crucified flesh;' comp. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, διὰ τοῦ θανάτου. These words cannot be connected with τὴν ἔχθραν (Arm., Chrys., Cocc.), as in such a case the article could not be dispensed with even in the dialect of the N. T., but must be joined as a specification of the manner, or perhaps rather of the *instrument* — either (a) with καταργήσας, to which this clause is emphatically prefixed (De Wette, Meyer), or perhaps more naturally (b) with λύσας (Syr. Œth., Theod., Theoph., Œcum.), to which it subjoins an equally emphatic specification. Stier (compare Chrys.) extends the ref. of σὰρξ to Christ's incarnate state and the whole tenor of His earthly life ('Fleisches-lebens'); comp. Schulz. *Abendm.* p. 95 sq. This is doubtful; the context appears to refer alone to His death; compare ver. 13, ἐν τῷ αἵματι, ver. 16, διὰ τοῦ σταυροῦ. On the distinction between the σὰρξ and the σῶμα (the σὰρξ δοδεῖσα) of Christ, compare Lücke on *John* vi. 51, Vol. II. p. 149 sq. τὸν νόμον τῶν ἐντ. ἐν δόγμ. 'the law of ordinances expressed in decrees,' scil. 'the law of

decretory ordinances;' compare Col. ii. 14. The Greek commentators join ἐν δόγμ. with καταργ., referring δόγματα (scil. τὴν πίστιν, Chrys. τὴν εὐαγγελικὴν διδασκαλίαν, Theod.) to Christian doctrines; this meaning of δόγμα in the N. T. is, however, untenable. Harless (comp. Syr.) retains the same construction, but regards ἐν δόγμ. as defining the sphere in which the action of Christ's death was manifested, 'on the side of, in the matter of decrees.' This is plausible, and much to be preferred to Fritzsche's expl. 'nova præcepta stabiliendo' (*Dissert. ad 2 Cor.* p. 168); still the article (τοῖς δόγμ.) seems indispensable, for, as Winer observes (*Gr.* p. 250, ed. 5) both the law and the side or aspect under which it is viewed are fairly definite. We retain, therefore, the ordinary explanation, according to which ἐν δόγμ. is closely united with τῶν ἐντολῶν, and therefore correctly anarthrous; see Winer, *Gr.* § 20. 2, and notes ch. i. 15. The gen. ἐντολ. thus serves to express the contents (Bernhardy. *Synt.* III. 45, p. 163), ἐν δόγμ. the definite mandatory form ('legem imperiosam,' Erasm.) in which the ἐντολαὶ were expressed; see Tholuck, *Beiträge*, p. 93 sq., and esp. Winer, *Gr.* § 31. 10. obs. 1. p. 196 (ed. 6), but more fully in ed. 5, p. 250. ἵνα τοὺς δύο κ. τ. λ.] 'that He might make the two in Himself into one new man;' purpose of the abrogation; peace between Jew and Gentile by making them (οὐκ εἶπε, 'μεταβάλλη' ἵνα δείξῃ τὸ ἐνεργεῖς τοῦ γενομένου, Chrys.) in Himself, in His person (not δι' ἑαυτοῦ, Chrys.), into — not merely one man, but one new man; ἕνα ἀνήνεγκε δαυμαστόν, αὐτὸς τοῦτο πρῶτον γενομένος, Chrys. Meier's assertion that καινὸς has here no moral significance is obviously untenable; comp. ch. iv. 24, and notes in loc. The reading is slightly doubtful. Luchm.

εἰς ἓνα καινὸν ἄνθρωπον, ποιοῦν εἰρήνην, <sup>16</sup> καὶ ἀποκαταλλάξῃ

adopts αὐτῷ with ABFs<sup>1</sup>; ten mss.; Procop., — a more difficult reading, and quite as strongly attested as ἐαυτῷ [DEGKLs<sup>1</sup>; mss. (Rec.)], but not improbably due to the frequent confusion between the oblique cases of αὐτὸς and those of the reflexive pronoun.

ποιῶν εἰρήνην] 'making peace,' scil. between Jews and Gentiles, and between both and God, πρὸς τὸν Θεόν, καὶ πρὸς ἀλλήλους, Chrys.; contrast τὴν ἔχθραν, ver. 15. It may be observed that the aorist is not used (as in ver. 16), but the *present*; the 'pacificatio' is not mentioned as in modal or causal dependence on the 'creatio,' but simply as extending over, and contemporaneous with, the whole process of it; compare Scheuerl. *Synt.* § 31, 2. a, p. 310.

16. καὶ ἀποκαταλλάξῃ] 'and might reconcile us;' parallel purpose to the foregoing, and stated second in order, though really from the nature of the case the *first*; the divine procedure being, as De W. observes, stated regressively, ἵνα κτίσῃ. . . . ἵνα ἀποκατ. . . . ἀποκτείνῃ. The double compound ἀποκατ. is used only here and Col. i. 20, 21. In both cases ἀπὸ does not simply strengthen (e. g. ἀποθανύμενος, ἀπεργάζομαι. Meyer, Eadie), but hints at a restoration to a primal unity, 'reduxerit in unum gregem,' Calv.; compare ver. 13, and Winer, *de Verb. Comp.* iv. p. 7, 8. Chrys. gives rather a different and perhaps doubtful turn, δεικνὺς ὅτι πρὸ τοῦτου ἡ ἀνθρωπίνη φύσις εὐκατάλλακτος ἦν, οἷον ἐπὶ τῶν ἁγίων καὶ πρὸ τοῦ νόμου.

The profound dogmatical considerations connected with καταλλάγη (alike active and objective, and passive and subjective, comp. 2 Cor. v. 18 with ib. 20) are treated perspicuously by Usteri, *Lehrb.* II. 1. 1, p. 102 sq.; see also Jackson, *Creed*, Book x. 49. 3, Pearson, *ibid.* Vol. I. p. 430 sq. (Burton). ἐν

ἐν τῷ σώματι] 'in one (corporate) body,' scil. in the Church. The reference to the human σῶμα τοῦ Χρ. (Chrys.) is plausible, but on nearer examination not tenable. Had this been intended, the order (comp. the position of ἐν τῇ σαρκὶ αὐτοῦ) would surely have been different, if only to prevent this very connection of τοὺς ἄμφοι. and ἐν σώμ. which their present juxtaposition so obviously suggests. Moreover, the query of B.-Crus., why Christ's human body should be here designated ἐν σώμα, has not been satisfactorily answered, even by Stier; the application of it to the mystical body is intelligible and appropriate, comp. ch. iv. 4. 'Εν does not thus become equivalent to εἰς, but preserves its proper meaning; they were κτισθέντας εἰς ἓνα ἄνδρ.; thus κτισθέντας, Christ reconciles them both ἐν ἐν σώμ. (scil. ὕντας, Olsh.) to God; see Winer, *Gr.* § 50 5, p. 370.

ἀποκτείνῃ] 'having slain,' i. e., 'after He had slain;' temporal participle, standing in contrast with ποιῶν, ver. 15. The use of the particular word has evidently been suggested by διὰ σταυροῦ; not λύσας, not ἀνελών, but ἀποκτείνῃς, 'quia crux mortem adfert,' Grot.; and thus in the words, though not the application of Chrys., ὥστε μηκέτι αὐτὴν ἀναστῆναι. The ἔχθρα here specified is not merely and exclusively the enmity between Jew and Gentile, but also, as in ver. 15, and here even still more distinctly and primarily, the enmity between both and God; μάλλον πρὸς τὸν Θεόν. τὸ γὰρ ἐξῆς τούτου δηλοῖ, Chrys., comp. Alf. *in loc.* ἐν αὐτῷ] 'in it,' scil. 'upon it,' Hamm. — not 'in corpore suo,' Bengel; see Col. ii. 15 and notes *in loc.* In FG; Vulg. ('in semet ipso,') Syr.-Philox., and several Latin Ff., we find ἐν ἐαυτῷ; a reading probably owing its origin and support to the reference of ἐν ἐν σώμα to Christ.



τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ Θεῷ διὰ τοῦ σταυροῦ, ἀποκτείναντας τὴν ἑχθραν ἐν αὐτῷ. <sup>17</sup> καὶ ἔλθὼν εὐηγγελίσατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, <sup>18</sup> ὅτι δι' αὐτοῦ ἔχομεν τὴν

17. καὶ ἔλθὼν] 'And having come, etc. ;' not 'and came' (Auth.), as this obscures the commencement of the new sentence (see Scholef. *Hints*, p. 100), nor 'and coming' (Eadie), as the action described by ἔλθων is not here contemporaneous with, but prior to that of εὐηγγελίσατο; comp. Bernhardt, *Synt.* x. 9, p. 382. This verse seems clearly to refer back to ver. 14, αὐτὸς γὰρ κ. τ. λ., there being, as B. Crus. suggests, a faint apposition between Χρ. ἐστὶν εἰρήνη, ver. 14, and εὐηγγελ. εἰρήνην, ver. 17; still, as ver. 15 and 16 cannot be considered parenthetical, the connection is carried on by καί, and the verse is linked with what immediately precedes. Ἐλθὼν thus following ἀποκτείναντας will more naturally refer to a spiritual advent (see esp. Acts xxvi. 23), or a mediate advent in the person of His Apostles, than to our Lord's preaching when on earth.; compare Acts xxvi. 23. The participle ἔλθων (no mere redundancy, Raphel, *Annot.* Vol. II. p. 471) in fact serves to give a realistic touch to the whole group of clauses; 'Christ is our peace; yes, and He came and by His Spirit and the mouths of His Apostles He preached it;' see Hofm. *Schriftb.* Vol. II. 1, p. 338.

εἰρήνην] 'peace,' not only τὴν πρὸς τὸν Θεόν (Chrys.), but also τὴν πρὸς ἀλλήλους; see notes ver. 14. *Rec.* omits the second εἰρήνην. It is rightly maintained by Lachm., Tisch., with ABDEFG; mss.; Vv. (except Syr.), Ff. It gives an emphasis and solemnity to the passage, which is here (though denied by Stier, p. 370, comp. Bengel) especially appropriate. Meyer compares Rom. iii. 31, viii. 15.

18. ὅτι δι' αὐτοῦ] 'seeing that through Him,' not merely explanatory, 'to wit, that we have,' (B.-Crus.), nor yet

strongly causal, 'because we have, (Bengel), but with somewhat more of a demonstrative or confirmatory force, 'as it is a fact that, etc. ;' compare 2 Cor i. 5, and see notes on 2 *Thess.* iii. 7. The 'probatio,' as Calvin observes, is 'ab effectu ;' the principal moment of thought, however, does not rest on ἔχομεν, on the reality of the possession (Harl.), or on any appeal to inward experience ('for — is it not so?' Stier), but, as the order suggests, on δι' αὐτοῦ, on the matter of fact that it was 'through Him, and none but Him' that we have this προσαγωγή. For a sound sermon on this text, see Sherlock, *Serm.* xvi. Vol. I. p. 288 sq. (ed. Hughes).

ἔχομεν] 'we are having,' present; the action is still going on; contrast ἐσχηκαμεν, Rom. v. 2, where the reference is to the period when they became Christians, and where, consequently, the προσαγωγή is spoken of as a thing past. τὴν προσαγωγῇ] 'our introduction, admission,' 'quia ipse adduxit,' Æth.; not intransitively, either here or Rom. v. 2, scil. 'access,' Auth, 'accessum,' Vulg., adventum (*dshini*), Copt., 'atgagg,' Goth., — but transitively, 'adeundi copiam,' 'admissionem,' the latter being the primary and proper meaning of the word; see Meyer on Rom. v. 2, and compare (app.) Xen. *Cyrop.* vii. 5. 45, τοὺς ἐμοὺς φίλους δεομένους προσαγωγῆς, *ib.* i. 3. 8, and the various applications of the word in Polybius, e. g. *Hist.* i. 48. 2, τῶν μηχανημάτων πρ., xiv. 10. 9, τῶν ὀργάνων. Christ is thus our προσαγωγὴς to the Father; οὐκ εἶπεν 'πρόσοδον' ἀλλὰ 'προσαγωγὴν,' οὐ γὰρ ἀφ' ἐαυτῶν προσήλθομεν, ἀλλ' ὑπ' αὐτοῦ προσήχθημεν, Chrys. on ver. 21; see 1 Pet. iii. 18, ἵνα ἡμᾶς προσαγαγῇ τῷ Θεῷ. There may possibly be here (less probably, however,



προσαγωγήν οἱ ἀμφότεροι ἐν ἐνὶ Πνεύματι πρὸς τὸν πατέρα.  
<sup>19</sup> ἄρα οὖν οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συνπολιταί

Rom. v. 2) an allusion to the προσαγωγὴς ('admissionalis,' Lampridius, *Sever.* 4) at oriental courts, Tholuck, *Rom. l. c.*, and Usteri, *Lehrb.* 11. 1. 1, p. 101; at any rate, the supposition does not merit the contempt with which it has been treated by Rückert. The uses of προσαγωγή are well illustrated by Wakefield, in Steph. *Thes.* s. v. Vol. 11. p. 86 (ed. Valpy), and by Bos, *Obs. Misc.* 35, p. 149 sq. ἐν ἐνὶ Πνεύματι] 'in one Spirit, common to Jew and Gentile;' not for διὰ, (Chrys.; compare Ecum., Calv., al.), but, as usual, 'united in' (Olsh.); compare 1 Cor. xii. 13. The Holy Spirit is, as it were, the vital sphere or element in which both parties have their common προσαγωγή to the Father. The mention of the three Persons in the blessed Trinity, with the three prepp. διὰ, ἐν, πρὸς, is especially noticeable and distinct.

19. ἄρα οὖν] 'Accordingly then,' 'so then;' 'rebus ita comparatis igitur;' conclusion and consequence from the declarations of ver. 14—18, with a further expansion of the ideas of ver. 13. On the use of ἄρα οὖν, see notes on Gal. vi. 10, and compare Rom. v. 18, vii. 3, 25, viii. 12, ix. 16, 18; in all these cases the weaker ratiocinative force of ἄρα is supported by the collective οὖν. This union of the two particles is not found in classical Greek, except in the case of the interrogative form ἄρα; see Herm. *Viger*, No. 292. ξένοι καὶ πάροικοι] 'strangers and sojourners;' 'peregrini atque incolæ,' Cic. *Offic.* 1. 34, 125. The two expressions seem to constitute a full antithesis to συνπολιταί, and to include all who, whether by national and territorial demarcation, or by the absence of civic privileges, were not citizens. Πάροικος then is here (compare Acts vii. 6, 29, 1 Pet. ii. 11) simply the same as the

classical μέτοικος (a form which does not occur in the N. T., and only once, Jer. xx. 3, in the LXX), and was probably its Alexandrian equivalent. It is used frequently in the LXX, in eleven passages as a translation of נָכְרִי, and in nine of נָכְרִי: 'accolas fuisse dicit gentiles quatenus multi ex illis morabantur inter Judæos, . . . non tamen iisdem legibus aut moribus aut religione utentes,' Estius. Harless (after Beng.) regards πάρ. as in antithesis to οἰκεῖοι, ξένοι to συνπολιταί, the former relating to domestic, the latter to civic privileges; this is plausible, — see Lev. xxii. 10 sq., Ecclus. xxix. 26 sq., — but owing to the frequent use of πάροικος simply for μέτοικος, not completely demonstrable.

An allusion to proselytes (Whitby) is certainly contrary to the context; see ver. 11 sq. Rec. omits ἐστὲ (2) with D<sup>3</sup>KL. συνπολιταί, though partially vindicated by Raphelius, *Annot.* Vol. 11. p. 472, belongs principally to later Greek, e.g. Ælian, *Var. Hist.* 111. 44, Joseph. *Antiq.* xix. 2. 2; but also Eur. *Herac.* 826; see Lobeck, *Phryg.* p. 172. The tendency to compound forms without an adequate increase of meaning is appy. a very distinct characteristic of 'fatiscens Græcitas'; comp. Thiersch, *de Pent.* 11. 1, p. 83. With regard to the orthography we may observe that the form συνπολ. is adopted by Tisch. with AB<sup>1</sup>CD EFGs, and must be retained as it is supported by so clear a preponderance of uncial authority; see Tisch. *Proleg.* p. XLVII.

τῶν ἁγίων] 'the saints:' not inclusively the holy 'of all times and lands' (Eadie), for the mention of the πολιτεία τοῦ Ἰσρ., ver. 12, is distinct and specific; nor exclusively the Jews as a nation (Hamm.), or the saints of the Old Testament (Chrys.), for this the nature of the argument seems to preclude, — but,

τῶν ἀγίων καὶ οἰκεῖοι τοῦ Θεοῦ, <sup>20</sup> ἐποικοδομηθέντες ἐπὶ τῷ θεμε-

20. Ἰησοῦ Χριστοῦ] So CDEFGKL; many Vv.; Orig. (1) and many Ff.; Chrys. (text) omits Ἰησ. (*Rec.*, Griesb., Scholz, *De W.*, Meyer). Tisch. inverts the order with AB; Vulg., Goth., Copt.; Orig. (2), Theophyl.; Ambrosiast., August. (frequently), and many others (*Rück.*, *Lachm.*, *Alf.*). The evidence of the seven uncial MSS. seems to preponderate.

the members of that spiritual community in which Jew and Gentile Christians were now united and incorporated, and to which the external theocracy formed a typical and preparatory institution. The expression is further heightened and defined by οἰκεῖοι τοῦ Θεοῦ. On this use of οἰκεῖος, see notes on *Gal.* vi. 10, and for a good sermon on this text, Beveridge, *Serm.* XLVIII. Vol. II. p. 381 sq.

20. ἐποικοδομηθέντες] 'built up,' 'superedificati,' Vulg.; the preposition being not otiose, but correctly marking the super-position, superstructure; comp. 1 Cor. iii. 10, 12, 14, Col. ii. 7. The accus. is not used here (as in 1 Cor. iii. 12) because the idea of rest predominates over that of motion or direction. That the dat. rather than the gen. of rest is here used, can hardly be said to be 'purely accidental' (Meyer), as the former denotes absolute and less separable, the latter partial and more separable super-position; see esp. Donalds. *Gr.* § 483. α, Krüger, *Spruchl.* II. § 68. 41. 1. Though this distinction must not be over-pressed in the N. T. (see Luke iv. 29), or even in classical writers (see cxx. in Rost u. Palm, *Lex.* s. v. ἐπὶ, II. Vol. I. p. 1035), it still appears to have been correctly observed by St. Paul. The reading ἐπὶ τοῖς οὐρανοῖς, ch. i. 10 (*Lachm.*), which would apparently form an exception in this very Ep., is of doubtful authority.

τῶν ἀποστόλων καὶ προφητῶν] 'of the Apostles and Prophets.' Two questions of some interest present themselves, (1) the nature of the gen.; (2) the meaning of προφητῶν. With regard to (1) it may

be said, that though the gen. of apposition (θεμέλιος οἱ ἀπόστ. καὶ οἱ προφ., Chrys., comp. Theoph., Œcum.) is perfectly tenable on grammatical grounds, (compare Winer, *Gr.* § 59. 8, p. 470), and supported by the best ancient commentators, all exegetical considerations seem opposed to it. The Apostles were not the foundations (Rev. xxi. 14 is not, like the present, a dogmatical passage, see Harl.), but laid them; see 1 Cor. iii. 10. The gen. will therefore more probably be a gen. *subjecti*, not however in a possessive sense (Calv. 2, Cocc., Alf.), as this seems tacitly to mix up the θεμέλιος and the ἀκρογων. (comp. Jackson, *Creed*, xi. 5. 2), but simply as a gen. of the agent or originating cause (Scheul. *Synt.* § 17. 1, p. 125; see on *Thess.* i. 6); what the Apostles and prophets preached formed the θεμέλιος; compare Rom. xv. 20, Heb. vi. 1. Thus all seems consistent, and in accordance with the analogy of other passages; the doctrine of the Apostles, i. e., Christ preached, is the θεμέλιος; Christ personal (αὐτ. Ἰησ. Χρ.) the ἀκρογωνιαίος; Christ mystical the πλήρωμα; comp. ch. i. 23. (2) That the prophets of the New (Grot. al.) and not of the Old Testament (Chrys., Theod.) are now alluded to, seems here rendered highly probable by the order of the two classes (arbitrarily inverted by Calv., and insufficiently accounted for by Theod.), — by the analogous passages, ch. iii. 5, iv. 11, — by the known prophetic gifts in the early Church, 1 Cor. xii. 16, al., — and still more by the apparent nature of the gen. *subjecti*; see above. No great stress can be laid on

λίῳ τῶν ἀποστόλων καὶ προφητῶν, ὄντος ἀκρογωνιαίου αὐτοῦ  
 Ἰησοῦ Χριστοῦ, <sup>21</sup> ἐν ᾧ πᾶσα οἰκοδομὴ συναρμολογουμένη αὕξει

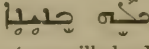
the absence of the article; this only shows that the Apostles and Prophets were regarded as one class (Winer, *Gr.* § 19. 4. d, p. 116), not that they were identical (Harl.); Sharp's rule cannot be regularly applied to plurals; see Middleton, *Art.* III. 4. 2, p. 65 (ed. Rose). This prominence of 'prophets' has been urged by Baur (*Paulus*. p. 438) as a proof of the later and Montanist origin of this Ep.; surely *δεύτερον προφήτας*, 1 Cor. xii. 20, is an indisputable proof that such a distinct order existed in the time of St. Paul. On the nature of their office, see notes on ch. iv. 11.

ἀκρογωνιαίου] 'head-corner stone;' ἀκρογων. scil. λίθου; 'summus angularis lapis is dicitur qui, in extremo angulo fundamenti positus, duos parietes ex diverso venientes conjungit et continet,' Estius; comp. Psalm cxviii. 22, Jer. li. 26 (Heb.), Isaiah xxviii. 16, Matth. xxi. 42, 1 Pet. ii. 6. In 1 Cor. iii. 11, Christ is represented as the θεμέλιος; the image is slightly changed, but the idea is the same,—Christ is in one sense the substratum and in another the binding-stone of the building; ὁ λίθος ὁ ἀκρ. καὶ τοὺς τοίχους συνέχει καὶ τοὺς θεμελίους, Chrys.; see Suicer, *Thes.* s. v. and Vol. II. p. 242. On the doctrinal meaning and application of this attribute of Christ, see the excellent discussion of Jackson, *Creed*, XI. 51 sq. αὐτοῦ

Ἰησ. Χρ.] 'Jesus Christ Himself,' no human teachers; the pronoun being obviously referred not to θεμέλιῳ ('angulari ejus,' Beng.) or to ἀκρογων., as possibly Vulg. ('ipso summo angulari lapide Chr. Jesu'), but to Christ; so rightly Auth., Syr., Clarom., and appy. Goth.; Copt., Æth., Arm. omit. The art. before Ἰησ. Χρ. (the absence of which is pressed by Beng.) may not only be dispensed with (see Luke xx. 42),

but would even, as Harl. suggests, be here incorrect; it would strictly then be 'He Himself, viz. Christ' (see Fritz. *Matth.* iii. 4, p. 117), and would imply a previous mention of Christ; whereas Christ is mentioned for the first time in the clause, and as in emphatic contrast with those who laid the foundations; see Stier *in loc.*, p. 394.

21. ἐν ᾧ] 'in whom;' further and more specific explanation of the preceding clause; the pronoun referring, not to ἀκρογωνιαίῳ (Ecum.), but to Ἰησ. Χρ.; ὁ τὸ πᾶν συνέχων ἐστὶν ὁ Χριστός, Chrysost.

πᾶσα οἰκοδομή] 'all the building;'  [totum ædificium] Syr., 'omne illud æd.,' Copt., Arm. (with the distinctive n), Syr.-Phil. There is here some difficulty owing to the omission of the article; the *strictly* grammatical translation of πᾶσα οἰκοδ. (scil. 'every building') being wholly irreconcilable with the context, which clearly implies a reference to one single building. Nor can it be readily explained away; for πᾶσα οἰκ. can never mean 'every part of the building' (Chrys.), nor can οἰκοδ. (per se) be regarded as implying 'a church' (Mey.). We seem, therefore, compelled either to adopt the reading of *Rec.*, and insert ἡ [with AC; many mss.; Chrys. (text), Theoph., but opp. to BDEFGKL; majority of mss.; Clem., al.], or, with more probability, to class οἰκοδομή in the present case with those numerous nouns (see the list in Winer, *Gr.* § 19), which, from referring to what is well known and defined (e. g. πᾶσα γῆ, Thucyd. II. 43, see Poppo *in loc.* p. 233) can, like proper names, dispense with the art. comp. πᾶσα ἐπιστολή, Ignat. *Eph.* § 12, Pearson, *Vind. Ignat.* II. 10. 1, and Winer, *Gr.* § 18. 4, p. 101. It must be



εἰς ναὸν ἅγιον ἐν Κυρίῳ, <sup>22</sup> ἐν ᾧ καὶ ὑμεῖς συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ Θεοῦ ἐν Πνεύματι.

admitted that there appears no other equally *distinct* instance in the N. T. (Matth. ii. 3, Luke iv. 13, Acts ii. 36, vii. 22, cited by Eadie, are not in point, as being either exx. of proper names or abstract substt.), nor appy. even in the Greek Pentateuch (most of the exx. of Thiersch. *Pentat.* III. 2, p. 121, admit of other explanations); still in the present case this partial laxity of usage can scarcely be denied. The late and non-Attic form οἰκοδομή (Lobeck, *Phryn.* p. 421, 487), used both for οἰκοδόμημα and οἰκοδόμησις (Rost u. Palm, *Lex.* s. v.), is here perhaps adopted in preference to οἶκος as less distinctly implying the notion of a completed building; see Harl. *in loc.*

συναρμολογοῦμεν] ‘*filly framed together*,’ Auth., ‘*comparinata*,’ Jerome; present part.; the process was still going on. The rare verb συναρμολογ. (= συναρμόζειν) is only found here and iv. 16. Wetst. cites *Anthol.* III. 32. 4, ἡρμολόγησε τάφον.

αὔξει] ‘*groweth*,’ the present marking not only the actual progress, but the normal, perpetual, unconditioned nature of the organic increase; see Scheuerl. *Synt.* § 32. p. 339, 340. This increase must undoubtedly be understood as *extensive* (opp. to Harl.) as well as *intensive*, and as referring to the enlargement and development of the Church, as well as to its purity or holiness; compare Thiersch, *Apostol. Church*, p. 52 sq. (Transl.). The pres. αὔξω (more common in poetry) is not found in the LXX, and in the N. T. only here and Col. ii. 19.

ἐν Κυρίῳ] ‘*in the Lord* (*Jesus Christ*),’ the usual meaning of Κύρις. in St. Paul’s Epp.; see Winer, *Gr.* § 19. 1, p. 113. It is difficult to decide how these words are to be connected; whether (a) with αὔξει, Meyer; (b) with ἅγιον, Harl., Usteri, *Lehrb.* II. 1, p. 249,

or (c) with ναὸν ἅγιον (comp. Stier), to which it is to be regarded as a kind of tertiary predicate; comp. Donalds. *Gr.* § 489 sq. Of these, (a) seems tautologous; (b) gives perhaps a greater prominence to the special nature of the holiness than the context requires; (c) on the contrary, as the order shows (ναὸν ἅγ., not ἅγ. ναόν; comp. Gersdorf, *Beiträge*, v. p. 334 sq.), gives no special prominence to the idea of holiness, but defines almost, as a further predication of manner, how the whole subsists and is realized,—‘and it is a holy temple in the Lord, and in Him alone;’ comp. notes on ver. 11. On this account, and from the harmony with ἐν Πνεύματι, ver. 22, (c) is to be preferred.

22. ἐν ᾧ καὶ ὑμεῖς] ‘*in whom ye also*,’ further specification in ref. to those whom the Apostle is addressing; ἐν ᾧ not being temporal (‘*dum*,’ Syr., but not Philox.), nor referring to the more remote ναὸν ἐν Κύρ. (Eadie), but, as in ver. 21, to the preceding ἐν Κυρίῳ, and καὶ with its ascensive and slightly contrasting force (comp. notes on *Phil.* iv. 12) marking the exalted nature of the association in which the Ephesians shared; they also were living stones of the great building; comp. Alf. *in loc.*

συνοικοδομεῖσθε] ‘*are builded together*,’ clearly not imperative (Calv.), as St. Paul is evidently impressing on his readers what they are, the mystical body they actually belong to, not what they ought to be. The force of σὺν appears similar to that in συνέκλεισεν, Gal. iii. 22 (see notes), and to refer to the close and compact union of the component parts of the building. Meyer aptly cites Philo, *de Præm.* § 20, Vol. II. p. 427 (ed. Mang.), οἰκίαν εὖ συναρμολογημένην καὶ συνηρμοσμένην. The comma after συνοικοδ. (Griesb.) which would refer εἰς



So I pray for you, believing  
ye know how God revealed

to me the mystery of the call of the Gentiles, and gave me grace to preach it, that men and angels might learn God's manifold wisdom. Faint not then at my troubles.

### III. Τούτου χάριν ἐγὼ Παῦλος ὁ δέσμιος

κατοικ. τοῦ αὐξεί, does not seem necessary. ἐν Πνεύματι] 'in the Spirit;' tertiary predication ('and it is in the Spirit') exactly similar and parallel to ἐν Κυρίῳ, ver. 21. Two other translations have been proposed: (a) 'through the spirit,' Auth., Theophyl., Meyer; (b) 'in a spiritual manner,' opp. to ἐν σαρκί; i. e., the κατοικ. is πνευματικόν, not a ναὸς χειροποίητος, Acts vii. 48 (Olsh.). Of these (a) violates the apparent parallelism with ἐν Κυρ., and presupposes, in order to account for the position of ἐν Πν., an emphasis in it which does not seem to exist, while again (b) introduces an idea not hinted at in the context, and obscures the reference to the Holy Trinity, which here can scarcely be pronounced doubtful. It has been urged by Meyer, that in the interpr. here adopted, the 'continen's' and 'contentum' are confounded together; but see Rom. viii. 9, and observe that the second ἐν refers rather to the act of κατοικεῖν involved in the verbal subst.; 'we are built in Christ, form a habitation of God, and are so inhabited in and by the influence of the Spirit;' see Alf. *in loc.*, and compare Hofm. *Schrijftb.* Vol. II. 2, p. 105 sq. Lastly, no argument in favor of (b) can be founded on the absence of the article, as Πνεῦμα is used with the same latitude as proper names; see notes on Gal. v. 5, p. 83. The opinion also there expressed against the distinction of Harless (*h. l.*), between the 'subjective' and 'objective' Holy Spirit, seems perfectly valid. For a practical sermon on this verse ('the essence of religion a disposition to God'), see Whichcote, *Serm.* XLVIII. Vol. II. p. 383.

CHAPTER III. 1. τοῦτου χάριν]  
'For this reason,' 'hujus rei gratiâ,'  
Vulg., Clarom.; sc. 'because ye are so

called and so built together in Christ.' The exact meaning of these words will of course be modified by the view taken of the construction. Out of the many explanations of this passage, two deserve attention. (a) That of Syr. and Chrys., according to which εἰμι is supplied after ὁ δέσμ. 'I. X., ὁ δέσμιος being the predicate, — 'I am the prisoner of the Lord,' the prisoner κατ' ἐξοχὴν ('multa enim erat istius captivitatis celebritas,' Beza); τοῦτου χάριν then being 'for the sake of this edification of yours,' ch. ii. 22: (b) that of Theodoret, al., according to which ὁ δέσμιος is in apposition, and the construction resumed, ver. 14; τοῦτου χάριν then implying on this account, 'because ye are so built together' (De W.), or, more probably, as above, with a wider ref. to the whole foregoing subject; ἀκριβῶς ἐπιστάμενος, καὶ τινες ἦτε, καὶ πῶς ἐκλήθητε, καὶ ἐπὶ τίσιν ἐκλήθητε, δέομαι καὶ ἱκετεύω τὸν τῶν ὅλων Θεὸν βεβαιῶσαι ὑμᾶς τῇ πίστει, Theodoret. The interpretation 'per brachylogiam,' according to which, δέσμ. εἰμι is to be supplied (Wiggers, *Stud. u. Krit.* p. 841. p. 431 note, Meyer, ed. 1), is so clearly untenable, that Meyer (ed. 2) has now given it up in favor of (a). This former interpr. deserves consideration, but on account of the virtual tautology in τούτ. χάρ. and ὑπὲρ ὑμῶν, — the analogy of ch. iv. 1, — and still more the improbability that St. Paul would style himself ὁ δέσμιος, when he so well knew others were suffering like himself (1 Cor. iv. 9 sq.), the latter is to be preferred; see Winer, *Gr.* § 62. 4, p. 499. The recent explanation of Wieseler, which makes ὁ δέσμιος to be in apposition, but dispenses with all assumption of a parenthesis, or of an abbreviated structure is not very satisfactory or intelligible; see Chron. *Synops.* p. 446. τοῦ Χρ. Ἰησοῦ]

τοῦ Χριστοῦ Ἰησοῦ ὑπὲρ ὑμῶν τῶν ἔθνῶν — <sup>2</sup> εἵγε ἡκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς, <sup>3</sup> ὅτι

‘*Of Jesus Christ,*’ scil. ‘whom Christ and His cause have made a prisoner,’ Olsh.; gen. of the *author* or *originating cause* of the captivity; compare Philem. 13, *δεσμοὶ τοῦ εὐαγγελίου*, and see Winer, *Gr.* § 30. 20, obs. p. 170, Hartung, *Casus*, p. 17, and notes on 1 *Thess.* i. 6. ὑπὲρ ὑμ. τῶν ἔθνῶν] ‘*in behalf of you Gentiles,*’ introductory of the subject of the Apostle’s calling as an Apostle of the Gentiles, and resumed ver. 12.

2. εἵγε] ‘*if indeed,*’ as I may suppose, ‘on the assumption that;’ gentle appeal, expressed in a hypothetical form, and conveying the hope that his words had not been quite forgotten. Εἵγε is properly ‘*si quidem,*’ and if resolved, ‘*tum certe si,*’ (see Klotz, *Devar.* Vol. II. p. 308); it does not *in itself* imply the rectitude of the assumption made (‘εἵγε usurpatur de re quæ jure sumpta creditur,’ Herm. *Viger*, No. 310), but derives that shade of meaning from the context; see notes on *Gal.* iii. 4. In the present case there could be no real doubt; ‘neque enim ignorare, quod hic dicitur, poterant Ephesii, quibus Paulus ipse evangelium plusquam biennio prædicaverat,’ Estius; comp. ch. iv. 21, 2 *Cor.* v. 3, *Col.* i. 23. No argument, then, can be fairly deduced from these words against the inscription of this Ep. to the Ephesians (Mill, *Prolegom.* p. 9, De Wette), nor can the hypothetical form be urged as implying that the Apostle was personally unknown to his readers.

τὴν οἰκονομίαν κ. τ. λ.] ‘*the dispensation of the grace of God which was given to me, etc.*’ In this passage two errors must be avoided: first, τῆς δοθείσης must not be taken, virtually or expressly (‘per hypallagen’), for τὴν δοθεῖσαν, comp. *Col.* i. 25; secondly, no special meanings must be assigned either to οἰκονομία or χάρις. Οἰκονομία is not ‘the apostolic office’

(Wieseler, *Synops.* p. 448), but, as in ch. i. 10 (see notes), ‘disposition,’ ‘dispensation;’ τῆς χάριτος being the gen., — not *subjecti*, Æcum. (who reads ἐγνώρισε, as in *Rec.*), but, as the pass. ἐγνωρίσθαι seems rather to suggest, — *objecti*, or rather the gen. of ‘the point of view,’ which serves to complete the conception, sc. ‘the dispensation in respect of the grace of God, etc.,’ see Scheuerl. *Synt.* § 18, p. 129, comp. Winer, *Gr.* § 30. 2, p. 175. This is further explained by ὅτι κατὰ ἀποκ. ver. 3; οἰκονομίαν χάριτος φησι τὴν ἀποκάλυψιν, Chrys. There is thus no need to depart from the strict meaning of χάρις; it is not ‘munus Apostolicum’ (Estius), but the assisting and qualifying grace of God for the performance of it. εἰς ὑμᾶς is well translated ‘to youward,’ Auth.; it is not ‘in vobis,’ Vulg., or even ‘for you’ (dat. commodi), but with the proper force of εἰς (ethical direction), ‘toward you,’ ‘to work in you;’ compare ch. i. 19, and Winer, *Gr.* § 49. a. p. 354.

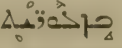
3. ὅτι κ. τ. λ.] ‘*that by way of revelation;*’ objective sentence (Donalds. *Gr.* § 584) dependent on the preceding ἡκούσατε κ. τ. λ. and explanatory of the nature and peculiarity of the οἰκονομ.; the emphasis obviously falling on the predication of manner κατὰ ἀποκάλυψιν. These latter words are used in a very similar, though not perfectly identical manner, *Gal.* ii. 2 (comp. 2 *Cor.* viii. 8, *Gal.* iv. 29, see note, *Phil.* ii. 2); there, however, the allusion is rather to the *norma* or *rule*, here to the *manner*, ‘by way of revelation,’ ‘revelation-wise;’ comp. Bernhardy, *Synt.* v. 20. b, p. 239. τὸ μυστήριον] ‘*the mystery,*’ not of redemption generally, nor of St. Paul’s special call, but, in accordance with the context, of that which is the evident subject of the passage, — the admission of

κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, καθὼς προέγραψα ἐν ὀλίγῳ, <sup>4</sup> πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσιν

the Gentiles to fellowship and heirship with Christ in common with the Jews; *μυστήριον γάρ ἐστι τὸ τὰ ἔθνη ἐξαίφνης εἰς μείζονα τῶν Ἰουδαίων εὐγένειαν ἀναγαγεῖν*, Chrys.; see Usteri, *Lehrh.* p. 252. On the use and meaning of the word *μυστήριον* see notes on ch. v. 32.

The reading *ἐγνωρίσε* [Rec. with D<sup>3</sup>E KL; many mss.; Æth. (both); Dam., Theoph., al.] is distinctly inferior to the text [ABCD<sup>1</sup>FG; many mss.; Syr. (both), Vulg., Clarom., Goth., Copt., al.] in external authority, and seems to have been an intended emendation of structure.

*προέγραψα* [*have afore written*, Hamm.; a translation here preferable to the aoristic 'afore wrote' (Aeth.), as serving better to define the reference, as not being to any earlier (Chrys., but not Theod., Theoph.), but simply to the present Epistle; comp. ch. i. 9 sq., ii. 13 sq. The clause seems introduced to confirm the readers, the ref. being, as ver. 4 clearly shows, neither to *κατὰ ἀποκαλ.* nor to *μυστήρ.* but to *ἐγνωρίσθη μοι τὸ μυστ.*; it was the *fact* of this knowledge having been imparted, not the manner in which he attained it, or the precise nature of it that the Apostle desires to specify and reiterate. To enclose this clause and ver. 4 in a parenthesis (*Wetst., Griesb.*), is thus obviously unsatisfactory. *ἐν*

*ὀλίγῳ*]  [in paucis] Syr., 'in brevi,' Vulg., διὰ βραχείων, Chrys.; see Kypke, *Ols.* Vol. II. p. 293. The meaning, 'a short time before,' 'just now,' (comp. Theod.) is distinctly untenable: this would be *πρὸ ὀλίγου*: *ἐν ὀλίγῳ* in a temporal sense can only mean, as Mey. and Harl. correctly observe, 'in a short space of time:' see Acts xxvi. 28, where, however, as in the present case, the meaning, 'briefly,'

'with a compendious form of argument' (not 'lightly,' Alf.; see Meyer *in loc.*), is appy. more tenable. Stier alludes to the common epistolary expression, 'a few lines.'

4. *πρὸς ὃ* [*in accordance to which*, 'agrecably to which,' scil. the *προγεγραμμένον*, not *ἐν ὀλίγῳ* (Kypke): from what the Apostle had written in this Epistle his insight into the mystery of Christ was to be inferred by his readers; 'ex ungue leonem,' Beng. The remark of Harl. that *πρὸς* (with acc.) in its *ethical* use denotes the relation of *conformity to*, seems correct and comprehensive. Whether this be in reference to *cause and effect* ('owing to,' Herod. iv. 161, comp. Matth. xix. 8; see exx. in Palm u. Rost, *Lex.* s. v. b. aa, Vol. II. p. 1157), *design and execution* ('in order to,' 1 Cor. xii. 7, al.), *simple comparison* (Rom. viii. 18; Herod. III. 34, cited by Bernhardt, *Synt.* v. 31, p. 265, or, as here *rule and measure* (see notes on *Gal.* ii. 14) must be determined by the context. If we add to these the indication of *simple mental direction* ('in regard to,' 'in reference to,' Heb. i. 7, see Winer, *Gr.* § 48. h. p. 360, comp. notes on ch. iv. 12), the ethical uses of *πρὸς* with acc. will be sufficiently delineated. For a good and comprehensive list of exx. see Rost and Palm, *Lex.* s. v. Vol. II. p. 1156 sq.

*δύνασθε ἀναγιν. νοῆσαι*] 'you can while reading, or as you read, perceive;' the temporal participle expressing the contemporary act, comp. Donalds. *Gr.* § 576. The aor. *νοῆσαι* is appy. here used as marking, not exactly the sudden and transitory nature of the act (Alf.; contrast Bernhardt, *Synt.* x. 9, p. 383), but the distinct manifestations of it, the single act being regarded, as it were, the commencement of a continuity; see



μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, <sup>5</sup> ὃ ἐτέραις γενεαῖς οὐκ ἐγνω-  
ρίσθη τοῖς υἱοῖς τῶν ἀνθρώπων, ὡς νῦν ἀπεκαλύφθη τοῖς ἁγίοις

esp. Schmalfeld, *Synt.* § 173. 4, Donalds. *Gr.* § 427. d. The student must be careful in pressing the aor. in this mood, as so much depends on the context and the mode in which the action is contemplated by the writer; see Bernhardt, *Synt. l. c.*, Krüger, *Sprachl.* 53. 6. 9, and observe that δύναμαι and similar verbs, ἔχω, δυνατός εἰμι, θέλω, are often idiomatically followed by the aor. rather than the present; see Winer, § 44. 7, p. 298, and the note of Mätzner in his ed. of Antiph. p. 153 sq.

τὴν σύνεσίν μου κ. τ. λ.] ‘my insight, my understanding in the mystery of Christ.’ The article is not needed before the prep., as σύνεσις ἐν τῷ μυστ. forms a single composite idea; comp. 3 Esdr. i. 3, τῆς συνέσεως αὐτοῦ ἐν τῷ νόμῳ Κυρίου (Harl.), and see notes on ch. i. 15. The formula, συνιέναι ἐν (and εἰς) occurs several times in the LXX, 2 Chron. xxxiv. 12, Nehem. xiii. 7, al., and thus justifies the omission of the article with the derivative subst.: see Winer, § 20. 2, p. 123. The distinction between συνιέναι (‘to understand,’ ‘verstehn’), and νοεῖν (‘to perceive,’ ‘merken’), is noticed by Tittmann, *Synon.* p. 191.

τοῦ Χριστοῦ is commonly taken as a gen. *objecti*, ‘the mystery relating to Christ,’ sc. of which His reconciliation, and union of the Jews and Gentiles in Himself formed the subject; compare Theophyl. *in loc.* By comparing, however, the somewhat difficult passage, Col i. 27, τοῦ μυστηρ. . . . ὅς ἐστιν Χριστός ἐν ὑμῖν, it would certainly seem that it is rather a species of gen. *materice*, or of *identity*: ‘Christus selbst ist das Concretum des göttlichen Geheimnisses,’ Meyer; comp. Stier *in loc.*, and see exx. in Scheuerlein, *Synt.* § 12. 1, p. 82, 83.

5. δ] ‘which,’ scil. which μυστήριον τοῦ Χρ. ver. 4; there being no parenthe-

sis (see above), but that simple linked connection by means of relatives which is so characteristic of this Epistle.

ἐτέραις γενεαῖς] ‘in other generations, ages,’ ‘anþaraim aldim,’ Goth.; dative of time; see Winer, *Gr.* § 31. 9, p. 195; comp. notes, ch. ii. 11. Meyer, maintaining the usual meaning of γενεά, explains the dat. as a simple dat. *commodi*, and τοῖς υἱοῖς as a further explanation. This is unnecessary precision, as in Col. i. 26, ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, the less usual meaning, ‘age,’ can scarcely be denied: see Acts xiv. 16, and, probably, Luke i. 50. In the LXX, γενεά is the usual translation of גֵּוֹל, which certainly (see Gesen. *Lex.* s. v.), admits both meanings. In one instance, Isaiah xxiv. 22, even גֵּוֹל is so translated. The insertion of ἐν before ἐτέραις (*Rec.*) rests only on the authority of a few mss.; Copt., and Syr.-Phil.

τοῖς υἱοῖς τῶν ἀνδρ.] ‘to the sons of men;’ ‘latissima appellatio, causam exprimens ignorantiae, ortum naturalem;’ so Beng., who, however, proceeds less felicitously to refer the expression to the ancient prophets. This is neither fairly demonstrable from the use of בְּנֵי-אָדָם (Ezek. vii. 1, al.), nor by any means consonant with the present passage, where no comparison is instituted between the prophets of the Old and of the New Test., but between the times,—the *then* and the *now*. The expression, υἱοὶ τῶν ἀνδρ. seems chosen to make the contrast with the ἅγιοι ἀπόστ. αὐτοῦ καὶ προφ., the Θεοῦ ἄνθρωποι (2 Pet. i. 21, Deut. xxxiii. 1) more fully felt.

ὥς] Observe the *comparison* which the particle introduces and suggests: ἐγνωρίσθη μὲν τοῖς πάλαι προφήταις, ἀλλ’ οὐχ ὡς νῦν οὐ γὰρ τὰ πράγματα εἶδον [comp. 1 John i. 1] ἀλλὰ τοὺς περὶ τῶν πραγμάτων προέ-



ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν Πνεύματι, <sup>6</sup> εἶναι τὰ ἔδνη

γραφῶν λόγους, Theodoret.

τοῖς ἁγίοις ἀποστ.] 'to His holy Apostles.' The epithet ἁγίοις has been very unreasonably urged by De Wette as a mark of the post-apostolic age of the epistle. It is obviously used to support and strengthen the antithesis to the *υἱοὶ τῶν ἄνθρ.* The Apostles were ἁγίοι in their office as God's chosen messengers, ἁγίοι in their personal character as the inspired preachers of Christ; compare Luke i. 70, Acts iii. 21, 2 Pet. i. 21 (*Lachm.*), where the prophets are so designated. The meaning of *προφῆται* is here the same as in ch. ii. 20, the 'N. T. prophets;' see notes on ch. iv. 11.

ἐν Πνεύματι] 'by the Spirit;' Auth., Arm. (instrumental case); Holy Agent by whom the ἀποκάλυψις was given, ἐν having here more of its instrumental force; εἰ μὴ γὰρ τὸ Πνεῦμα ἐδίδαξε τὸν Πέτρον, οὐκ ἂν τὸν ἔδικον Κορνῆλιον μετὰ τῶν σὺν αὐτῷ παρεδέξατο, Theophyl.; comp. Chrys., who certainly *appears* erroneously cited (De W., Eadie) as joining ἐν Πν. with *προφ.*, 'prophets in the Spirit,' sc. *θεοπνεύστους*. This latter construction, though fairly admissible (comp. Winer, *Gr.* § 20. 4, p. 126), is open to the decisive exegetical objection that it is an 'idem per idem;' if prophets were not divinely inspired, 'prophets in the Spirit,' the name would be misapplied. On the omission of the art. see ch. ii. 22. The traces of Montanism which Baur (*Paulus*, p. 440) finds in these words, are so purely imaginary as not to deserve serious notice or confutation.

6. εἶναι τὰ ἔδνη] 'to wit, that the Gentiles are,' 'esse gentes,' Clarom., Vulg., Goth., not 'should be,' Auth., Eadie, the objective infin. here expressing not the design but the subject and purport of the mystery: τοῦτ' ἔστι τὸ μυστήριον τὸ εἶναι τὰ ἔδνη συγκληρονόμα

τῷ Ἰσραὴλ τῆς ἐπαγγελίας, καὶ συμμετοχα, Theoph.; compare Donalds. *Gr.* § 584. *συγκληρονόμα κ. τ. λ.*]

'fellow-heirs and fellow-members, and fellow-partakers of the promise.' It does not seem correct to regard these three epithets, on the one hand, as merely cumulative and oratorical, or on the other as studiously mystical and significant (compare Stier, who here finds a special allusion to the Trinity). The general fact of the *συγκληρονομία* is reasserted, in accordance with the Apostle's previous expressions, both in its *outward* and *inward* relations. The Gentiles were fellow-heirs with the believing Jews in the most unrestricted sense; they belonged to the same corporate body, the faithful; they shared to the full in the same spiritual blessings, the *ἐπαγγελία*; see Theod. *in loc.* The compounds *σύνσωμος* ('concorporalis,' see Suicer, *Thes.* s. v. Vol. II. 1191) and *συνμέτοχος* ('comparticeps,' ch. v. 7) appear to have been both formed by St. Paul, being only found in this Ep. and the Ecclesiast. writers. The verb *συμμετέχω* occurs in classical Greek, *e. g.* Eurip. *Suppl.* 648, Plato, *Theat.* 181 c, Xenoph. *Anab.* vii. 8. 17. *Tisch.* (ed. 7) now adopts the forms *συγκληρ.* and *συνσωμ.* with AB<sup>1</sup>DEFG, and *συμμετ.* with AB<sup>1</sup>CD<sup>1</sup>FG, — appy. on right principles; see *Prolegom.* p. XLVII.

τῆς ἐπαγγελίας] 'the promise of salvation,' not merely of the Holy Spirit (Eadie); for though the promise of the Spirit was one of the prominent gifts of the New Covenant (Gal. iii. 14), it would here be not only too restricted, but even scarcely consonant with the foregoing *συγκληρονόμα*. The addition of αὐτοῦ after τῆς ἐπαγγ. (*Rec.*) is fairly supported [D<sup>2</sup>D<sup>3</sup>EFGKL; many mss.; Vulg. (some edd.), Goth., Syr.-Philox.; Theod., al.], but not found in ABCD<sup>1</sup>; mss.; Clarom., Sang., Amit.,

συνκληρονόμα καὶ σύνσωμα καὶ συμμέτοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου, ἡ οὖν ἐγενήθη διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ Θεοῦ τὴν δοθεῖσάν μοι κατὰ τὴν ἐνέργειαν τῆς δυνάμεως αὐτοῦ. ὁ ἐμοὶ τῷ ἐλαχιστοτέρῳ πάντων ἁγίων

Copt., Syr., and thus rightly rejected by the best recent editors. ἐν Χρ.

and διὰ τοῦ εὐαγγ. both refer to the three foregoing epithets. The former points to the objective ground of the salvation, Him in whom it centred, the latter the medium by which it was to be subjectively applied (Mey.): τῷ πεμφθῆναι καὶ πρὸς αὐτοὺς, καὶ τῷ πιστεῦσαι· οὐ γὰρ ἀπλῶς, ἀλλὰ διὰ τοῦ εὐαγγελίου, Chrysost. On the distinction between ἐν and διὰ in the same sentence, see Winer, *Gr.* § 48. a, p. 347 note, and comp. ch. i. 7.

The reading of *Rec.* ἐν τῷ Χρ. [DEFGKL; most mss.; Clarom., Sang., Boern.; Orig. (3), al.] is rejected by most recent editors in favor of the text which is found in ABC; some mss., and supported by Aug., Vulg., Goth., Copt., al.

7. ἐγενήθη] ‘I became;’ this less usual form is rightly adopted by Tisch., Lachm., al., on the authority of ABD<sup>1</sup> FG against CD<sup>3</sup>EKL, which read ἐγενόμεν. The passive form, however, implies no corresponding difference of meaning (Rück., Eadie); γίνομαι in the Doric dialect was a deponent pass.; ἐγενήθη was thus used in it for ἐγενόμεν, and from thence occasionally crept into the language of later writers; see Buttmann, *Irreg. Verbs*, s. v. GEN—, Lobeck, *Phryg.* p. 108, 109, and comp. notes on Col. iv. 11. δίακονος] ‘a minister,’ Col.

i. 23, 2 Cor. iii. 6. Meyer rightly impugns the distinction of Harless, that δίακ. points more to activity in relation to the service, ὑπηρέτης to activity in relation to the master. This certainly cannot be substantiated by the exx. in the N. T.; see 2 Cor. vi. 4, xi. 23, 1 Tim. iv. 6, where δίακ. is simply used in reference to

the master, and Luke i. 2, where ὑπηρέτης refers to the service. On the derivation of δίακ. (διήκω), see Buttm. *Lexil.* s. v. δίακτοπος, § 40. 3; for its more remote affinities [AK-ARK- ‘bend’], Benfey, *Wurzlex.* Vol. II. p. 22. τὴν

δωρ. τῆς χάριτος] ‘the gift of the grace;’ gen. of identity; that of which the gift (the apostolic office, the office of preaching to the Gentiles) consisted; compare Plato, *Leg.* VIII. 844, διττὰς δωρεὰς χάριτος, and see Scheuerl. *Synt.* § 12. 1, p. 82, Winer, *Gr.* § 59. 8, p. 470. τὴν δοθεῖσάν μοι] ‘which

was given to me;’ not a mere reiteration of the preceding δωρεάν, but associated closely with the following words which define the manner of the δόσις. The reading τῆς δοθείσης (Lachm.) is supported by strong external authority [ABCD<sup>1</sup>FG; 10 mss.; Vulg. Clarom., Copt.] but appears very likely to have arisen from a conformation to ver. 2. The accus. is found in D<sup>3</sup>EKL; majority of mss.; Syr. (both), Goth., al.; Chrys., Theod., al., and is adopted by Tisch., and most recent critics.

κατὰ τὴν ἐνέργ.] ‘according to the working or operation of his power;’ defining preposit. clause, dependent, not on ἐγενόμεν (Mey.) but on τὴν δοθεῖσάν μοι, which would otherwise seem an unnecessary addition: ‘the mention of the power of God is founded on the circumstance that St. Paul sees in his change of heart, from a foe to a friend of Christ, an act of omnipotence,’ Olsh. On the proper force of κατὰ, see notes, ch. i. 19.

8. ἐμοὶ τῷ ἐλαχιστοτέρῳ] ‘To me who am less than the least,’ Auth.; a most felicitous translation. No addition was required to the former period; the

ἐδόθη ἡ χάρις αὕτη, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ, <sup>9</sup> καὶ φωτίσαι πάντας τίς ἡ οἰκονομία

great Apostle, however, so truly, so earnestly felt his own weakness and nothingness (εἰ καὶ οὐδὲν εἰμι, 2 Cor. xv. 15), that the mention of God's grace towards him awakens within, by the forcible contrast it suggests, *not only* the remembrance of his former persecutions of the church (1 Cor. xv. 10), but of his own sinful nature (1 Tim. i. 15, εἰμί, not ἦν), and unworthiness for so high an office. Calvin and Harl. here expound with far more vitality than Est., who refers this ταπεινοφροσύνης ὑπερβολὴν (Chrysost.) solely to the memory of his former persecutions. It is perfectly incredible how, in such passages as these, which reveal the truest depths of Christian experience, Baur (*Paulus*, p. 447) can only see contradictions and arguments against the apostolic origin of the Epistle. On the form ἐλαχιστ. see Winer, *Gr.* § 11. 2, p. 65, and the exx. collected by Wetst. *in loc.*, out of which, however, remove Thuey. iv. 118, as the true reading is κάλλιον. ἐν τοῖς ἔθνεσιν εὐαγγ.

γελ.) 'to preach among the Gentiles;' explanatory and partly appositional clause, the emphatic ἐν τοῖς ἔθνεσιν marking the Apostle's distinctive sphere of action, and the inf. defining the preceding ἡ χάρις αὕτη; see Krüger, *Sprachl.* § 57. 10. 6, Schmalfeld, *Synt.* § 192, Winer, *Gr.* § 44. 1, p. 284. To make this clause dependent on δωρεάν, ver. 7, and to regard ἐμοὶ—αὕτη as parenthetical (Harl.) seems a very improbable connection, and is required neither by grammar nor by the tenor of the passage. *Lachm.* omits ἐν with ABC; 3 mss.; Copt. (*Alf.*), but the authority for retaining it [DEFGKL; nearly all mss.; Syr. (both), Clarom., Vulgate, Goth., al.; Chrys., Theod., al.] seems fairly to preponderate. πλοῦτος τοῦ Χρ.] 'riches of Christ,' i. e. the

exhaustless blessings of salvation; compare Rom. xi. 33. It is ἀνεξιχνίαστον (𐤀𐤒𐤍𐤏 𐤓𐤏𐤕, Job v. 9, ix. 10) both in its nature, extent, and application.

9. καὶ φωτίσαι πάντας, 'and to illuminate all, make all see;' ܝܨܬܝܠܝܐ

ܐܝܢܐ [et in lucem proferam omni

homini] Syr.; expansion of the foregoing clause as to the *process* (the Apostle had grace given not only outwardly to preach the Gospel, but inwardly to enlighten), though appy. not as to the *persons* (ed. 1); as owing to its unemphatic position the πάντας can scarcely be regarded more inclusive than the foregoing τὰ ἔθνη; see Meyer. The significant verb φωτίσαι must not be explained away as synonymous with διδάξαι (De W.); this derivative meaning is found in the LXX, see Judges xiii. 8 (*Alex.*), 2 Kings iv. 2, xvii. 27, 28, but *not* in the N. T.,—where the reference is always to light, either physical (Luke x., xi., 36), metaphorical (1 Cor. iv. 5), or spiritual (Heb. vi. 4, al.); comp. Renss., *Théol. Chrét.* iv. 15, Vol. II. p. 156, note. Christ is properly ὁ φωτίζων (John i. 9); His apostles illuminate 'participatione ac ministerio,' Estius. On the use of the word in ref. to baptism, see Suicer, *Thesaur.* Vol. II. p. 1491. *Lachm.* brackets

πάντας as being omitted by A; some mss.; Cyr., Hill., al., but without sufficient authority. οἰκονομία τοῦ μυστ.] 'the dispensation of the mystery,' 'dispositio sacramenti absconditi,' Clarom.,—scil. the dispensation (arrangement, regulation) of the mystery (the union of Jews and Gentiles in Christ, ver. 6), which was to be humbly traced and acknowledged in the fact of its having secretly existed in the primal counsels of God, and now having been re-



τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου ἀπὸ τῶν αἰώνων ἐν τῷ Θεῷ  
τῷ τὰ πάντα κτίσαντι, <sup>10</sup> ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς

vealed to the heavenly powers by means of the Church. On the meaning of οἰκονομία, see notes on ch. i. 10.

The reading κοινωνία (*Rec.*) has only the support of cursive mss., and is a mere explanatory gloss. ἀπὸ

τῶν αἰώνων] ‘from the ages,’ scil. ‘since the ages of the world began;’ comp. **עַד־עַד**, Gen. vi. 4: *terminus a quo* of the concealment. The counsel itself was formed **πρὸ τῶν αἰώνων**, 1 Cor. ii. 7; the concealment of it dated ἀπὸ τῶν αἰώνων,—from the commencement of the ages when intelligent beings, from whom it could be concealed, were called into existence; compare Rom. xvi. 25, *μυστηρίου χρόνους αἰώνιους σεσιγημένου*.

τῷ τὰ πάντα κτίσαντι] ‘who created all things,’ ‘qui omnia creavit,’ Clarom., Vulg., certainly not, ‘quippe qui omnia creavit,’ Meyer,—a translation which would require the absence of the article; compare notes on ch. i. 12, and see esp. Donalds. *Crat.* § 306. The exact reason for this particular designation being here appended to τῷ Θεῷ has been somewhat differently estimated. The most simple explanation would seem to be that it is added to enhance the idea of God’s omnipotence; the emphatic position of τὰ πάντα (‘nullā re prorsus exceptā,’ Est.) being designed to give to the idea its widest extent and application,—‘who created all things,’ and so, with His undoubted prerogative of sovereign and creative power, ordained the very μυστήριον itself. A reference to God’s omniscience would more suitably have justified the concealment, the reference to His omnipotence more convincingly vindicates the εὐδοκία according to which it was included in, and formed part of his primal counsels. It is not necessary to limit τὰ πάντα, but the tense seems to show that it is rather

to the *physical* (οὐδὲν γὰρ χωρὶς αὐτοῦ πεποίηκε, Chrys.), than to the spiritual creation (Calv.) This latter view was perhaps suggested by the longer reading κτίσ. διὰ Ἰησοῦ Χρ. [*Rec.* with D<sup>3</sup>EJK; most mss.; Syr-Phil. with asterisk; Chrys., Theod., al.], which, however, is rightly rejected by most recent editors with ABCD<sup>1</sup>FG; a few mss.; Syr., Vulg., Goth., al.; Basil, Cyr., and many Ff.

10. ἵνα γνωρισθῇ νῦν] ‘in order that there might be made known now;’ divine object and purpose,—not of either the acts specified in the participial clauses immediately preceding, for neither the concealment of the mystery (Meyer), nor the past act of material creation (Harl.) could be properly said to have had as its purpose and design the *present* (νῦν opp. to ἀπὸ τῶν αἰώνων) exhibition of God’s wisdom to angels,—but of the general dispensation described in the two foregoing verses. The Apostle (as Olsh. well remarks), in contrasting the greatness of his call with the nothingness of his personal self, pursues the theme of his labor through all its stages: the ἐλαχιστότερος has grace given him *εὐαγγ.* κ. τ. λ., nay more, *φωτίσαι πάντας κ. τ. λ.*,—and that, too, that heaven might see and acknowledge the πολυπόικιλος σοφία of God; see Néander, *Planting*, Vol. 1. p. 518 (Bohn).

ταῖς ἀρχαῖς κ. τ. λ.] ‘to the principalities and to the powers in the heavenly regions,’ sc. to the good angels and intelligences; a ref. to both classes (Hofm. *Schriftb.* Vol. 1. p. 315) being excluded, not so much by ἐν τοῖς ἐπουρ. (Alf., for compare ch. vi. 12), as by the general tenor of the passage; evil angels more naturally recognize the *power*, good angels the *wisdom* of God. On the term ἀρχαῖς καὶ ἐξουσ. (here to add weight to



ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος σοφία τοῦ Θεοῦ, <sup>11</sup> κατὰ πρόθεσιν τῶν αἰώνων, ἣν ἐποίησεν ἐν

the enumeration each with the art.), see notes ch. i. 21, and on τοῖς ἐπουρ. notes on ch. i. 3, 20.

διὰ τῆς ἐκκλησίας] 'through the Church,' scil. 'by means of,' the Church; διὰ τῆς περὶ τῇν ἐκκλησίαν οἰκονομίας, Theod. The Church, the community of believers in Christ (Col. i. 24), was the means by which these ministering spirits were to behold and contemplate God's wisdom: comp. Calvin, *in loc.*, — 'ecclesia . . . quasi speculum sit in quo contemplantur Angeli mirificam Dei sapientiam; 'ὅτε ἡμεῖς ἐμάδομεν, τότε κακείνοι δι' ἡμῶν, Chrys. That the holy angels are capable of a specific increase of knowledge, and of a deepening insight into God's wisdom, seems from this passage clear and incontrovertible; comp. 1 Pet. i. 12, εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι, and see Petavius, *Theol. Dogm.* Vol. III. p. 44 sq., Suicer, *Thesaur.* Vol. i. p. 46.

πολυποίκιλος] 'manifold,' 'multiformis,' Clarom., Vulg.; see Orph. *Hymn.* VI. 11, LXI. 4. This characteristic of God's wisdom is to be traced, not in the παράδοξον, by which issues were brought about by unlooked-for means (διὰ τῶν ἐναντίων τὰ ἐναντία κατωρθώθη, διὰ θανάτου ζωῇ, δι' ἀσθενείας δύναμις, δι' ἀτιμίας δόξα, Greg. Nyss. ap. Theoph.), but in the πολύτεχον (Theoph.), the variety of the divine counsels, which nevertheless all mysteriously coöperated toward a single end, — the call of the Gentiles, and salvation of mankind by faith in Jesus Christ. The use of πολυποίκ. in reference to Gnosticism (Irenæus, *Hær.* i. 4. 1) does not give the slightest reason for supposing (Baur, *Paulus*, p. 429) that the use of the word here arose from any such allusions.

11. κατὰ πρόθ. τῶν αἰώνων] 'according to the purpose of the ages;' modal clause dependent on ἵνα γνωρισθῇ,

specifying the accordance of the revelation of the divine wisdom with God's eternal purpose; νῦν μὲν, φησί, γέγονεν, οὐ νῦν δὲ ὤριστο, ἀλλ' ἔνωθεν προτετύπωτο, Chrys. The gen. αἰώνων is somewhat obscure; it can scarcely be (a) a gen. *objecti* ('the foreordering of the ages,' Whitby, comp. Peile), or even (b) a gen. of the *point of view* (Scheuerl. *Synt.* § 18. 1, p. 129), — for the Apostle is not speaking of God's purpose in regard to different times or dispensations, but of His single purpose of uniting and saving mankind in Christ, — but will be most naturally regarded as (c) belonging to the general category of the gen. of *possession* ('the purpose which pertained to, existed in, was determined on in the ages'), and as serving to define the general relation of time; compare Jude 6, κρῖν μεγάλης ἡμέρας, and see Winer, *Gr.* § 30. 2, p. 169. The meaning is thus nearly equivalent to that of the similar expression 2 Tim. i. 9, πρόθεσιν . . . . πρὸ χρόνων αἰώνων; God's purpose existed in His eternal being and was formed in the primal ages ('a sæculis,' Syr.) before the foundation of the world; comp. ch. i. 4.

ἣν ἐποίησεν] 'which he wrought,' 'quam fecit,' Clarom., Vulg., Copt., 'gatavida,' Goth. The exact meaning of ἐποίησεν is doubtful. The mention of the eternal purpose would seem to imply rather 'constituit' (Harl., Alf.), than 'executus est' (De W., Mey.), as the general reference seems more to the appointment of the decree than to its historical realization (see Calv., Hofm. *Schriftb.* Vol. i. p. 204); still the words ἐν Χρ. Ἰησ. τῷ Κυρίῳ ἡμῶν seem so clearly to point to the realization, the carrying out of the purpose in Jesus Christ, — the Word made flesh (compare Olsh.), — that the latter (Matth. xxi. 31, John vi. 38, 1

Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, <sup>12</sup> ἐν ᾧ ἔχομεν τὴν παρρησίαν

Kings v. 8, Isaiah xlv. 28) must be considered preferable. As, however, St. Paul has used a middle term, neither *προέθετο* nor *ἐπετέλεσε*, a middle term (e. g. 'wrought,' 'made,' — not 'fulfilled,' Conyb.) should be retained in translation.

The reading is slightly doubtful. *Tisch.* (ed. 1 and 7) inserts τῷ before Χρ. with ABC<sup>1</sup>; 37. 116. al.; as, however, the title ὁ Χρ. Ἰησ. ὁ Κυρ. ἡμῶν does not *απηρ.* occur elsewhere (Col. ii. 6 is the nearest approach to it; see *Middl. Gr. Art.* Append. II. p. 495, ed. Rose) and the omission is well supported [C<sup>3</sup>DEKL; most mss.; Ath., Chrys., Theod.] we still retain the reading of *Rec.*, *Lachm.*, *Tisch.* (ed. 2), and the majority of editors.

12. ἐν ᾧ ἔχομεν] 'in whom (grounded in whom) we have;' appeal to, and proof drawn from their Christian experience, the relative ᾧ having here a slightly demonstrative and explanatory force (ὅτι δὲ διὰ τοῦ Χρ. γέγονεν ἅπαν, 'ἐν ᾧ ἔχομεν' φησί κ. τ. λ. Chrys., compare Theod.), and being nearly equivalent to ἐν αὐτῷ γάρ; see Jelf, *Gr.* § 834. 2, Bernhardt, *Synt.* vi. 12, p. 293, and notes on Col. i. 27.

τὴν παρρησίαν] 'our boldness,' 'fiduciam,' *Clarom.*, *Vulg.*; not here 'libertatem oris,' whether in ref. to prayer (*Beng.*) or to preaching the Gospel (*Vatabl.*), as in many instances (*Lev.* xxvi. 13, μετὰ παρρ. 𐤔𐤕𐤁𐤇𐤁𐤏, 1 Macc. iv. 18, Heb. iii. 6, 1 John ii. 28, al.) the primitive meaning has merged into that of 'cheerful boldness.' (*ἑδρῶς*, *Zonar. Lex.* p. 1508, 'Freudigkeit,' *Luth.*); that 'freedom of spirit' ('freihals,' *Goth.*), which becomes those who are conscious of the redeeming love of Christ; ἀγιάσας γὰρ ἡμᾶς διὰ τοῦ ἰδίου αἵματος προσήγαγε θαρρουντας, (*Ecum.*; see notes on 1 *Tim.* iii. 13.

τὴν προσαγωγὴν] 'our admission;' οὐχ ὡς αἰχμαλώτοι, φησί, προσήχθη-

μεν, ἀλλ' ὡς συγγνώμης ἀξιούμενοι, Chrys. and sim. the other Greek commentators; comp. *Æth.* 'ductorem nostrum,' and see notes on ch. ii. 18. The transitive meaning there advocated is appy. a little less certain in the present case, on account of the union with the intrans. παρρ.; still both lexical authority and the preceding ref. to our Lord seem to require and justify it; comp. *Suicer, Thesaur.* s. v. Vol. II. p. 850. How 'the use of the article before both nouns signalizes them as the twin elements of an unique privilege' (*Eadie*), is not clear; see, on the contrary, *Winer, Gr.* § 19. 5, p. 117.

*Lachm.* omits the second art., with AB; 2 mss.; but in opp. to CDE (D<sup>1</sup>E τὴν προσ. κ. τ. παρρ.) FG (FG τὴν προσ. εἰς τ. παρρ.) KL; nearly all mss.; Ath., Chrys., Theod., al., — authority distinctly preponderant. ἐν πεποιθῆσει] 'in confidence,' μετὰ τοῦ θαρρύνειν, Chrys., — a noble example of which is afforded by St. Paul himself in the sublime words of Rom. viii. 38, 39 (*Mey.*). The present clause does not qualify *προσαγωγή* ('no timorous approach,' *Eadie*), but the predication of *manner*, and defines the tone and frame of mind ('alacriter libenterque, *Calv.*) in which the *προσαγωγή* is enjoyed and realized. Thus, then, ἐν Χρ. marks the objective ground of the possession, διὰ τῆς πίστεως the subjective medium *by which*, and ἐν πεποιθῆσει the subjective state *in which* it is apprehended; 'tres itaque gradus sunt faciendi, nam primum Dei promissionibus credimus, deinde his acquiescentes concipimus fiduciam ut bono simus tranquilloque animo: hinc sequitur audacia, quæ facit, ut, profligato metu, intrepide et constanter nos Deo commendemus,' *Calv.* Πειθισις (2 Kings xviii. 19) is only used in the N. T. by St. Paul (2 Cor. i. 15, iii. 4, viii. 22, x. 2, Phil. iii. 4), and is a word of

καὶ τὴν προσευγὴν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ. <sup>13</sup> διὸ αἰτοῦμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἥτις ἐστὶν δόξα ὑμῶν.

later Greek; see Eustath. *on Odys.* iii. p. 114. 41, Lobeck, *Phryg.* p. 294 sq. *πίστεως αὐτοῦ* 'faith on Him;' gen. *objecti*, virtually equivalent to *πίστ.* *εἰς αὐτόν*; see Rom. iii. 22, Gal. ii. 16, and compare notes *in loc.* It is doubtful whether the deeper meaning which Stier (compare Matth.) finds in the words, sc. 'faith of which Christ is not only the object, but the ground,' can here be fully substantiated. On the whole verse, see three posthumous sermons of South, *Serm.* xxix. sq. Vol. iv. p. 413 sq. (Tegg).

13. διὸ] 'On which account,' 'wherefore,' sc., since my charge is so important and our spiritual privileges so great; διότι μέγα τὸ μυστήριον τῆς κλήσεως ἡμῶν, καὶ μεγάλα ἃ ἐνεπιστεύθην ἔγω, Theoph. The reference of this particle has been very differently explained. Estius and Meyer, with some plausibility, connect it simply with the preceding verse, — 'cum igitur, ad tantam dignitatem vocati sitis, ejusque consequendæ fiduciam habeatis per Christum; rogo vos, etc.,' Est. As, however, ver. 8—11 contain the principal thought to which ver. 12 is only subordinate and supplementary, the former alluding to the *nature* and *dignity* of the Apostle's commission, the latter to its *effects* and *results*, in which both he and his converts (ἐχομεν) share, the particle will much more naturally refer to the *whole* paragraph. The union of the Apostle's own interests and those of his converts in the following words then becomes natural and appropriate. The use of διὸ by St. Paul is too varied to enable us safely to adduce any grammatical considerations; see notes on Gal. iv. 31. αἰτοῦμαι μὴ ἐγκακεῖν]

'I entreat you not to lose heart;' ὑμᾶς

(Æth.) not τὸν Θεόν (Theod.) being supplied after the verb; comp. 2 Cor. v. 20, Heb. xiii. 19 (2 Cor. vi. 1, x. 2, cited by De W., are less appropriate), where a similar supplement is required. Such constructions as 'I pray (God) that ye lose not heart,' or 'that I lose not heart' (Syr.), are both open to the objection that the object of the verb and subject of the inf. (both unexpressed) are thus made different without sufficient reason. Moreover, such a prayer as that in the latter interpretation would here fall strangely indeed from the lips of the great Apostle who had learnt in his sufferings to rejoice (Col. i. 24), and in his very weakness to find ground for boasting; compare 2 Cor. xi. 30, xii. 5. On the form ἐγκακεῖν, not ἐκκακεῖν, see notes on Gal. vi. 9.

ἐν ταῖς θλίψεσιν κ. τ. λ.] 'in my tribulations for you,' 'in (not 'ob,' Beza) tribulationibus meis,' Clarom., Vulg.; ἐν as usual denoting the *sphere*, as it were, in which the faint-heartedness of the Ephesians might possibly be shown; see Winer, *Gr.* § 48. a, p. 345. So close was their bond of union in Christ, that the Apostle felt his afflictions were theirs; they might be faint-hearted in his, as if they were their own. The article is not necessary before ὑπέρ, as θλίψεσι can be considered in structural union with ὑπὲρ ὑμῶν; comp. θλίβεσθαι ὑπὲρ τινος, 2 Cor. i. 6; see notes, ch. i. 15. ἥτις ἐστὶ δόξα ὑμῶν] 'inasmuch as it is your glory;' reason (ὑμετέρα γὰρ δόξα κ. τ. λ. Theod.), or rather explanation why they were not to be faint-hearted; the indef. relative being here explanatory (compare i. 23, notes on Gal. iv. 24, and Hartung, *Casus*, p. 286), and referring to θλίψεσιν on the common principle of attraction by which the relative assumes the gender of the



On this account (I say) I pray to God the Father to give you strength within, and teach you the incomprehensible love of Christ, and fill you with God's fulness.

<sup>14</sup> Τούτου χάριν κάμπτω τὰ γόνατά μου πρὸς τὸν Πατέρα, <sup>15</sup> ἐξ οὗ πᾶσα πατριὰ ἐν οὐρανοῖς

predicate; see Winer, *Gr.* § 24. 3, p. 150, Madvig, *Synt.* § 98. The way in which St. Paul's tribulations could be said to tend to the glory of the Ephesians is simply but satisfactorily explained by Chrys.; ὅτι οὕτως αὐτοὺς ἡγάπησεν ὁ Θεός, ὥστε καὶ τὸν υἱὸν ὑπὲρ αὐτῶν δοῦναι καὶ τοὺς δούλους κακοῦν. ἵνα γὰρ οὗτοι τύχωσι τοσοῦτων ἀγαθῶν [see ver. 8] Παῦλος ἐδεσμεῖτο. The personal reason, 'quod doctorem habetis qui nullis calamitatibus frangitur' Calixt. (compare Theod.), in which case ἦτις must refer to μὴ ἑκκακεῖν, seems wholly out of the question. Glory accrued to the Ephesians from the official dignity, not the personal fortitude (καρτερία, Theod.) of the sufferer.

14. τοῦτου χάριν] 'On this account,' sc., 'because ye are so called and so built together in Christ,' resumption of ver. 1 (ταῦτα πάντα ἐν μέσῳ τεθεικώς, ἀναλαμβάνει τὸν περὶ προσευχῆς λόγον, Theod.); τούτου χάριν referring to the train of thought at the end of ch. ii., and to the ideas parallel to it in the digression; in brief, ἐπειδὴ οὕτως ἡγαπήθητε παρὰ Θεοῦ, (Ecum. κάμπτω τὰ γόνατα κ. τ. λ.) 'I bend my knees (in prayer) to;' expression indicative of the earnestness and fervency of his prayer; τὴν μετὰ κατανύξεως δέησιν ἐσήμανε, Theoph., comp. Chrys. Κάμπτειν γόνυ (usually κ. ἐπὶ γόνυ in the LXX) is joined with the dat. in its simple sense (Rom. xi. 4, xiv. 11, both quotations), but here, in the metaphorical sense of προσεύχεσθαι, is appropriately joined with πρὸς to denote the object towards whom (as it were) the knees were bowed, — the mental direction of the prayer; see Winer, *Gr.* § 49. h, p. 360. On the posture of kneeling in prayer, see Bingham, *Antiq.* XIII. 8. 4, and esp. Suicer,

*Thesaur.* Vol. i. p. 777.

The interpolation, after πατέρα, of the words τοῦ Κυρίου ἡμῶν 'I. X., though undoubtedly ancient, and well supported [DEFGKL; nearly all mss.; Syr., Vulg., Goth., al.; Chrys., Theod., al.], is rightly rejected in favor of the text [ABC; 2 mss.; Demid., Copt., Æth. (both), al.; Orig., Cyr., al.] by nearly all modern editors except De Wette and Eadie.

15. ἐξ οὗ] 'from whom,' 'after whom;' ἐκ pointing to the origin or source whence the name was derived; see notes on Gal. ii. 16, and compare Xen. *Mem.* iv. 5. 8, ἔφη δὲ καὶ τὸ διαλέγεσθαι ὀνομασθῆναι ἐκ τοῦ συνιόντος κοινῇ βουλευέσθαι, Hom. *Il.* x. 68, πατρώδεν ἐκ γενεῆς ὀνομάζων. Less direct origination is expressed by ἀπό; comp. ὄνομαζ. ἀπό, Herod. vi. 129. πᾶσα πατριὰ] 'every race, family,' not 'the whole family,' Auth.; see Middleton *in loc.*, p. 361 (ed. Rose). The use of the particular term πατριὰ is evidently suggested by the preceding πατέρα (πατ. ἐξ οὗ πᾶσα πατριὰ), its exact meaning, however, and still more its present reference, are both very debatable. With regard to the first it may be said that πατριὰ does not imply (a) 'paternitas,' Syr., Vulg., al. (κυρίως πατήρ, καὶ ἀληθὺς πατήρ ὁ Θεός, Theod., compare Tholuck, *Bergpr.* p. 394), a translation neither defensible in point of etymology or exegesis, but is either used in (b) the more limited sense of 'familia' (metiōt, Copt., comp. Arm.), or more probably (c) that of the more inclusive 'gens' (Heb. הַגִּזְרִית, less commonly הַגִּזְרִית, compare Gesen. *Lex.* s. v. גִּזְרִית, 10); see Herod. i. 200, εἰσὶ τῶν Βαβυλωνίων πατριὰ τρεῖς, and compare Acts iii. 25 with Gen. xii. 3, where πατριὰ and φυλὴ are interchanged. If, then, as seems most correct, we adopt this more inclusive



καὶ ἐπὶ γῆς ὀνομάζεται, <sup>16</sup> ἵνα δόξη ὑμῖν κατὰ τὸ πλοῦτος τῆς

meaning, the reference must be to those larger classes and communities into which, as we may also infer from other passages (comp. ch. i. 21, notes, Col. i. 16, notes), the celestial hosts appear to be divided, and to the races and tribes of men ('quæque regionum,' Æth.), every one of which owes the very title of πατριὰ, by which it is defined, to the great Πατὴρ of all the πατρία both of angels and men; this title οὐκ ἂν ἡμῶν ἀνῆλθεν ἄνω, ἀλλ' ἄνωθεν ἦλθεν εἰς ἡμᾶς, Severian ap. Cramer, *Caten.* (in loc.); see Schoettg. *Hor.* Vol. I. p. 1238, and Suicer, *Thesaur.* s. v. Vol. II. p. 637. ὀνομάζεται is thus taken in its simple etymological sense, 'is named, bears the name,' scil. of πατριά; 'dicitur,' Copt., al., 'namnajada,' Goth.; see Mey. in loc. All special interpolations, e. g. 'nominantur filii Dei,' (Beng., compare Beza), or arbitrary interpretations, of ὀνομαζ, e. g., 'existit, originem accipit' (Estius, al.; comp. Rück.), — meanings which eyen καλεῖσθαι (Eadie) never directly bears, — are wholly inadmissible.

16. ἵνα δόξη] 'that He would give to you;' subject of the prayer being blended with the purpose of making it; see notes on ch. i. 17, where the unusual form δόξη is also briefly discussed. The reading is here somewhat doubtful. Lachm. adopts δῶ with ABCFG; 3 mss.; Orig. (*Cat.*), Bas., Method., al. (*Tisch.* ed. 1, Rück., Mey.), but perhaps not rightly, as it seems much more probable that δῶ was a grammatical correction of δόξη, than that δόξη was a correction of δῶ arising from a remembrance of ch. i. 17. We retain then the rarer form, δόξη, with DEJK; great majority of mss.; Ath., Mac., Chrysost., Theod., al. So Rec., Tisch., (ed. 2, 7), Harl., De W., and most recent editors. κατὰ τὸ πλοῦτος κ. τ. λ.] 'according to the riches of His glory,' according

to the abundance and plenitude of His own perfections; see notes on ch. i. 7.

δυνάμει] 'with power,' 'with (infused) strength;' 'ut virtute seu fortitudine ab eo acceptâ corroboraremini,' Estius. This dative has been differently explained; it cannot be (a) the dat. of reference to; or, more correctly speaking, of 'ethical locality' (see notes on Gal. i. 22, and exx. in Krüger, *Sprachl.* § 48. 15, e. g. χρήμασι δυνατοὶ εἶναι, etc.), for it was not one particular faculty, power as opp. to knowledge, etc., but the whole 'inner man,' which was to be strengthened. Harl. cites Acts iv. 33, but the example is inapplicable. Nor again (b) does it appear used adverbially (dat. of manner, Jelf, *Gr.* § 603. 2), for this, though a more plausible interpr. (see Rück.), is open to the objection of directing the thought to the strengthener rather than to the subject in whom strength is to be infused; see Meyer in loc. It is thus more correctly regarded as (c) the simple instrumental dat. (Arm.) defining the element or influence of which the Spirit is the 'causa mediâs;' comp. ἐν δυνάμει, Col. i. 11.

εἰς τὸν ἔσω ἄνθρωπον] 'into the inner man;' direction and destination of the prayed-for gift of infused strength; the clause being obviously connected with κραταιῶθι. (Vulg., Goth., — appy.) not with κατοικῆσαι (Syr., Copt., Æth., and Gr. Ff.), and εἰς not being for ἐν (Beza), nor even in its more lax sense, 'in regard of' (Mey.; comp. Winer, *Gr.* § 49. a, p. 354), but in its more literal and expressive sense of 'to and into;' 'the inner man' is the recipient of it (ὁ χωρῶν, Schol. ap. Cram. *Caten.*), the subject 'into whom' the δύναμις is infused; compare notes on Gal. iii. 27. The expression ὁ ἔσω ἄνθρωπος (Rom. vii. 22) is nearly identical with, but somewhat more inclusive than ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος (1 Pet.

δόξης αὐτοῦ δυνάμει κραταιωθῆναι διὰ τοῦ Πνεύματος αὐτοῦ εἰς τὸν ἔσω ἄνθρωπον, <sup>17</sup> κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως

iii. 4), and stands in antithesis to δ ἔσω ἄνθρωπος (2 Cor. iv. 16); the former being practically equivalent to the νοῦς, or higher nature of man (Rom. vii. 23), the latter to the σὰρξ or the μέλη; see Beck, *Seelenl.* III. 21. 3, p. 68. It is within this ἔσω ἄνθρωπος that the powers of regeneration are exercised (Harless, *Christl. Ethik*, § 22. a), and it is from their operation in this province that the whole man ('secundum interna spectatus,' Beng.) becomes a νέος ἄνθρωπος (as opp. to a former state), or a καινὸς ἄνθρωπος (as opp. to a former corrupt state, ch. iv. 24), and is either δ κατὰ Θεὸν κτισθεὶς (ch. iv. 24), or δ ἀνακαινούμενος εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν (Col. iii. 10), according to the point of view under which regeneration is regarded; see Harless, *Ethik*, § 24. c. The distinction between this and the partially synonymous terms πνεῦμα, and νοῦς, may perhaps be thus roughly stated: πνεῦμα is simply the highest of the three parts of which man is composed (see notes on 1 Thess. v. 23); νοῦς the πνεῦμα regarded more in its moral and intellectual aspects, 'quatenus intelligit, cogitat, et vult' (see notes on Phil. iv. 7); δ ἔσω ἄνθρ., the πνεῦμα, or rather the whole immaterial portion, considered in its theological aspects, and as the seat of the inworking powers of grace; compare Olsh. on Rom. vii. 22, *Opusc. Theol.* p. 143 sq., Beck, *Seelenl.* II. 13, p. 35, and on the threefold nature of man generally, *University Sermon* v. p. 99—120.

The attempt to connect St. Paul's inspired definitions with the terminology of earlier (δ ἐντὸς ἄνθρ. Plato, *Republ.* ix. 589), or of later Platonism (δ ἐνδον ἄνθρ. Plot. *Ennead.* I. 1. 10), as in Fritz. *Rom.* Vol. II. 63, will be found on examination to be untenable.

The dissimilarities are marked, the supposed parallelisms illusory.

17. κατοικῆσαι τὸν Χρ.] 'that Christ may dwell in your hearts;' issue and result (ὥστε κατοικῆσαι, Orig.), not purpose (Eadie), of the inward strengthening; the present clause not being parallel to δυνάμει κραταιωθ. (Mey.), and dependent on δῶν, but as the emphatic position of κατοικῆσαι seems clearly to show, appended to κραταιωθῆναι with a partially climactic force, but a somewhat lax grammatical connection; see Winer, *Gr.* § 44. 1, p. 284, compare Madvig, *Synt.* § 153. The meaning is thus perfectly clear and simple; the indwelling of Christ, the taking up of His abode [κατοικῆσαι, Matth. xii. 45, Luke xi. 26, Col. i. 19 (see notes), 2 Pet. iii. 13; the simple form is, however, used, Rom. viii. 9, 1 Cor. iii. 16] is the result of the working of the Holy Spirit on the one side, and the subjective reception of man (διὰ τῆς πίστ.) on the other; 'non procul intuendum esse Christum fide, sed recipiendum esse animæ nostræ complexu,' Calv.

τὸν Χριστόν] The attempt of Fritz. (*Rom.* viii. 10, Vol. II. p. 118) to show that Χριστός is here merely 'mens quam Christus postulat,' by comparing such passages as Arist. *Acharn.* 484, καταπὶν Εὐριπίδην, is as painful as it is unconvincing. What a contrast is the vital exegesis of Chrys., πῶς δὲ ὁ Χρ. κατοικεῖ ἐν ταῖς καρδίαις, ἔκουε αὐτοῦ λέγοντος τοῦ Χριστοῦ, Ἐλευσόμεθα ἐγὼ καὶ ὁ πατήρ, καὶ μόνην παρ' αὐτῷ ποιήσομεν.

ἐν ταῖς καρδίαις] 'in your hearts;' 'partem etiam designat ubi legitima est Christi sedes, nempe cor: ut sciamus non satis sedes si in linguâ versetur, aut in cerebro volitet,' Calv. On the meaning of καρδία (properly the imaginary seat of the

ἐν ταῖς καρδίαις ὑμῶν, <sup>18</sup> ἐν ἀγάπῃ ἐρρίζωμένοι καὶ τεδεμελιωμέ-

ψυχῇ, and thence the seat and centre of the moral life viewed on the side of the affections), see Delitzsch, *Bibl. Psychol.* iv. 11, p. 203 sq., and notes on *Phil.* iv. 7.

18. ἐν ἀγάπῃ ἐρρ. καὶ τεδ.] 'ye having been rooted and grounded in love;' state consequent on the indwelling of Christ, viz., one of fixedness and foundation in love, the participle reverting irregularly to the nominative for the sake of making the transition to the following clause more easy and natural: δοκεῖ μοι σαφῶς τὰ ἐξῆς ἐν σολοικίῳ εἰρησθαι, ὡς πρὸς τὴν φράσιν. πρὸς γὰρ τὸ 'δῶν ὑμῖν,' ἀκόλουθον ἦν εἰπεῖν ἐρρίζωμένοι καὶ τεδεμελιωμένοις . . . ὁ δὲ θέλων ἀποκαταστήσαι τὰ κατὰ τὸν τόπον χωρὶς σολοικίας, σκέψαι εἰ μὴ βιάσεται οὕτω τὴν φράσιν ἀποκαταστάς, Origen ap. Cramer, *Caten.* The assumed transposition of ἵνα (ἵνα ἐρρ. καὶ τεδ. ἐξισχ., Auth., Mey., — but adopted by none of the ancient Vv. except Goth.), which Origen thus properly rejects, cannot be justified by any necessity for emphasis, or by the passages adduced by Fritz (*Rom.* xi. 31, Vol. II. p. 541), viz. Acts xix. 4, John xiii. 29, 1 Cor. ix. 15, 2 Cor. ii. 4, Gal. ii. 10, 2 Thess. ii. 7, as in all of them (except Thess. *l. c.*, which is not analogous) the premised words are not, as here, connected with the subject, but form the objective factor of the sentence. The only argument of any real weight against the proposed interpr. is not so much *syntactic* (for see the numerous exx. of similar irregularities in Winer, *Gr.* § 63. 2, p. 620, Krüger, *Sprachl.* § 56. 9. 4) as *exegetical*, it being urged that the *perf.* part. which points to a completed state is inconsistent with a prayer which seems to refer to a state of progress, and to require the *present* part. (see Meyer). The answer, however, seems satisfactory, — that the clause *does*

express the *state* which must ensue upon the indwelling of Christ, before what is expressed in the next clause (ἵνα ἐξισχ.) can in any way be realized, and that therefore the *perf.* part. is perfectly correct. The Apostle prays that they may be strengthened, that the *result* of it may be the indwelling of Christ, the state naturally consequent on which would be fixedness in the principle of Christian love. We now notice the separate words.

ἐν ἀγάπῃ] 'in love,' — not either of Christ (compare Chrysost. ἀγάπῃ αὐτοῦ) or of God (Wolf), either of which references would certainly have required some defining gen., but the Christian principle of love, — love, ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος, Col. iii. 4. This was to be their basis and foundation, in which alone they were to be fully enabled to realize all the majestic proportions of Christ's surpassing love to man; comp. 1 John iv. 7 sq.

The absence of the article is unduly pressed both by Meyer (= 'in amando') and Harl. ('subjective love,' 'man's love to Christ'), such omissions in the case of abstract nouns, esp. when preceded by prepp., being not uncommon in the N. T.; see exx. Winer, *Gr.* § 19. 1, p. 109, and comp. Middleton, *Greek Art.* vi. 1, p. 98 (ed. Rose).

ἐρρ. καὶ τεδεμ.] It has been said that there is here a mixture of metaphors; compare Olsh., Meyer, al. This is not strictly true; *ρίζω* is abundantly used both with an ethical (Herod. i. 64, Plutarch, *Mor.* 6 ε) and a physical (Hom. *Od.* xiii. 163) reference, without any other allusion to its primitive meaning, than that of *fixedness*, *firmness*, at the base or foundation; see exx. in Rost. u. Palm, *Lex.* s. v. Vol. II. p. 1337, and Wetst. in *loc.* ἵνα ἐξισχύσῃ τε] 'in order that ye may be fully able;' object contemplated in the prayer for Christ's



νοι, ἵνα ἐξισχύσητε καταλαβέσθαι σὺν πᾶσιν τοῖς ἁγίοις, τί τὸ πλάτος καὶ μήκος καὶ βάθος καὶ ὕψος, <sup>19</sup> γινῶναί τε τὴν ὑπερβάλ-

indwelling in their hearts, and their consequent fixedness in love; 'ἐξισχύς,' φησὶν ὥστε ἰσχύος πολλῆς δεῖ, Chrys.; comp. Ecclus. vii. 6, μὴ οὐκ ἐξισχύσεις ἐξῆραι ἀδικίας. *καταλαβέσθαι*] 'to comprehend;' the tense *perhaps* implying the singleness of the act (see cxx. Winer, *Gr.* § 44. 7, p. 296, but see notes on ver. 4), and the voice the exercise of the mental power; see esp. Donalds. *Gr.* § 432. bb, where this is termed the *appropriative* middle, and Krüger, *Sprachl.* § 52. 8. 1 sq., where it is termed the *dynamic* middle, as indicating the earnestness or spiritual energy with which the action is performed. The meaning of the verb (*κατανοεῖσθαι* Hesych.) can scarcely be doubtful; the meaning 'occupare' (compare Goth. 'gafahan,' Coptic *taho*) adopted by Kypke (*Obs.* Vol. II. p. 294), and supported only by one proper example, is here plainly untenable, as the middle voice only occurs in the N. T. in reference to the mental powers; comp. Acts iv. 13, x. 34, xxv. 25. *τί τὸ*

*πλάτος κ. τ. λ.*] 'what is the breadth, and length, and depth, and height;' certainly not 'latitudinem quandam, etc.' Kypke (*Obs.* Vol. II. p. 294), such a use of *τί* implying a transposition, and assigning a meaning here singularly improbable. The exact force and application of these words is somewhat doubtful. Without noticing the various spiritual applications (see Corn. a Lap., and Pol. *Syn. in loc.*) all of which seem more or less arbitrary, it may be said (1) that St. Paul is here expressing the idea of greatness, metaphysically considered, by the ordinary dimensions of space; διὰ γὰρ τοῦ μήκ. καὶ πλ. καὶ βάθ. καὶ ὕψ. τὸ μέγεθος παρεδήλωσεν ἐπειδὴ ταῦτα μεγέθους δηλωτικά, Theod. It is, however, more difficult (2) to specify *what it is of*

which this greatness and dimensions are predicated. Setting again aside all arbitrary references (ἡ τοῦ σταυροῦ φύσις, Orig., Sever., 'contemplatio Ecclesiæ,' Beng., Eadie), we seem left to a choice between a reference to (a) ἡ ἀγάπη τοῦ Θεοῦ πῶς πανταχοῦ ἐκτέταται, Chrysost., τῆς χάριτος τὸ μέγεθος, Theod.-Mops.; or (b) ἡ ἀγάπη τοῦ Χρ., Calv., Mey. If the preceding ἀγάπη had referred to the love of God, (a) would have seemed most probable; as it does not, and as its general meaning *there* would be inapplicable *here*, (b) seems the most natural explanation. Thus then the consequent clause, without being dependent or explanatory, still practically supplies the defining gen.: St. Paul pauses on the word ὕψος, and then, perhaps feeling it the most appropriate characteristic of Christ's love, he appends, without finishing the construction, a parallel thought which hints at the same conception (ὑπερβάλλουσαν), and suggests the required genitive.

The order βάθος κ. ὕψος, has only the support of AKL; most mss.; Syr.-Phil.; Orig., Chrys., Theod., al. (*Tisch., Meyer, Alf.*); but is appy. rightly maintained, even in opp. to BCDEFG; mss.; Vulg., Clarom., Syr., Goth., Copt.; Ath., Maced. (*Rec., Lachm.*) which adopt the more natural, and for this very reason, the more suspicious order.

19. γινῶναί τε] 'and to know;' supplemental clause to καταλαβέσθαι κ. τ. λ., the former referring to the comprehensive knowledge of essentials (Olsh.), the latter further specifying the practical knowledge arising from religious experience. It may be remarked, that though the union of sentences by τε is characteristic of later Greek, (Bernhardy, *Synt.* xx. 17, p. 483), it is comparatively rare in the Gospels. In the Epistles, but most



λουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ.

especially in the Acts, it is of more common occurrence. *Τε* is to be distinguished from *καὶ* as being *adjunctive* rather than *conjunctive*; like 'que,' it appends to the foregoing clause (which is to be conceived as having a separate and independent existence, Jelf, *Gr.* § 754. 6), an additional, and, very frequently, a new thought;—a thought which, though not necessary to (Herm. *Viger*, No. 315), is yet often supplemental to, and partially involved in the first clause; comp. Acts ii. 23, Heb. i. 3, and see Winer, *Gr.* § 57. 3, p. 517 (ed. 5).

τῇν ὑπερβάλλ. τῆς γνώσεως ἀγ.] 'the knowledge-surpassing love;' the gen. γνώσεως being due to the notion of comparison involved in ὑπερβάλλειν; comp. *Æsch. Prom.* 944, *βροντῆς ὑπερβάλλοντα κτύπον*, *Arist. Pol.* iii. 9, and see Jelf, *Gr.* § 504, *Bernhardy, Synt.* iii. 48. b, p. 169. The words can scarcely be twisted into meaning 'the exceeding love of God in bestowing on us the knowledge of Christ' (*Dobree, Advers.* Vol. i. p. 573), nor can the participle ὑπερβ. be explained in an infinitival sense, 'to know that the love of Christ is ἀνεξίχνιστον' (comp. *Harl.*),—a translation untenable in point of grammar (*Winer, Gr.* § 45. 4, note, p. 309), and unsatisfactory in exegesis,—but, as its position shows, must be regarded as simply *adjectival*. The sentence then contains an oxymoron or apparent paradox (comp. 1 Cor. i. 21, 25, 2 Cor. viii. 2, Gal. ii. 19, 1 Tim. v. 6), thus simply and satisfactorily explained by Chrysost. (ed. Savile) and *Œcum.*, εἰ καὶ ὑπερκεῖται πάσης γνώσεως ἀνθρωπίνης [this is too restricted] ἢ ἀγάπῃ τοῦ Χρ. ὅμως ὑμεῖς γνώσεσθε εἰ τὸν Χρ. σχολίητε ἐννοικούντα: comp. Theophylact. *Γνώναι* is thus contrasted with *γνώσις*; the former being that knowledge which

arises from the depths of religious experience (τὸ γινῶναι ἀντὶ τοῦ ἀπολαύσαι λέγει, *Theod.-Mops.*), the knowledge that is ever allied with love (*Phil.* i. 9); the latter abstract knowledge, not merely ἀνθρωπίνη (*Chrys.*), and most certainly not ψευδάνυμος (*Holz.*), but knowledge without reference to religious consciousness or Christian love; comp. 1 Cor. viii. 1 sq., xiii. 8. ἀγάπην τοῦ Χρ.] 'love of Christ towards us;' gen. *subjecti*; not 'love for Christ,' 1 John ii. 5, 15. ἵνα πληρωθῆτε κ. τ. λ.] 'that ye may be filled to all the fulness of God;' object and purpose of ἐξισχύειν καταλαβέσθαι: ὥστε πληροῦσθαι πάσης ἀρετῆς ἧς πλήρης ἐστὶν ὁ Θεός, *Chrysost.* (ed. Sav.). There is some little difficulty in these words, arising from the ambiguity of the meaning of *πλήρωμα*. If we adhere (a) to the more strict meaning, 'id quo res impletur' (see *Fritz. Rom.* Vol. ii. p. 469 sq., notes on *Gal.* iv. 4), the words must imply 'that ye may be so filled as God is filled' (*Olsh.*), τοῦ Θεοῦ being the *possessive* gen., and τὸ πλήρ. referring, not to the essence, still less to the δόξα (*Harl.*), but to the *spiritual perfections* of God. Owing to the somewhat obvious objection, that such a fulness could never be completely realized in this present state of human imperfection (1 Cor. xiii. 10 sq.), *De W.* and *Mey.* adopt (b) the secondary meaning of *πλήρωμα*, scil. *πλοῦτος*, *πληθός* (see *Fritz. Rom.* Vol. ii. p. 471), the translation being either, 'ut pleni fiat usque eo ut omnes Dei opes animis vestris recipiatis' (*Fritz. ib.*), or 'ut omnibus Dei donis abundetis' (*Est.*), according as Θεοῦ is regarded more as a *possessive* gen.; or as a gen. of the *originating* cause (notes on 1 *Thess.* i. 6). Both these latter interpretations are, however so frigid and so little in har-

Doxology.

<sup>20</sup> Τῷ δὲ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπερ-  
εκπερισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν, κατὰ τὴν δύναμιν τὴν ἐνερ-  
γουμένην ἐν ἡμῖν, <sup>21</sup> αὐτῷ ἢ δόξα ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ

mony with the climactic character of the passage (δυν. κρατ. διὰ τοῦ Πν. . . . . κατοικ. Χρ. . . . . ἵνα πληρωθ. εἰς πᾶν τὸ πλήρ. τοῦ Θεοῦ), and the apparently well considered use of εἰς (not ἐν instrumental or an ablative dat.), that we do not hesitate to adopt (α), and urge, with Olsh., that where Christ the living Son of God dwells, there surely πᾶν τὸ πλήρ. τοῦ Θεοῦ is already; comp. Col. ii. 19.

εἰς πᾶν τὸ πλήρ.] ‘to all the fulness;’ ‘in omnem plenitudinem,’ Clarom., Vulgate; εἰς not implying ‘accordance to’ (Eadie), but with its usual and proper force, denoting the end (here quantitatively considered), or limit of the πληρωσις; see Rost u. Palm, *Lex.* s. v. εἰς, III., Vol. I. p. 803, compare Bernhardt, *Synt.* v. 11. b, p. 218.

20. τῷ δὲ δυναμένῳ] ‘Now to Him that is able;’ concluding doxology, not without some antithesis (δὲ) between Him who is the subject of the present verse, and the finite beings who are the subjects of the preceding verses.

ὑπὲρ πάντα ποιῆσαι] ‘to do (effect, complete) beyond all things;’ ‘periphrasis Dei Patris emphatica,’ Vorst. That ὑπὲρ cannot here be taken adverbially seems almost self-evident; the order would thus be needlessly artificial and the sentence tautologous; comp. Winer, *Gr.* § 50. 7. 2, p. 376.

ὑπερεκπερισσοῦ ὧν κ. τ. λ.] ‘superabundantly beyond what we ask or think;’ second member explanatory of the preceding, ὧν not referring to πάντα, but forming with αἰτούμ. and νοοῦμ. a fresh and more specific subject: ὅρα δὲ δύο ὑπερβολάς. τὸ ὑπὲρ πάντα ποιῆσαι τὰ εἰρημένα, καὶ ὑπερεκπερισσοῦ ποιῆσαι ἃ ποιεῖ. ἐνὶ γὰρ καὶ πλεονα ποιοῦντα τῶν αἰτηθέντων κεφάλαια, μὴ πλουσίως μήτε δασιλῶς ἕκαστον ποιῆσαι, *Ecum.* The cumula-

tive compound ὑπερεκ. occurs 1 Thess. iii. 10 (comp. notes) v. 13, and belongs to a class of compounds (those with ὑπέρ), for which the Apostle seems to have had a somewhat marked predilection; compare ὑπερνικάω, Rom. viii. 37; ὑπερπερισεύω, Rom. v. 20, 2 Cor. vii. 4; ὑπερλίαν, ib. xi. 5; ὑπερψάω, Phil. ii. 9; ὑπεραυξάνω, 2 Thess. i. 3; ὑπερπλεονάζω, 1 Tim. i. 14; and see Fritz. *Rom.* v. 20, Vol. I. p. 351. It is noticeable that ὑπέρ occurs nearly thrice as many times in St. Paul’s Epp. and the Ep. to the Heb. as in the rest of the N. T., and that, with a few exceptions (Mark vii. 37, Luke vi. 38, etc.), the compounds of ὑπέρ are all found in St. Paul’s Epp. The gen. ὧν is governed by ὑπερεκπ. as γνώσεως by ὑπερβάλλουσιν, ver. 19; comp. Bernh. *Synt.* III. 34, p. 139 sq. αἰτούμεθα ἢ νοοῦμεν] ‘we ask or think;’ not only the requests we actually prefer, but all that it might enter into the mind to conceive; ‘*cogitatio latius patet quam preces*’ Bengel; comp. Phil. iv. 7.

τῇ ἐνεργ. ἐν ἡμῖν] ‘which worketh in us, sc. in our souls,’ quæ operatur in nobis, Clarom., Vulg.; ἐνεργ. not being here passive (Hamm., Bull, *Exam.* II. 3), but middle (Syr., Goth., Æth., Arm.), as in Gal. v. 6, where see notes. On the constructions of ἐνεργέω, see notes on Gal. ii. 8, and on the distinction between the uses of act. (mainly in personal ref.) and middle (mainly in non-personal ref.), Winer, *Gr.* § 38. 6, p. 231. The δύναμις, which so energizes, is the power of the Holy Ghost; comp. ver. 16, Rom. viii. 26.

21. αὐτῷ] ‘to Him;’ rhetorical repetition of the pronoun, — not, however, in accordance with ‘Hebrew usage’ (Eadie), but in agreement with the sim-

Ἰησοῦ, εἰς πάσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων ἀμήν.

21. ἐν τῇ ἐκκλησίᾳ ἐν Χριστῷ Ἰησοῦ] So *Tisch.* (ed. 2, 7), *Harl*, *De Wette*, *Mey.*, al., with D<sup>2</sup> [E, Xp. Ἰ ἐν τῇ ἐκκ.] *KL*; great majority of mss.; *Goth.*, *Syr.* (both), al.; *Chrys.*, *Theod.*, *Dam.* (text), *Theoph.*, *Æcum.*; *Vig.* The variations can be so satisfactorily accounted for that there seems little doubt that this is the true reading. Assuming it to be so, the preëminence due to Christ would first have suggested a change of order (compare E): the insertion of *καὶ* would have easily followed, as in *DiFG*; *Clarom.*, *Sang.*, *Aug.*, *Boern.*; *Ambrst.*; it would thus have acquired such a footing in the text, as to be maintained even when the right order was observed. We have hence the fairly attested, though appy. spurious, reading, ἐν τῇ ἐκκ. καὶ ἐν Xp. Ἰ. in *ABC*; 73, 80, 213; *Vulg.*, *Copt.*, *Arm.*; *Dam.* (comm.); *Hier.*, *Pel.* (*Lachm.*, *Rückert.*).

ple principles of emphasis; see *Bernh.*, *Synt.* vi. 11. c, p. 290. ἡ δόξα]

'the glory that is due to Him, and redounds to Him from such gracious dealings towards us;' see notes on *Gal.* i. 5. ἐν τῇ ἐκκλ. ἐν Xp. Ἰησ.] 'in the Church, in Christ Jesus;' the first member denoting the outward province, the second the inward and spiritual sphere in which God was to be praised. The second member ἐν Xp. Ἰησ. is thus not for διὰ Xp. (*Theoph.*), nor for σὺν Xp. (*Æcum.*), but retains its proper meaning, specifying, not exactly the manner (*De W.*), but the true element in which alone praise was duly to be ascribed to God; 'if any glory come from us to God it is by [in] Christ,' *Sanders* (cited by *Wordsw.* in *loc.*). The ordinary explanation, 'the Church (which is) in Christ Jesus,' is objectionable, not so much on account of the absence of the article (for comp. 1 *Thess.* i. 1, 2 *Thess.* i. 1), as on account of the then appy. superfluous character of the words (the ἐκκλ. here mentioned could only be the Christian Church), which in our present interpr. echo the preceding τοῦ Χριστοῦ (*ver.* 19) with special and appropriate force; contrast *Alf* in *loc.*, who still partially connects the two members; but comp. *Syr.*, which by its omission of the relative here, and its insertion in *Thess.* ii. cc., seems not obscurely to favor our

present view.

*Lachm.* and *Rück.* insert *καὶ* (*καὶ ἐν Xp. Ἰησ.*) with a fair amount of authority (see *crit. note*),—but contrary to critical probability; as the insertion of the copula seems more naturally due to emendation (observe the variations in *loc.*), than its omission to an error in transcription.

εἰς πάσας γενεὰς κ. τ. λ.] 'to all the generations of the age of the ages;' compare *Dan.* vii. 18, ἕως αἰῶνος τῶν αἰώνων, 3 *Esdr.* iv. 38, εἰς τὸν αἰῶνα τοῦ αἰῶνος, and see notes on *Gal.* i. 5. The cumulative expression is somewhat peculiar. It is not improbable, as *Grotius* suggests, that the two formulæ expressive of endless continuity, *γενεὰ γενεῶν*, *Luke* i. 50, and *αἰῶνες τῶν αἰώνων*, are here blended together. The use of *γενεὰ* suggests the use of the singular αἰών, as the conception of the successive generations composing the entirety of the αἰών is thus more clearly presented, while again the subjoined plural marks that αἰών as also composed of a series of αἰῶνες (*gen. of the content*) of which it is the sum and aggregation. Harless finds a difference between the two expressions αἰῶνες τῶν αἰώνων and αἰὼν τῶν αἰώνων, the former being rather *extensive*, and conveying the idea of *πάντες αἰῶνες*, the latter being rather *intensive*, 'sæculum sæculorum, quod omnia sæcula in se continet' (*Drus.*), and more strictly in accordance



Walk worthy of your vocation in lowliness, in love, and especially in unity; there is but one body, one Spirit, one Lord, and one God.

IV. Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν Κυρίῳ, ἀξίως περιπατῆσαι τῆς κλήσεως ἧς

with the Hebrew superlative. This is ingenious, but appy. of doubtful application, as in actual practice the difference between the two expressions is hardly appreciable. Baur (*Paulus*, p. 433) finds in this expression distinct traces of Gnosticism: it is unnecessary to refute such utterly foregone conclusions.

CHAPTER IV. 1. παρακαλῶ οὖν] ‘I exhort you then;’ commencement of the practical portion of the Epistle (comp. Rom. xii. 1), following naturally and with an appropriate *retrospective* reference (οὖν) to what has preceded; οὕτως αὐτοῖς ἐπιδείξας τῆς θείας εὐεργεσίας τὸν πλοῦτον, ἐπὶ τὰ εἶδη προτρέπει τῆς ἀρετῆς, Theod. The meaning of παρακαλῶ will thus be both here and in Rom. l. c. more naturally ‘hortor’ (παρακ. τὸ προτρέπω, ὡς ἐπὶ τὸ πολὺ, Thom. M. p. 684, ed. Bern.) than ‘obsecro,’ (Clarom., Vulg., Arm., and most Vv.), — a meaning which it sometimes bears, but which would seem inapplicable in the present context; see Fritz. *Rom.* Vol. III. p. 4, and, for a general notice of the word, Knapp, *Script. Var. Arg.* p. 127 sq.; comp. also notes on 1 *Thess.* v. 11. The exact reference of οὖν

is more doubtful; Meyer refers it to the verse immediately preceding, Winzer and Alford (*Rom. l. c.*) to the whole doctrinal portion of the Ep.; the former view, however, seems too narrow, the latter too vague. The more natural ref. is appy. to those passages in the preceding chap. which relate to the spiritual privileges and calling of the Ephesians, e. g. ver. 6, 12, but especially to 14 sq., in which the tenor of the prayer incidentally discloses how high and how great that calling really was. On the true force of this particle, see Klotz,

*Devar.* Vol. II. p. 117, Donalds. *Gr.*, § 548. 31, and comp. notes on *Phil.* ii. 1.

ὁ δέσμιος ἐν Κυρίῳ] ‘the prisoner in the Lord,’ i. e., as paraphrased by Fritz., ‘ego vinctus in Christi castris;’ not παρακ. ἐν Κυρ., a construction at variance both with the grammatical order of the words, and the apparent force of the exhortation; see Winer, *Gr.* § 20. 2, p. 123. St. Paul exhorts not merely as the prisoner, but as the prisoner in the Lord; ‘a vinculis majorem sibi auctoritatem vindicat,’ Calv.; comp. Gal. vi. 17. Thus ἐν Κυρ. is not for διὰ Κυρ. (Chrysost., Theod.), or σὺν Κυρ. (Ecum.), but denotes the sphere in which captivity existed, and out of which it did not exist; ‘in Domini enim vinculis constrictus est, qui ἐν Κυρίῳ ὢν vinctus est,’ Fritz. *Rom.* viii. 1, Vol. II. p. 82 sq.; comp. notes on Gal. i. 24. The distinction between this and ὁ δέσμ. τοῦ Χρ., ch. iii. 1, seems to be that in the latter the captivity is referred immediately to Christ as its author and originator, in the former to the union with Him and devotion to His service. It must be conceded, that occasionally ἐν Κυρίῳ appears little more than a kind of qualitative definition (comp. Rom. xvi. 8, 13, 1 Cor. iv. 17, Phil. i. 14, al.); still the student cannot be too much put on his guard against the frigid and even unspiritual interpretations into which Fritz. has been betrayed in his elaborate note (*Rom. l. c.* Vol. II. p. 82 sq.) on this and the similar formula ἐν Χριστῷ. On the nature of this union with Christ compare Hooker, *Serm.* III. Vol. III. p. 762. ἧς ἐκλήθητε] ‘wherewith ye were called,’ ‘quā vocati estis,’ Clarom., Vulg., Goth.; ἧς here appy. standing for ᾧ (comp. 2 Tim. i. 9, but not 1 Cor. vii. 20. [De W.], as there



ἐκλήθητε, <sup>2</sup> μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ

ἐν precedes), and so slightly violating the usual law of attraction, unless, following the analogy of such phrases as κλήσιν καλεῖν, παρακλήσιν παρακ., we suppose the relative standing as usual for the accus. ἦν; compare Winer, *Gr.* § 24. 1, p. 189. De W. indeed denies the existence of such a phrase as κλήσιν καλεῖν, but see Arrian, *Epict.* p. 122 (Raphel), κατασχύνειν τὴν κλήσιν ἦν κέκληκεν.

2. μετὰ πάσης ταπ.] ‘with all lowliness;’ dispositions with which their moral walk was to be associated (comp. Col. iii. 12), μετὰ (‘with,’ *Vulg.*, *Goth.*, not ‘in,’ *Copt.*) being used with ref. to the mental powers and dispositions with which an action is, as it were, accompanied; comp. Luke i. 39, 2 Cor. vii. 15, and see Winer, *Gr.* § 47. h. p. 337. Σὺν denotes rather coherence (*Krüger, Sprachl.* § 68. 13, 1), not uncommonly with some collateral idea of assistance; compare 1 Cor. v. 4.

On the use of πάσης, comp. notes, ch. i. 8; and on the meaning of the late word ταπεινοφροσύνη, ‘the esteeming of ourselves small, because we are so,’ ‘the thinking truly, and, because truly, therefore lowly of ourselves,’ see Trench, *Synon.* § XLII., and Suicer, *Thesaur.* s. v., where several definitions of Chrysostom are cited. Most of these openly or tacitly ascribe to the ταπεινόφρων a consciousness of greatness (ταπ. ἐστίν, ὅταν μεγάλα τὸς ἑαυτῷ συνειδῶς μηδὲν μέγα περὶ αὐτοῦ φαντάζηται); this, however, as Trench observes, is alien to the true sense and spirit of the word.

πραύτητος] ‘meekness,’ in respect of God, and in the face of men; see Trench, *Synon.* § XLII., Tholuck, *Bergpr.* (Matth. v. 5), p. 82 sq., and notes on Gal. v. 23. The less definite meaning of ‘gentleness’ is appy. maintained by some of the Vv. (*Vulg.* ‘mansuetudine’ *Goth.* ‘qairrein’

[comp. Lat. *cicur*], *Arm.*, al.), and also by the Greek commentators (ἔσο ταπεινὸς ὁμοίως δὲ καὶ πρως, ἔστι γὰρ ταπεινὸν μὲν εἶναι, ὁξὺν δὲ καὶ ὀργίλον, Chrysost.; compare Theophyl. on Gal. v. 3); the deeper and more biblical sense is, however, distinctly to be preferred. A good general definition will be found in Stobæus, *Floril.* i. 1 (18).

The reading πραύτητος, though only supported by BC; mss., is appy. to be preferred to πραότητος (*Rec.*, *Lachm.* with ADEFGH; majority of mss.), as the best attested form in the dialect of the New Test. see Tischend. *Prolegom.* p. L. μετὰ μακροθυμίας] ‘with long suffering;’ separate clause more fully elucidated by the following words, ἀνεχόμενοι κ. τ. λ. Two other constructions have been proposed; (a) the connection of μετὰ μακρ. with ἀνεχ. (*Est. Harl.*) so as to form a single clause; (b) the union of all the clauses in one single sentence. The objections to (a) are, (1) that ἀνεχ. is the natural expansion of μετὰ μακρ., — (2) that undue emphasis must thus (owing to the position) be ascribed to μετὰ μακρ., — (3) that the parallelism of the participial clauses would be needlessly violated; to the latter that the passage of the general ἀξίως περιπ.) into the special ἀνεχόμε. ἀλλ.) becomes sudden and abrupt, instead of being made easy and gradational by means of the interposed prepositional clauses; comp. Mey. in loc.

The fine word μακροθυμία (‘long-suffering,’ ‘forbearance,’ *Goth.* ‘usbeisnai’), implies the reverse of ὀξύθυμία (James i. 19), and is well defined by Fritz. (*Rom.* ii. 4, Vol. i. p. 98) as ‘clementia, quā iræ temperans, delictum non statim vindices, sed ei qui peccaverit pœnitendi locum relinquant.’ The gloss of Chrys. (on Cor. xiii. 4), μακρόθυμος διὰ τοῦτο λέγεται, ἑπειδὴ μακρὰν τινα καὶ μεγάλην ἔχει ψυχὴν (compare Clarom.

μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, <sup>3</sup> σπουδάζοντες

‘magnanimitate’), is too inclusive and general; that of Beza, ‘iræ cohibitione,’ too limited and special.

ἀνεχόμενοι κ. τ. λ.] ‘forbearing one another in love;’ manifestation and exhibition of the μακροθυμία; compare Col. iii. 13. The relapse of the participle from its proper case into the nom. is here so perfectly intelligible, and natural, that any supplement of ἐστὲ or γίνεσθε (Heins., al.) must be regarded as wholly unnecessary; see notes on ch. iii. 18, and Elsner, *Obs.* Vol. II. p. 211 sq. ἐν ἀγάπῃ is referred by *Lachm.* and *Olsh.* to σπουδάζοντες. Such a punctuation, though supported by Origen (*Caten.*), seems wholly inadmissible, as disturbing the symmetry of the two participial clauses, and throwing a false emphasis on ἐν ἀγάπῃ.

3. σπουδάζ. τηρεῖν] ‘using diligence to keep;’ participial member parallel to the foregoing, specifying the inward feelings (Mey.) by which the ἀνέχεσθαι is to be characterized, and the inward efforts by which it is to be promoted; οὐκ ἀπόνως ἰσχύσομεν εἰρηνεύειν, *Theoph.* For two good discussions of this verse, though from somewhat different points of view, see *Laud, Sermon. VI.* Vol. I. p. 155 sq. (A. C. Lib.), and *Baxter, Works*, Vol. XVI. p. 379 (ed. Orme).

τὴν ἐνότητά τοῦ Πν.] ‘the unity of the Spirit,’ scil. ‘wrought by the Spirit’ (τὴν ἐνότη., ἣν τὸ Πνεῦμα ἔδωκεν ἡμῖν, *Theoph.*, comp. *Chrysost.*, *Œcum.*), τοῦ Πν. being the gen. of the *originating cause* (*Scheuerl. Synt.*, § 17. 1, p. 125), not the possessive gen. (as appy. *Origen, Caten.*), or both united (as *Stier*, see Vol. II. p. 18), neither of which seem here so pertinent; see notes on 1 *Thess.* i. 6, and on Col. i. 23. That the ref. is to the personal Holy Spirit, seems so clear that we may wonder how such able commentators as Calvin and Estius

could regard τὸ Πν. as the human spirit, and acquiesce in an interpr. so frigid as ‘animorum concordia,’ ‘animorum inter vos conjunctio.’ *De Wette*, — whose own interpr. ‘die Einheit des kirchlichen Gemeingeistes’ (comp. *Theod.-Mops.*, Πνεῦμ., τὸ ἀναγεννησαν σῶμα), is very far from satisfactory, urges ἐνότης πίστεως, ver. 13 (compare *Origen*), but the two passages are by no means so closely analogous as to suggest any modification of the simple personal meaning here assigned to Πνεῦμα; see *Laud, Sermon. VI.* Vol. I. p. 162 (A. C. Lib.).

ἐν τῷ συνδέσμῳ τῆς εἰρήνης] ‘in the bond of peace;’ element or principle in which the unity is maintained, viz. ‘peace;’ τῆς εἰρήν. being not the gen. *objecti* (‘that which binds together, maintains, peace,’ *Rückert*, ‘vinculum quo pax retinetur,’ *Beng.*, scil. ἀγάπῃ, Col. iii. 14), but the gen. of *identity* or *apposition*; see *Scheuerl. Synt.* § 12. 1, p. 82, *Winer, Gr.* § 59. 8, p. 470. The former interpretation is plausible, and appy. as ancient as the time of *Origen* (τῆς ἀγάπης συνδεούσης κατὰ τὸ Πνεῦμα ἐνοουμενους, ap. *Cram. Caten.* p. 165), but derives very doubtful support from Col. l. c., where ἀγάπῃ is specified, and was perhaps only due to the assumption that ἐν was here *instrumental* (διδ. *Œcum.*), and that συνδ. τῆς εἰρ. was a periphrasis for the agent (ἀγάπῃ) supposed to be referred to. Ἐν, however, correctly denotes the *sphere*, the *element* in which the ἐνότης is to be kept and manifested (see *Winer, Gr.* § 48. a, p. 345), thus preserving its parallelism with ἐν in ver. 2, and conveying a very simple and perspicuous meaning: the Ephesians were to evince their forbearance in love, and to preserve the Spirit-given unity in the true bond of union, the ‘irrupta copula’ of peace.

The etymological identity of σύνδεσμος and εἰρήνη must not be

τηρεῖν τὴν ἐνότητα τοῦ Πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης.  
<sup>4</sup> ἐν σῶμα καὶ ἐν Πνεύμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι  
 τῆς κλήσεως ὑμῶν <sup>5</sup> εἰς Κύριος, μίᾳ πίστις, ἐν βάπτισμα

pressed (Reiners, ap. Wolf) as the derivation of εἰρήνη from ΕΙΡΩ 'necto' is less probable than from ΕΙΡΩ 'dico;' see Benfey, *Wurzellex.* Vol. II. p. 7, Rost u. Palm, *Lex.* s. v. Vol. I. p. 799.

4. ἐν σῶμα] 'There is one body;' assertory declaration of the unity pervading the Christian dispensation, designed to illustrate and enhance the foregoing exhortation; the simple verb ἐστί, not γίνεσθε or ἐστέ (ὅπερ ἐστέ, Camer.), being appy. the correct supplement; see Winer, *Gr.*, § 64. 2, p. 546. The connection of thought between ver. 3 and 4 is somewhat doubtful. That the verse is not directly hortatory, and connected with (*Lachm.*), dependent on ('ut sitis,' Syr. Est. 2), or in apposition to ('existentes,' Est. 1) what precedes, seems clear from the parallelism with ver. 5 and 6; still less does it introduce a reason for the previous statement by an ellipse of γάρ (Eadie), all such ellipses being wholly indemonstrable; 'nullâ in re magis pejusque errari quam in ellipsi particularum solet,' Herm. *Viger* Append II. p. 701 (ed. Valpy). It seems then only to contain a simple assertion, the very unconnectedness of which adds weight and impressiveness, and seems designed to convey an echo of the former warning; 'remember,—there is one body, etc.;' comp. Hofm. *Schrift.* Vol. II. p. 108.

In the explanation of the sentiment, the Greek commentators somewhat vacillate; we can, however, scarcely doubt that the σῶμα implies the whole community of Christians, the mystical body of Christ (ch. ii. 16, Rom. xii. 5, Col. i. 24, al.), and that the Πνεῦμα is the Holy Spirit which dwells in the Church (Eadie), and by which the σῶμα is moved and vivified (1 Cor. xii. 13); comp. Jackson, *Creed*, xii. 3.

4, Usteri, *Lehrb.* II. 2. 1, p. 249, and Wordsw. *in loc.* On this text, see a good treatise by Barrow, *Works*, Vol. VII. p. 626 sq. καθὼς] 'even as;'

illustration and proof of the unity, as more especially afforded by the unity of the hope in which they were called. On the later form καθὼς, see notes on Gal. iii. 6.

καὶ ἐκλήθητε ἐν μιᾷ ἐλπ.] 'ye were also called in one hope,' 'vocati estis in unâ spe,' Clarom., Vulg., Arm.; καὶ marking the accordance of the calling with the previously-stated unity ('unitas spiritus ex unitate spei noscitur,' Cocce.), and ἐν being neither equiv. to ἐπὶ (Chrys.) or εἰς (Rück.), nor even instrumental, but simply specifying the moral element in which as it were the κλήσις took place; compare Winer, *Gr.*, § 50. 5, p. 370. Meyer adopts the instrumental sense; as, however, there are not here, as in Gal. i. 6 (see notes), any prevailing dogmatical reasons for such an interpretation, and as the two remaining passages in which καλεῖν is joined with ἐν (1 Cor. vii. 15, 1 Thess. iv. 7) admit a similar explanation, it seems most correct to adhere to the strict, and so to say, theological meaning of this important preposition; we were called ἐπ' ἐλευθερίᾳ (Gal. v. 13), and εἰς ζωὴν αἰώνιον (1 Tim. vi. 12), but ἐν εἰρήνῃ (1 Cor. vii. 15), ἐν ἀγασμῷ (1 Thess. iv. 7) and ἐν ἐλπίδι; compare Reuss, *Théol. Chrét.* IV. 15, p. 146.

τῆς κλήσεως ὑμῶν] 'of your calling,' sc. arising from your calling; κλήσεως being not the gen. of possession (Eadie, Alf.), but of the origin or originating cause; κοινή ἐστὶν ἡμῶν ἐλπίς ἐκ τῆς κλήσεως γενομένη, Cæcum.; see notes on 1 Thess. i. 6.

5. εἰς Κύριος] 'one Lord,' sc. Christ; placed prominently forward, as the Head



ἑἷς Θεὸς καὶ πατὴρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν

of His one body, the Church, and the one divine object toward whom *faith* is directed; and into whom all Christians are baptized; comp. Rom. vi. 3, Gal. iii. 27, and for a good sermon on this text Barrow, *Serm.* xxii. Vol. v. p. 261 sq. μία πίστις] 'one faith;' not the 'fides quæ creditur,' and still less the 'regula fidei,' Grot.,—this meaning in the N. T. being extremely doubtful, see notes on Gal. i. 23,—but the 'fides quæ creditur,' the 'fides salvifica,' which was the same in its essence and qualities for all Christians (Mey.). That this, however, must not be unduly limited to the feeling of the individual, sc. to faith in its utterly *subjective* aspect, seems clear from the use of μία, and the general context. As there is one Lord, so the μία πίστις is not only a subjective recognition of this eternal truth (Usteri, *Lehrb.* ii. 1. 4, p. 238), but also necessarily involves a common objective profession of it; comp. Rom. x. 10; and see Stier, Vol. i. p. 33, Pearson, *Creed*, Art. iv. Vol. i. p. 399 (ed. Burt.).

ἐν βάπτισμα] 'one baptism;' a still further 'consequentia' to ἑἷς Κύριος; as there was one Lord and one faith in Him, so was there one and one only baptism into Him (Gal. iii. 27), one and one only *inward* element, one and one only *outward* seal. Commentators have dwelt, perhaps somewhat unprofitably, upon the reasons why no mention is made of the other sacrament, the ἑἷς ἕρως (1 Cor. x. 17) of the Holy Communion. If it be thought necessary to assign any reason, it must certainly not be sought for in the mere historical fact (Mey.), that the Holy Communion was not at that time so separate and distinct in its administration (compare Bingham *Antiq.* xv. 7. 6, 7, Waterland, *Eucharist*, Ch. i. Vol. iv. p. 475) as Holy Baptism, for the words of inspiration are for all

times, but must be referred to the fundamental difference between the two sacraments. The one is rather the symbol of *union* (Usteri, *Lehrb.* ii. 2, p. 284); the other, from its single celebration and marked individual reference, presents more clearly the idea of *unity*,—the idea most in harmony with the context; see Kahnis, *Abendm.* p. 276, 249.

6. ἑἷς Θεὸς καὶ πατὴρ] 'one God and Father;' climactic reference to the eternal *Father* (observe the distinct mention of the three Persons of the blessed Trinity, ver. 4, 5, 6) in whom unity finds its highest exemplification; 'etiamsi baptizamus in nomen Patris, Filii, et Spiritus Sancti, et filium unum Dominum nominamus, tamen non credimus nisi in unum Deum,' Cocc. On this solemn designation, see notes on Gal. i. 4, and for a discussion of the title 'Father,' Pearson, *Creed*, Art. i. Vol. i. p. 35 sq. (ed. Burt.), Barrow, *Creed*, *Serm.* x. Vol. iv. p. 493 sq. ὁ ἐπὶ πάντων] 'who is over all;' ὁ κύριος καὶ ἐπάνω πάντων, Chrysost.; the relation expressed seems that of simple *sovereignty*, not only spiritual (Calv.), but general and universal (δεσποτεῖαν σημαίνει, Theod.); comp. Rom. ix. 5, and see Winer, *Gr.* § 50. 6, p. 370, where the associated reference to 'protection' (ed. 5), is now rightly excluded; this would have been more naturally expressed by ἐπὶ; see Krüger, *Sprachl.* § 68. 28. It is unnecessary to remark that the three clauses are no synonymous formulæ (Koppe), but that the prepositions mark with scrupulous accuracy the threefold relation in which God stands to his creatures; see notes on Gal. i. 1, and Winer, *Gr. l. c.*, and Stier, Vol. i. p. 44. The gender of πάντων is doubtful. It seems arbitrary (Clarom., Vulg.) to regard the first πάντων and πᾶσιν as masc., the second πάντων as neuter, as there is nothing



Further, Christ gives His grace in measure to each, as the Scripture testifies.

πᾶσιν. Ἐνὶ δὲ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις

in the context or in the meaning of the prepp. to require such a limitation; the gender of one may with propriety fix that of the rest. As πᾶσιν then certainly seems masculine, πάντων may be assumed of the same gender; so Copt., which by the omission of *hōb* seems here to express a definite opinion. In Rom. ix. 5, πάντων is commonly (and properly) interpreted as neuter (opp. to Fritz. *in loc.* Vol. II. 272), there being no limitation or restriction implied in the context. The reading is very doubtful; ἡμῶν (*Rec. ὁμῶν* with mss.; Chrys. comment., al.) is added to πᾶσιν with DEF GKL; mss.; Clarom., Vulgate, Syr. (both), Goth.; Did., Dam., al.,—but seems more rightly omitted with ABC; 10 mss.; Copt., Æth. (both); Ath., Greg.-Naz., Chrys. (text), al., as a not improbable gloss; so *Lachm., Tisch.*, and appy. the majority of recent editors. διὰ πάντων καὶ ἐν πᾶσιν] ‘through all and in all.’ These two last clauses are less easy to interpret, on account of the approximation in meaning of the two prepositions. Of these διὰ is referred (a) by the Greek expositors to God (*the Father*), in respect of his providence (ὁ προνοῶν καὶ διοικῶν, Chrysost.); (b) by Aquinas (ap. Est.), al., to God *the Son*, ‘per quem omnia facta sunt,’ comp. Olsh.,—a very-inverted interpretation; (c) by Calvin, Meyer, al. ‘to the pervading charismatic influence and presence of God by means of the *Holy Spirit*.’ This last interpretation seems at first sight most in unison with the strict meaning of both prepp., διὰ pointing to the influence of the Spirit which passes through (‘transcurrit,’ Jerome) and pervades all hearts [operative motion], ἐν His indwelling (ὁ οἰκῶν, Chrysost.) and informing influence [operative rest]; see ed. 1; still as the three Persons of the blessed Trinity have been so lately spec-

ified, as references to this holy Truth seem very noticeably to pervade this Ep. (see Stier, *Eph.* Vol. I. p. 35), and as the ancient interpr. of Irenæus (‘super omnia (?) quidem Pater, . . . per omnia (?) autem Verbum, . . . in omnibus autem nobis Spiritus,’ *Hæc.* v. 18; compare Athan. *ad. Serap.* § 28, Vol. II. p. 677, ed. Bened.), seems to have a just claim on our attention, it seems best and safest to maintain that allusion in the present case (opp. to Hofm. *Schriftb.* Vol. I. p. 184), and to refer διὰ πάντων to the redeeming and reconciling influences of the Eternal Son which pervade all hearts, while ἐν πᾶσιν, as above, marks the indwelling Spirit; see Stier *in loc.*, and comp. Waterl. *Def. of Queries*, Vol. I. p. 280.

7. ἐνὶ δὲ ἐκάστῳ ἡμῶν]. ‘But to each of us,’ ‘to each one individually;’ further inculcation of this unity in what might at first sight have seemed to militate against it: δὲ neither being transitional (comp. Eadie), nor encountering any objection (Grot., comp. Theoph.), but merely suggesting the contrast between the individual and the πάντες previously mentioned (ver. 6). In the general distribution of gifts (implied in the ὁ Θεὸς ἐν πᾶσιν), no single individual is overlooked (1 Cor. xii. 11, διαποῦν ἰδίᾳ ἐκάστῳ); each has his peculiar gift, each can and ought to contribute his share to preserving ‘the unity of the Spirit;’ so in effect Chrys., who in the main has rightly felt and explained the connection, τὰ πάντων κεφαλαιωδέστερα, φησί, κοινὰ πάντων ἐστὶ, τὸ βάπτισμα κ. τ. λ. εἰ δέ τι ὁ δεῖνα πλέον ἔχει ἐν τῷ χαρίσματι, μὴ ἄλγει; see also Theod.-Mops. *in loc.*

ἐδόθη ἡ χάρις] ‘the grace was given,’ sc. by our Lord after His ascension; χάρις, however, not being simply equivalent to χάρισμα (= ‘gift of grace, Peile),

κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ. <sup>8</sup> διὸ λέγει Ἀναβὰς

but, as De W. rightly observes, retaining some shade of a transitive force, and denoting the energizing grace which manifests itself in the peculiar gift; comp. Rom. xii. 6.

The omission of the art. (*Lachm.* with BD<sup>1</sup>EGL; 5 mss.; *Dam.*) is due appy. to an error in transcription, caused by the preceding η, by which it became absorbed, and is retained by *Tisch.* (with ACD<sup>3</sup>EK; great majority of mss.; *Chrys.*, *Theod.*, al.), and most recent editors.

κατὰ τὸ μέτρον κ. τ. λ.] 'according to the measure of the gift of Christ,' scil. 'in proportion to the amount of the gift which Christ gives,' καθὼς τὴν ἑαυτοῦ δωρεὰν ἐκδίδωκε ἡμῶν ὁ δεσπότης ἐπεμέτρησε Χριστός, *Theod.-Mops.*; δωρεὰς being thus a simple possessive gen. (the measure which the gift has, which belongs to and defines the gift), and Χριστοῦ the gen. of ablation (*Donalds. Gr.* § 451), or, more specifically, of the agent, the giver (comp. δωρεὰς χάριτος, *Plato, Leg.* viii. 844 D, and see notes on 1 *Thess.* i. 6) not of the receiver (*Oeder ap. Wolf*),—an idea which is in no sort of harmony with the context, ἐδωκεν δόματα, ver. 8; see 2 *Cor.* ix. 15. *Stier* very infelicitously (in point of grammar) endeavors to unite both.

8. διὸ λέγει:] 'On which account He saith;' on account of this bestowal of the gift of Christ, and that in differing measures,—ὅτι, φησὶν, ἡ χάρις δωρεὰ ἐστὶ τοῦ Χρ. καὶ αὐτὸς μετρήσας ἐδωκεν, ἔκρινε, φησὶ, τοῦ Δαυὶδ, *Œcum.* The difficulties of this verse, both in regard to the connection, the source, and the form of the citation, are very great, and must be separately, though briefly noticed. (1) *Connection.* There is clearly no parenthesis; verse 8 is to be closely connected with verse 7, and regarded as a scriptural confirmation of its assertions. These assertions involve two

separate moments of thought, (a) the primary, that each individual has his peculiar and appropriate gifts, further elucidated and exemplified, ver. 11; (b) the secondary, that these gifts are conferred by Christ. The intrinsic, though not so much contextual importance of (b) induces the Apostle to pause and add a special confirmation from Scripture. The cardinal words are thus so obviously ἐδόθη, δωρεά, ἐδωκε δόματα; that it is singular how so good a commentator as *Olsh.* could have supposed the stress of the citation to be on τοῖς ἁνδρ.

(2) The source of the citation is not any Christian hymn (*Storr, Opusc.* iii. p. 309), but Psalm lxviii.,—a psalm of which the style, age, purport, and allusions have been most differently estimated and explained (for details see *Reuss, lxviii. Psalm*), but which may, with high probability, be deemed a hymn of victory in honor of Jehova, the God of Battles (*Hengst. opp. to J. Olsh.*), of high originality (*Hitzig opp. to Ewald*), and composed by David on the taking of Rabbah (*Hengst. opp. to Reuss, J. Olsh.*). We have therefore no reason whatever to entertain any doubt of its inspired and prophetic character; compare *Phillips, Psalms*, Vol. II. p. 79.

(3) The form of citation is the real difficulty; the words of the Psalm are דָּאַתָּה נָתַתָּה לָנוּ בְּיָמֵינוּ לָבוֹת עָלֵינוּ בְּיָמֵינוּ, in LXX, ἔλαβες δόματα ἐν ἁνδρώπῳ [-ποῖς, *Alex., Compl., Ald.*]. The difference in St. Paul's citation is palpable, and, we are bound in candor to say, does not appear diminished by any of the proposed reconciliations; for even assuming that נָתַתָּה = 'danda sumsit,' 'he took only to give' (comp. *Gen.* xvi. 9, xviii. 5, xxvii. 13, xlii. 16, and see *Surenhus. Βιβλ. Καταλλ.*, p. 585), still the nature of the gifts, which in one case were reluctant (see *Hengst.*), in the

εἰς ὕψος ἡχμαλώτευσεν αἰχμαλωσίαν, ἔδωκεν δόματα τοῖς ἀνδρώ-

other *spontaneous*, appears essentially different.

We admit, then, frankly and freely, the verbal difference, but remembering that the Apostle wrote under the inspiration of the Holy Ghost, we recognize here neither imperfect memory, precipitation (Rück.), arbitrary change (Calv., compare Theod.-Mops.), accommodation (Morus), nor Rabbinical interpretation (Meyer), but simply the *fact*, that the Psalm, and esp. ver. 18, had a Messianic reference, and bore within it a further, fuller, and deeper meaning. This meaning the inspired Apostle, by a slight change of language, and substitution of ἔδωκε for the more dubious ἡγάγε, succinctly, suggestively, and *authoritatively* unfolds; comp. notes on Gal. iii. 16. We now proceed to the grammatical details.

ἀέγει] *‘He saith,’* sc. δ Θεός, not ἡ γραφή. This latter nominative is several times inserted by St. Paul (Rom. iv. 3, ix. 17, x. 11, Gal. iv. 30, 1 Tim. v. 18), but is not therefore to be regularly supplied whenever there is an ellipsis (Bos, *Ellips.* p. 54), without reference to the nature of the passage. The surest, and in fact only guide, is the context; where that affords no certain hint, we fall back upon the natural subject, δ Θεός, whose words the Scriptures are; see notes on Gal. iii. 16.

ἀναβὰς εἰς ὕψος] *‘Having ascended on high;’* not *‘ascendens,’* Clarom., Vulgate, but *‘quum ascendisset,’* Beza, — the reference being obviously to Christ’s ascent into heaven (Barrow, *Creed*, Vol. vi. p. 358, Pearson, *Creed*, Art. vi. Vol. i. p. 323, ed. Burt.), and the aor. part. here being temporal, and, according to its more common use, denoting an action *preceding* [never, in the N. T. *subsequent to*, see Winer, *Gr.* § 45. 6. b, p. 316] that of the finite verb; see Bernhardt, *Synt.* x. 9, p. 383, Krüger, *Sprachl.* § 56. 10. 1. Our Lord, it may

be urged, gave the Holy Spirit before his ascension (John xx. 22); but this was only an *‘arra Pentecostes,’* Beng., a limited (Alford), and preparatory gift of the Holy Spirit; see Lücke *in loc.* On this text, as cited from Psalm lxviii., see a good sermon by Andrewes, *Serm.* vii. Vol. iii. p. 221 (A. C. Libr.).

ἡχμαλώτ. αἰχμαλωσίαν] *‘He led captivity captive,’* *‘captivam duxit captivitatem,’* Clarom., Vulg.; the abstract, αἰχμαλωσ. being used for the concrete αἰχμαλώτους (comp. Numbers xxxi. 12, 2 Chron. xxviii. 11, 13, and see exx. Jelf, *Gr.* § 353), and serving by its connection with the cognate verb to enhance and *slightly* intensify; compare Winer, *Gr.* § 32. 2. p. 201, and see the copious list of exx. in Lobeck, *Paralip.* p. 498 sq. Who constituted this αἰχμαλωσία has been much discussed. That the captives were not (a) Satan’s prisoners (ἀνδράπους ὑπὸ τὴν τοῦ διαβόλου τυραννίδα κατεχομένους, Theod.-Mops., comp. Just. Mart. *Trypho*, § 39, p. 128, ed. Otto, and Theod. *in loc.*) seems clear from the subsequent mention of ἀνθρώποις, which (though not so in the original) seems *here* to refer to a different class to the captives. Nor (b) can they be the souls of the righteous in Hades (Estius, compare *Evang. Nicod.* § 24, in Thilo, *Codex Apocryph.* p. 747), as, setting aside other reasons (*‘captivos non duci in libertatem, sed hostes, in captivitatem,’* Calov.), the above interpr. of the part. ἀναβὰς seems seriously opposed to such a view. If, however, (c) we regard *‘the captivity’* as captive and subjugated enemies (Meyer, De W.), the enemies of Christ, — Satan, Sin, and Death, — we preserve the analogy of the comparison (compare Alf.), and gain a full and forcible meaning: so rightly Chrysost., αἰχμαλώτων γὰρ τὸν τύραννον ἔλαβε [not κατήργησε, which with regard to Death



ποις. <sup>9</sup> τὸ δὲ ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα

is yet future, 1 Cor. xv. 26] τὸν διάβολον λέγω καὶ τὸν θάνατον, καὶ τὴν ἀρὰν, καὶ τὴν ἁμαρτίαν; comp. Œcum. 2, Theoph. ἔδωκεν δόματα] ‘He gave gifts,’ sc. spiritual gifts; comp. ἐδόθη ἡ χάρις, ver. 7, and as a special and particular illustration, Acts ii. 33. The reading is very doubtful. Tisch. (ed. 7) prefixes

καὶ with BC<sup>1</sup>(C<sup>3</sup>)D<sup>3</sup>KL; nearly all mss.; Goth., Syr. (both), al.; Orig., Chrys., Theod., al. *Rec.*, *Alf.*; *Lachm.* on the contrary omits with AC<sup>2</sup>D<sup>1</sup>EFG; mss.; Vulg., Clarom., Copt.; Iren. (interpr.), Tertull., al. (Tisch. ed. 2); and appy. rightly, as an insertion for the sake of keeping up the connection seems more probable than a conformation to the LXX. where the καὶ is omitted.

9. τὸ δὲ ἀνέβη] ‘Now (δὲ here marking a slight explanatory transition, Hartung, *Partik.*, δέ, 2. 3, Vol. i. p. 165) that He ascended,’ scil. ‘now the predication of His ascent;’ not ‘the word ἀνέβη,’ — as ἀναβάς, not ἀνέβη, precedes. To evince still more clearly the truth and correctness of the Messianic application of the words just cited, St. Paul urges the antithesis implied by ἀνέβη, viz. κατέβη, a predication only applicable to Christ; compare Hofm. *Schriftb.* Vol. II. 1, p. 344, where this and the preceding verses are fully investigated. τί ἐστὶν εἰ μὴ κ.τ.λ.] ‘what is it (‘what does it imply,’ Matth.

ix. 13, John xvi. 17, comp. notes on Gal. iii. 19), except that He also (as well as ἀνέβη) descended;’ the tacit assumption, as Meyer observes, being clearly this, — that He who is the subject of the citation is One whose seat was heaven, — no man, but a giver of gifts to men; especially comp. John iii. 13. The

insertion of πρῶτον after κατέβη (*Rec.* with BC<sup>3</sup>KL; most mss.; Aug., Vulg., Goth.; Theod., al.) seems clearly to have arisen from an explanatory gloss,

and that of μέρη after κατώτερα, though better supported (*Rec.*, *Lachm.*, with ABCD<sup>3</sup>KL; nearly all. mss.; Vulg., al.) to be still fairly attributable to the same origin. εἰς τὰ κατώτερα

τῆς γῆς] ‘to the lower (parts) of the earth,’ in loca quæ subter terram, Copt., ‘subter terram,’ Æth. This celebrated passage has received several different interpretations, two only of which, however, deserve serious consideration, and between which it is extremely difficult to decide; (a) the ancient explanation, according to which τὰ κατώτερα τῆς γῆς = τὰ καταχθόνια, and imply ‘Hades’ (ποῦ δὲ κατέβη; εἰς τὸν ἄδην. τοῦτον γὰρ κατώτερα μέρη τῆς γῆς λέγει, κατὰ τὴν κοινήν ὑπόνοιαν, Theoph.), the gen. not being dependent on the comparative (Rück., — still less compatible with his insertion of μέρη), but being the regular possessive gen.; (b) the more modern interpretation, adopted by the majority of recent commentators, according to which τῆς γῆς is regarded as the gen. of apposition (see esp. Winer, *Gr.* § 59. 8, p. 410), and the expression as equivalent to εἰς τὴν κατωτέραν γῆν. Both sides claim the comparative κατώτερα, — (the חֲדָרָהּ הַתַּיִתָּה pressed by Olshaus. is appy. equally indeterminate with the Greek), — the one as suggesting a comparison with the earth, ‘a lower depth than the earth;’ the other as suggested by the comparison with the heaven (Acts ii. 19, John viii. 23, — but in this latter passage κάτω reaches lower than the earth, Stier, *Reden Jesu*, Vol. IV. p. 447 sq.); comp. Hofm. *Schriftb.* Vol. II. 1, p. 345. These arguments must be nearly set off against one another, as the positive would have been most natural in the latter case, the superlativè perhaps in the former. As, however, the superl. would have tended to fix the locality (comp. Nehem. iv. 13) more definitely



τῆς γῆς ; <sup>10</sup> ὁ καταβάς, αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάν-

than was suitable to the present context, and as the use of the term ἄδης would have marred the antithesis (γῆ opp. to οὐρανός), it does not seem improbable that the more vague comparative was expressly chosen, and that thus its use is more in favor of (a) than (b). When to this we add the full antithesis that seems to lie in ὑπεράνω τῶν οὐρανῶν, ver. 10 ('sublimiora cælorum' opp. to 'inferiora terrarum,' Tertull.), surely more than a mere expansion of εἰς ὕψος (Winer, Mey.), and also observe the sort of exegetical necessity which ἵνα πληρώσῃ τὰ πάντα (ver. 10) seems to impose on us of giving the fullest amplitude to every expression, we still more incline to (a), and with Irenæus (*Hæc.* v. 31, comp. iv. 22), Tertullian (*de Animâ*, c. 55), and the principal ancient writers (see Pearson, *Creed*, Art. v. Vol. i. p. 269, and ref. on Vol. ii. p. 195, ed. Burt.), recognize in these words an allusion, not to Christ's death and burial (Chrys., Theod.), but definitely to His descent into hell; so also Olsh., Stier, Alf., Wordsw., and Baur (*Paulus*, p. 431), but it is to be feared that the judgment of the last writer is not unbiassed, as he urges the ref. as a proof of the gnostic origin of the Epistle.

On this clause and on ver. 10 see a good sermon by South, *Serm. (Posth.)* i. Vol. iii. p. 169 sq. (Lond. 1843), and for a general investigation of the doctrine of Christ's descent into hell, and its connection with the last things, Guder, *Lehre von der Erscheinung J. C. unter den Todten*, Bern, 1853.

10. ὁ καταβάς] 'He that descended;' emphatic, as its position shows; the absence of any connecting or illative particle gives a greater force and vigor to the conclusion. It may be observed that αὐτός is not 'the same,' Auth.,—as no instance of an omission of the article,

though occasionally found in the earlier (Herm. *Opusc.* Vol. i. p. 332), and frequently in Byzantine authors, occurs in the N. T., but is simply the emphatic 'He,'—οὐ γὰρ ἄλλος κατελήλυθε καὶ ἄλλος ἀνελήλυθεν, Theod.; see Winer, *Gr.* § 22. 4. obs. p. 135.

πάντων τῶν οὐρανῶν] 'all the heavens,' 'cælus omnes penetravit ascendendo, usque ad summum cælum,' Est.; ὑψηλότερος τῶν οὐρανῶν, Heb. vii. 26, compare ib. iv. 4. There is no necessity whatever to connect this expression with the 'seven heavens' of the Jews (comp. Wetst. on 2 Cor. xii. 2, Hofm. *Schriftb.* Vol. ii. 1, p. 387); the words, both here and in Heb. ii. cc., have only a simple and general meaning, and are well paraphrased by Bp. Pearson,—'whatsoever heaven is higher than all the rest which are called heavens, into that place did He ascend,' *Creed*, Art. vi. Vol. i. p. 320 (ed. Burton).

ἵνα πληρώσῃ τὰ πάντα] 'in order that He might fill all things;' more general purpose involved in the more special ἔδωκεν δόματα τοῖς ἀνθρώποις (ver. 8), though structurally dependent on the preceding participle. The subjunctive with ἵνα, after a past tense, is correctly used in the present case, to denote an act that still continues; see Herm. *Viger*, No. 350, and esp. Klotz, *Devar.* Vol. ii. p. 618, who has treated this and similar uses of the subj. with ἵνα after preterites, with considerable acumen; for exx. see Gayler, *Partic. Neg.* p. 176, who has also correctly seized the general principle, 'subjunctivum usurpari si prævalet consilium, aut respectus ad eventum habendus,' p. 165. Great caution, however, must be used in applying these principles to the N. T., as the general and prevailing use of the subj. both in the N. T. and in later writers makes it very doubtful whether the finer distinction of mood was in all such cases

των τῶν οὐρανῶν, ἵνα πληρώσῃ τὰ πάντα.

<sup>11</sup> Καὶ αὐτὸς

He appointed divers ministering orders, till we all come to the unity of faith, and in truth and love grow up into Christ, the head of the living body, the Church.

ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας,

as the present distinctly felt and intended.

It is not necessary either to limit πάντα πληροῦν, the solemn predicate of the Deity (Jerem. xxiii. 22, see Schoettg. *Hor. Heb.* Vol. I. p. 775), to the gift of redemption (Rück.), or to confine the comprehensive τὰ πάντα to the faithful (Grot.), or to the church of Jews and Gentiles (Meier); the expression is perfectly unrestricted, and refers not only to the sustaining and ruling power (τῆς δεσποτείας αὐτοῦ καὶ ἐνεργείας, Chrys.), but also to the divine presence ('*presentiâ et operatione suâ se ipso*,' Beng.) of Christ. The doctrine of the ubiquity of Christ's *Body* derives no support from this passage (*Form. Concord.* p. 767), as there is here no reference to a diffused and ubiquitous corporeity, but to a pervading and energizing omnipresence; compare Ebrard, *Dogmatik*, § 390, Vol. II. p. 139, and notes on ch. i. 20. The true doctrine may perhaps be thus briefly stated:—Christ is perfect God, and perfect and glorified man; as the former he is present *everywhere*, as the latter he can be present *anywhere*; see Jackson, *Creed*, Book XI. 3, and comp. Stier, *Reden Jesu*, Vol. VI. p. 164.

11. καὶ αὐτὸς] 'and HE,' 'jah silba,' Gothic; ἐμφατικῶς δὲ εἶπε τὸ, αὐτός, Theophyl. There is here no direct resumption of the subject of ver. 7, as if ver. 8—10 were merely parenthetical, but a *regression* to it, while at the same time the αὐτός is naturally and emphatically linked on to the αὐτός in the preceding verse. This return to a subject, without disturbing the harmony of the immediate connection or the natural sequence of thought, constitutes one of the high excellences, but at the same time one of the difficulties in the style of the great Apostle. ἔδωκεν] 'gave,'

'dedit,' Clarom., Vulg., al.; not merely Hebraistic (קָדַם, Olsh.), and equivalent to ἔθετο (Acts xx. 28, 1 Cor. xii. 28), 'dedit Ecclesiæ id est posuit in Eccl.' (Est.), but in the ordinary and regular meaning of the word, and in harmony with ἔδωκεν, ver. 7, δόματα, ver. 8; comp. notes on ch. ii. 22. ἀποστόλους]

'Apostles,'—in the highest and most special sense; comp. notes on Gal. i. 1. The chief characteristics of an Apostle were an immediate call from Christ (compare Gal. i. 1), a destination for all lands (Matth. xxviii. 19, 2 Cor. xi. 28), and a special power of working miracles (2 Cor. xii. 12); see Eadie *in loc.*, who has grouped together, with proof texts, the essential elements of the Apostolate.

προφῆτας] 'Prophets,'—not only in the more special sense (as Agabus, Acts xi. 27), but in the more general one of preachers and expounders, who spoke under the immediate impulse and influence of the Holy Spirit, and were thus to be distinguished from the διδάσκαλοι; ὁ μὲν προφητεύων πάντα ἀπὸ τοῦ Πνεύματος φθέγγεται ὁ δὲ διδάσκων ἐστὶν ὅπου καὶ ἐξ οἰκίας διανοίας διαλέγεται, Chrys. on 1 Cor. v. 28; see Thorndike, *Relig. Assemblies*, ch. v. 1 sq. Vol. I. p. 182 sq. (A. C. Libr.), and comp. notes on ch. ii. 20. εὐαγγελιστάς]

'Evangelists,'—not τοὺς τὸ εὐαγγέλιον γραψάντας (Æcum., Chrys. 2), but τοὺς εὐαγγελιζομένους (Chrys. 1), preachers of the Gospel who περιιόντες ἐκήρυττον (Theod.), and yet, as μὴ περιιόντες πανταχοῦ (Chrys.), were distinguished from the Apostles, to whom they acted as subordinates and missionaries; compare Acts viii. 14, and see Thorndike, *Relig. Assembl.* IV. 37, Vol. I. p. 176, ib. *Right of Church*, II. 30, Vol. I. p. 451, Hofm. *Schriftb.* Vol. II. 2, p. 249.

τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους, <sup>12</sup> πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας, εἰς οἰκοδομὴν τοῦ

ποιμένας καὶ διδασκάλους] *'Pastors and Teachers.'* It has been doubted whether these words denote different classes, or are different names of the same class. The absence of the disjunctive τοὺς δὲ (arbitrarily inserted in Syr. but altered in Syr.-Phil.) seems clearly to show that both ποιμ. and διδάσκ. had some common distinctions, — probably that of being *stationary* rather than *missionary*, οἱ καθήμενοι καὶ περὶ ἓνα τόπον ἡσυχολημένοι, Chrysost. — which plainly separated them from each of the preceding classes. Thus far they might be said to form one class; but that the individuals who composed it bore either or both names indifferently, is very doubtful. The ποιμένες (a term probably including ἐπίσκοποι and πρεσβύτεροι, Fritz. *Fritzsche. Opusc.* p. 43 sq.) might be, and perhaps always were διδάσκαλοι (comp. 1 Tim. iii. 2, Tit. i. 9, *Martyr. Polyc.* § 16, see Thorndike, *Relig. Assembl.* iv. 40, Vol. i. p. 170), but it does not follow that the converse was true. The χάρισμα of κυβέρνησις is so distinct from that of διδασκαλία, that it seems necessary to recognize in the διδάσκ. a body of men (scarcely a distinct class) who had the gift of διδασχῇ, but who were not invested with any administrative powers and authority; see esp. Hooker, *Eccl. Pol.* v. 78. 8, and compare Neander, *Planting*, Vol. i. p. 149 (Bohn).

12. πρὸς τὸν καταρτισμὸν κ. τ. λ.] *'with a view to the perfecting of the saints, for the work of ministration, for the building up of the body of Christ;'* more ultimate and more immediate end of the gifts specified in the preceding verse. It is extremely difficult to fix the exact shade of meaning which these prepp. are intended to convey. It seems clear, however, (a) that there is no 'trajection,' Grot.; — nor again (b) that the three

members are to be regarded as merely parallel, and *coördinately* dependent on ἔδωκε (ἕκαστος οἰκοδομεῖ, ἕκαστ. καταρτίζει, ἕκαστ. διακονεῖ, Chrys.), for πρὸς and εἰς must thus be regarded as synonymous (Syr., Goth., Arm.); and though St. Paul studied prepositional variations (see Winer, *Gr.* § 50. 6, p. 372), it still does not appear from the exx. usually cited that he did so except for the sake of definition, limitation, or presentation of the subject in a fresh point of view; see notes on Gal. i. 1. Moreover, as Mey. justly observes, the second member, εἰς ἔργον κ. τ. λ., would thus much more naturally and logically stand first. It also seems (c) nearly equally unsatisfactory, with Æth. (expressly; Vulg., Clarom., Copt. are equally ambiguous with the Greek), De W., al., to connect εἰς — εἰς closely with πρὸς, as we are thus compelled to give διακονία the less usual, and here (after the previous accurate definitions) extremely doubtful meaning of 'christliche Dienstleitung,' De W., 'genus omnium functionum in Ecclesiâ,' Aret.; see below. It seems, then (d) best and most consonant with the fundamental (ethical) meaning of the prepositions to connect εἰς — εἰς with ἔδωκε, and, — as εἰς, with the idea of destination, frequently involves that of attainment (see Jelf, *Gr.* § 625. 3, Krüger, *Sprachl.* § 68. 21. 5, and comp. Hand, *Tursell.* 'in,' III. 23, Vol. III. 23), — to regard εἰς — εἰς as two parallel members referring to the more immediate, πρὸς to the more ultimate and final purpose of the action; comp. Rom. xv. 2, ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομὴν, which seems to admit a similar explanation, and see notes on *Philem.* 5. For distinctions between εἰς, πρὸς, and ἐπὶ see notes on 2 *Thess.* ii. 4, and between εἰς, πρὸς, and κατά, notes on *Tit.* i. 1. We may thus



σώματος τοῦ Χριστοῦ, <sup>13</sup> μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ Θεοῦ,

paraphrase: 'He gave apostles, etc., to fulfil the work of the ministry and to build up the body of Christ, His object being to perfect his saints;' compare Hofm. *Schriftb.* Vol. II. 2, p. 109, where the same view is *practically* maintained. τὸν καταρτισμὸν 'the perfecting,' τὴν τελείωσιν, Theophyl.; comp. *κατάρτις*, 2 Cor. xiii. 9; the nature of this (definite) perfecting is explained ver. 13. The *primary* (ethical) meaning of *καταρτίζειν*, 'reconcinnare' (Rost u. Palm, *Lex.* s. v.), appears only in Gal. vi. 1 (comp. notes); in all other passages in the N. T. of ethical reference (e. g. Luke vi. 40, 1 Cor. i. 10, 2 Cor. xiii. 11, Heb. xiii. 21, 1 Pet. v. 10), the *secondary* meaning, 'to make *ἄριος*,' 'to make perfect, complete' (τελειοῦν, Hesych.), appears to be the prevailing meaning; compare *κατάρτιζεν τριήρεις*, Diod. Sic. XIII. 70, see exx. in Schweigh, *Lex. Polyb.* s. v. Any allusion to 'the accomplishment of the number of the elect,' Pelag. (compare Burial Service), would here be wholly out of place.

ἔργον διακονίας] 'the work of (the) ministry;' seil. 'for the duties and functions of *διδάκονοι* in the Church.' As the meaning of both these words has been unduly strained, we may remark briefly that *ἔργον* is not pleonastic (see Winer, *Gr.* § 65. 7, p. 541), or in the special sense of 'building' (compare 1 Cor. iii. 13), but has the simple meaning of 'business,' 'function' (1 Tim. iii. 1),—not 'res perfecta,' but 'res gerenda,' in exact parallelism with the use of *οἰκοδομή*. Again, *διακονία* is not 'service' generally, but, as its prevailing usage in the N. T. (Rom. xi. 13, 2 Cor. iv. 1, al.) and especially the present context suggest, 'spiritual service of an official nature;' see Meyer *in loc.*, Hofm. *Schriftb.* Vol. II. 2, p. 109. The absence of both

articles has been pressed (Eadie, Peile), but appy. unduly; *διακονία* may possibly have been left studiously anarthrous in reference to the different modes of exercising it alluded to in ver. 11, and the various spiritual wants of the Church (Hamm.); *ἔργον*, however, seems clearly definite in meaning, though by the principle of *correlation* (Middleton, *Art.* III. 3, 6) it is necessarily anarthrous in form. *οἰκοδ. τοῦ σώματος*] 'building up of the body,' parallel to, but at the same time more nearly defining the nature of the *ἔργον*. The article is not required (as with *καταρτ.*), as it was not any absolute, definite process of edifying, but edifying generally that was the object. The observation which some commentators make on 'the confusion of metaphors' is nugatory; as τὸ σῶμα τοῦ Χρ. has a distinct metaphorical sense, so has *οἰκοδομή*. On the nature of Christian *οἰκοδομή*, see Nitzsch, *Theologie*, § 39, Vol. I. p. 205.

13. *μέχρι καταστήσωμεν*] 'until we come to, arrive at;' specification of the time up to which this spiritual constitution was designed to last. Several recent commentators (Harl., Meyer, al.) notice the omission of *ἄν* as giving an air of less uncertainty to the subj.; see notes on Gal. iii. 19. As a general principle this is of course right (see Herm. *Partic.* *ἄν*, II. 9, p. 109 sq., Hartung, *Partik.* *ἄν*, 3, Vol. II. p. 291 sq.); we must be *cautious*, however, in applying the rule in the N. T., as the tendency of latter Greek to the nearly exclusive use of the subj., and esp. to the use of these temporal particles with that tense, without *ἄν*, is very discernible; see Winer, *Gr.* § 41. 3, p. 265. The use of the subj. (the mood of conditioned but objective possibility), not fut (as Chrys.), shows that the *καταστῶν* is represented



εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρισ-

not only as the eventual, but as the *expected* and *contemplated* result of the *ἔδωκε*; see Schaeferl. *Synt.* § 36. 1, p. 393, Jelf, *Gr.* § 842. 2, and compare Schmalfeld, *Synt.* § 128, p. 280. This use of the subj. deserves observation.

The meaning of *καταντῶν* with *ἐπὶ* or *εἰς* (only the latter in the N. T.) has been unduly pressed; it has no necessary reference to former wanderings or diverse *starting-points* (Zanch., *Vatabl.* ap. Poli *Syn.*), but simply implies 'pervenire ad' ('occurrere,' *Vulg.*, *Clarom.*), with ref. only to the place, person, or point arrived at; see notes on *Phil.* iii. 11, and compare *exx.* in Schweigh. *Lex. Polyb.* s. v.

οἱ πάντες] 'we all,' 'the whole of us;' scil. all Christians, implied in the *τῶν ἀγίων*, ver. 12. It is difficult to agree with Ellendt (*Lex. Soph.* s. v. *πᾶς*, III. 1, Vol. II. p. 519) in the assertion that in the *plural* the addition or omission of the article, 'cum sensus fert,' makes 'no difference. The distinction is not *always* obvious (see Middleton, *Art.* VII. 1), but may generally be deduced from the fundamental laws of the article.

εἰς τὴν ἐνότητα τῆς πίστεως] 'to the unity of the faith;' 'that oneness of faith' (Peile, see Wordsw.), which was the aim and object towards which the spiritual efforts of the various forms of ministry were all directed; *ἕως ἂν δεῖξωμεν πάντες μίαν* [rather, *τὴν μίαν*] *πίστιν ἔχοντες* τοῦτο γὰρ ἐστὶν ἐνότης πίστεως ὅταν πάντες ἐν ὧμεν, ὅταν πάντες ὁμοίως τὸν σύνδεσμον ἐπιγινώσκωμεν, Chrys.

καὶ τῆς ἐπιγνώσεως κ. τ. λ.] 'and of the (true) knowledge of the Son of God;' further development, — not only faith in the Son, but saving knowledge of Him; the gen. *τοῦ υἱοῦ τοῦ Θεοῦ* being the gen. *objecti* (Winer; *Gr.* § 30. obs. p. 168), and belonging to both substantives. The *καὶ* is thus not 'exegetice positum'

(Calv.), but simply copulative; the former interpr. though grammatically admissible (see on *Gal.* vi. 16), would here be contextually untenable, as *πίστις* and *ἐπίγνωσις* (see notes on ch. i. 17) obviously convey different ideas (Mey.), and are terms by no means mutually explanatory; 'cognitio perfectius quiddam fide sonat,' Beng.

Such sentences as the present may serve to make us careful in obtruding too hastily on every passage the meaning of *πίστις* 'Ἰησοῦ Χρ.' alluded to on ch. iii. 12, and noticed in notes on *Gal.* ii. 16.

εἰς ἄνδρα τέλειον] 'to a perfect, full-grown, man;' metaphorical apposition to the foregoing member, the concrete term being probably selected rather than any abstract term (ἡ τελειότερα τῶν δογμάτων [better τοῦ Χριστοῦ] γνῶσις, Theoph.), as forming a good contrast to the following *νήπιοι* (ver. 14, compare 1 Cor. xiii. 9), and as suggesting by its singular the idea of the complete unity of the holy personality further explained in the next clause, into which they were united and consummated. Instances of a similar use of *τέλειος* are cited by Raphel, *Annot.* Vol. II. p. 447; see esp. Polyb. *Hist.* v. 29. 2, where *παιδίον νήπιον* and *τέλειον ἄνδρα* stand in studied contrast to each other.

εἰς μέτρον κ. τ. λ.] 'to the measure of the stature of Christ's fulness,' i. e., 'of the fulness which Christ has,' τοῦ Χρ. being the gen. *subjecti*; see esp. notes ch. iii. 19, and on the accumulation of genitives, Winer, *Gr.* § 30. 3, obs. 1, p. 172; comp. 2 Cor. iv. 4. It is doubtful whether *ἡλικία* is to be referred (a) to age (John ix. 21, so clearly Matth. vi. 27), or (b) to stature (Luke xix. 3), both being explanations here equally admissible; see Bos, *Exercit.* p. 183. In the former case, τοῦ πληρ. τ. Χρ. will be the qualifying, or rather *characterizing* gen. (Schaeferl. *Synt.* § 16, 3,

τοῦ, <sup>14</sup> ἵνα μηκέτι ὤμεν νήπιοι, κλυδωνιζόμενοι καὶ περιφερόμενοι

p. 115, and notes on ch. i. 10), and will more nearly define τῆς ἡλικ., — ‘the age when the fulness of Christ is received;’ in the latter the gen. is purely *possessive*. The antithesis (τέλειοι—νήπιοι) seems in favor of (a); still, — as both words are metaphorical, — as μέτρον is appropriately used in reference to ‘stature’ (see esp. Lucian, *Imag.* 6, cited by Wetst.; even in Hom. *Od.* xviii. 217, ἥβης μέτρον is associated with the idea of *size*), and still more, as the separate words πλήρωμα, αὐξήσωμεν, etc., no less than the context ver. 16, all suggest ideas of *matured growth* in respect of *magnitude*, — the latter interpr. (b) seems most probable and satisfactory; so Syr., Goth. (‘vahstaus’), Copt. (muīē), appy. Æth., and our own Auth. Version. It has been considered a question whether the Apostle is here referring solely to *present* (Chrysost.), or to *future* life (Theod.). The mention of πλῆσις, and the tenor of ver. 14, 15, incline us to the former view; still it is probable (see Olsh.) that no special distinction was intended. St. Paul regards the Church as one; he declares its issue and destination as ἐνότης and τελειότης; on the realization of this, whensoever and wheresoever, the functions of the Christian ministry will cease.

14. ἵνα μηκέτι κ. τ. λ.] ‘in order that we may be no longer children;’ purpose contemplated in the limitation as to duration of the gifts specified in ver. 11 sq. The connection is not perfectly clear. Is this verse (a) *coördinate* with ver. 13, and *immediately* dependent on 11, 12 (Harl.), or (b) is it *subordinate* to it, and *remotely* dependent on ver. 11, 12? The latter seems most probable; ver. 13 thus defines the ‘terminus ad quem’ which characterizes the functions of the Christian ministry; ver. 14 explains the object, viz., our ceasing to be

νήπιοι, contemplated in the appointment of such a ‘terminus,’ and thence more remotely in the bestowal of a ministry so characterized; see Meyer *in loc.*, who has ably elucidated the connection.

For a sound sermon on this text in reference to the case of ‘Deceivers and Deceived,’ see Waterl. *Serm.* xxix. Vol. v. p. 717 sq. μηκέτι] ‘no longer;’ τὸ ‘μηκέτι’ δεικνυσι πάλαι τοῦτο παθόντας, Chrys. This is not, however, said in reference to Ephesians only, but as the context (πάντες, ver. 13) suggests, in ref. to Christians generally. Eadie somewhat singularly stops to comment on the use of ‘μηκέτι not οὐκέτι;’ surely to ἵνα in its present sense, ‘particula mē consentanea est,’ Gayler, *Partik. Neg.* p. 168.

κλυδωνιζόμενοι] ‘tossed about like waves’ (‘usvagidai’ Goth., compare Syr., Arm.), — not ‘by the waves.’ Stier, assuming the latter to be the true meaning of the pass. (‘metaphor from a ship lying at hull,’ Bramh. *Catching Lev.* ch. 3, Vol. iv. p. 592), adopts the middle (comp. ‘fluctuantes,’ Vulg.) to avoid the then incongruous κλυδ. ἀνέμω. The exx. however, adduced by Wetst. and Krebs, viz., Aristæn. *Epist.* i. 27, κλυδωνίζεσθαι ἐκ τοῦ πόντου, Joseph. *Antiq.* ix. 11. 3, ταρασσόμενος καὶ κλυδωνιζόμενος, confirm the passive use and the former meaning; comp. James i. 6.

ἀνέμω τῆς διδασκαλίας] ‘wave of doctrine.’ The article does not show ‘the prominence which teaching possessed in the Church’ (Eadie), but specifies διδασκαλία in the abstract, every kind and degree of it; see Middleton, *Art.* v. 1, p. 89 sq. (ed. Rose). On the apparent distinction between διδασκαλία and διδασχῇ, see on 2 *Tim.* iv. 2.

ἐν τῇ κυβέλα κ. τ. λ.] ‘in the sleight of men,’ — of men, not the faith and knowledge of the Son of God, ver. 13. Ἐν may be plausibly

παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβεῖα τῶν ἀνδρώπων, ἐν

considered instrumental (Arm., Mey.); as, however, this would seem pleonastic after the instrumental, or what Krüger (*Sprachl.* § 48. 151 sq.) more inclusively terms the *dynamic* dat. ἀνέμῳ (see Heb. xiii. 9), and would mar the seeming parallelism with ἐν ἀγάπῃ (ver. 15), the prep. appears rather to denote the *element*, the evil *atmosphere*, as it were, in which the varying currents of doctrine exist and exert their force; so Clarom., Vulg., Copt., Æth.-Pol., and perhaps Goth., but see De Gabel. *in loc.*

The term κυβεῖα (כּוּצִיָּה Heb.), properly denotes 'playing with dice' (Plato, *Phædr.* 274 D, πεττείας καὶ κυβείας, see Xen. *Mem.* i. 3. 2), and thence, by an easy transition, 'sleight of hand,' 'fraud' (πανουργία, Suid.; comp. κυβεύειν, Arrian, *Epict.* ii. 19, iii. 21, cited by Weist.); ἴδιον δὲ τῶν κυβενόντων τὸ τῇδε κἀκεῖσε μεταφέρειν τοὺς ψήφους καὶ πανούργως τοῦτο ποιεῖν, Theod.; see Suicer, *Thesaur.* s. v. Vol. ii. p. 181, Schoettg. *Hor. Heb.* Vol. i. p. 775.

ἐν πανουργίᾳ πρὸς κ. τ. λ.] 'in craftiness tending to the deliberate system of error,' 'in astutiā ad circumventionem erroris,' Vulg.; appositional and partly explanatory clause to the foregoing. The Auth. Ver. (comp. Syr.) is here too paraphrastic, and obscures the meaning of both πρὸς and μεθοδεῖα. The former is not equivalent to κατὰ, Rück., 'with,' Peile, but denotes the *aim*, the *natural tendency*, of πανουργία (compare notes on Tit. i. 1); the μεθοδεῖα τῆς πλ. is that which πανουργία has in view (compare πρὸς τὸν καταρτ. ver. 12), and to which it is readily and naturally disposed. As πανουργία is anarthrous, the omission of the art. before πρὸς (which induces Rück. incorrectly to refer the clause to φερόμενοι) is perfectly regular; see Winer, *Gr.* § 20. 4, p. 126.

The somewhat rare term μεθοδεῖα, a δὲς λεγόμεν. in the

N. T. (see ch. vi. 11), must have its meaning fixed by μεθοδεύω. This verb denotes, 'the pursuit, etc., of a settled plan' — (a) honestly (Diod. Sic. i. 81, μ. τὴν ἀληθείαν ἐκ τῆς ἐμπειρίας), or (b) dishonestly (Polyb. *Fr. Hist.* xxxviii. 4. 10), and hence comes to imply 'deception,' 'fraud,' with more or less of *plan* (2 Sam. xix. 27); comp. Chrys. *on Eph.* vi. 11, μεθοδεύσαι ἐστι τὸ ἀπατῆσαι καὶ διὰ συντόμου (μηχανῆς Sav.) ἐλεῖν; see also Münthe, *Obs.* p. 367. Thus then μεθοδεῖα is 'a deliberate planning or system,' (Peile; τὴν μηχανὴν ἐκάλεσεν, Theod.), 'the further idea of 'fraud' (τέχνη ἢ δόλος, Suid., ἐπιβουλὴ, Zonar.) being here expressed in πλάνης; see Suicer, *Thesaur.* s. v. Vol. ii. p. 329. The reading is doubtful; Tisch. (ed. 7) adopts the form μεθοδῖαν with B<sup>1</sup>D<sup>1</sup>FG KL; and several mss., but appy. on insufficient authority; changes in orthography which may be accounted for by itacism or some mode of erroneous transcription must always be received with caution; comp. Winer, *Gr.* § 5. 4, p. 47. πλάνης has not here (nor Matth. xxvii. 64, 2 Thess. ii. 11) the active meaning of 'misleading' (De W., compare Syr. **ܡܕܝܬܐ** [ut seducant], nor even

necessarily that of 'delusion' (Harl.), but its simple, classical, and regular meaning, 'error' — 'erroris,' Vulgate, 'airzeins,' Goth. The gen. is obviously not the gen. *objecti* (Rück.), but *subjecti*, — it is the πλάνη which μεθοδεύει, — and thus stands in grammatical parallelism with the preceding gen. τῶν ἀνδρ. The use of the article must not be overlooked; it serves almost to personify πλάνη, not, however, as metonymically for 'Satan' (Bengel), but as 'Error' in its most abstract nature, and thus renders the contrast to ἡ ἀλήθεια implied in ἀληθεύοντες, more forcible and significant.



πανουργία πρὸς τὴν μεθοδείαν τῆς πλάνης, <sup>15</sup> ἀληθεύοντες δὲ ἐν

15. ἀληθεύοντες δέ] ‘*but holding the truth, walking truthfully*,’ participial member attached to αὐξήσωμεν, and with it grammatically dependent on ἵνα (ver. 14), — the whole clause, as the use of δὲ (after a negative sentence) seems distinctly to suggest (comp. Hartung, *Partik.* δέ, 2. 11, Vol. 1. p. 171), standing in simple and direct opposition to the whole preceding verse (esp. to the concluding πλάνῃ, De W.), without, however, any reference to the preceding negation, which would rather have required ἀλλά; see esp. Klotz, *Devar.* Vol. 11. p. 3, 361, Donalds. *Cratyl.* § 201. The meaning of ἀληθεύειν is somewhat doubtful. On the one hand, such translations as ‘*veritati operam dare*’ (Calv.) and even ‘*Wahrheit festhalten*’ (Rück.) are lexically untenable (see Rost u. Palm, *Lex.* s. v. ἀληθ. Vol. 1. p. 97); on the other, the common meaning, ‘*veritatem dicere*’ (Gal. iv. 16), seems clearly exegetically unsatisfactory. It is best then to preserve an intermediate sense, ‘*walking in truth*’ (Olsh.) or (to preserve an antithesis in transl. between πλάνης and ἀληθ.) ‘*holding the truth*,’ Scholef. (*Hints*, p. 100), — which latter interpr., if ‘*holding*’ be not unduly pressed, is almost justified by Plato, *Theæt.* 202 B, ἀληθεύειν τὴν ψυχὴν [‘*verum sentire*,’ Ast] περὶ αὐτό; so in effect, but somewhat too strongly, Vulg., Clarom., Goth., ‘*veritatem facientes*,’ and sim. Copt. ἐν ἀγάπῃ] The connection of these words has been much discussed. Are they to be joined — (a) with the participle (Syr., Æth., Theoph., Ecum.), or — (b) with the finite verb (Theod., — who, however, omits ἀληθ., and appy. Chrys., τῇ ἀγάπῃ συνδεόμενοι)? It must fairly be conceded that the order, the parallelism of structure with that of ver. 14, and still more the vital association between love and the truest

form of truth (see Stier in *loc.*), are arguments of some weight in favor of (a); still the absence of any clear antithesis between ἐν ἀγ. and either of the prepositional clauses in ver. 14 forms, a negative argument, and the concluding words of ver. 16 (whether ἐν ἀγ. be joined immediately with αὐξήσω ποιεῖται Mey., or with οἰκοδομῇ) supply a positive argument in favor of (b), of such force, that this latter connection must be pronounced the more probable, and certainly the one most in harmony with the context; compare ch. i. 4. The order may have arisen from a desire to keep αὐτὸν as near as possible to its relative. εἰς αὐτόν] ‘*into Him*,’ Auth. Ver.; εἰς not implying merely ‘*in reference to*’ (Mey.), — a frigid and unsatisfactory interpretation of which that expositor is too fond (comp. notes on *Gal.* iii. 27), nor ‘*for*’ (Eadie), nor even simply ‘*unto*,’ ‘*to the standard of*’ (Conyb.; comp. εἰς ἄνδρα τέλειον, ver. 13), but retaining its fuller and deeper theological sense ‘*into*,’ so that αὐθ. with εἰς conveys both ideas, ‘*unto and into*.’ The growth of Christians bears relation to Christ both as its centre and standard; while the limits of that growth are defined by ‘*the stature of the fulness of Christ*,’ its centre is also, and must be, in Him; comp. some profound remarks in Ebrard, *Dogmatik*, § 445 sq.

τὰ πάντα] ‘*in all the parts in which we grow*’ (Mey.), ‘*in all the elements of our growth*,’ the article being thus most simply explained by the context. It now need scarcely be said that no ‘*supplement of κατὰ*’ (Eadie, Stier) is required; τὰ πάντα is the regular accus. of what is termed the quantitative object (Hartung, *Casus*, p. 46), and serves to characterize the extent of the action; see Madvig, *Gr.* § 27, Krüger, *Sprachl.* § 46. 5. 4. ὅς ἐστιν κ. τ. λ.] ‘*who is the Head, even*



ἀγάπη αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ, Χριστός, <sup>16</sup> ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συνβιβαζόμε-

*Christ.* There is here neither transposition (Grot., comp. Syr.), nor carelessness of construct. for εἰς αὐτὸν τὸν Χρ. (Pisc.). Instead of the ordinary form of simple, or what is termed *parenthetic* apposition (see exx. Krüger, *Sprachl.* § 57. 9), the Apostle, not improbably for the sake of making ἐξ οὗ, ver 16, perfectly perspicuous (De W.), adopts the *relational* sentence, with the structure of which the apposition is *assimilated*; see exx. Winer, *Gr.* § 48. 4, p. 424 (ed. 5), and Stalb. *Plat. Apol.* 41 A.

The reading is somewhat doubtful; *Rec.* prefixes the art. to Χρ. with DEFGKL; most mss.; Chrys., Theod. (*De Wette, Mey.*), — but appy. on authority inferior to that for its omission, viz. ABC, 3 mss.; Did., Bas., Cyr., al. (*Lachm., Tisch., Alf.*). Internal arguments cannot safely be urged, as the preponderance of instances of *real* omission (53) over those of insertion (31) is not very decided; see the table drawn up by Rose in his ed. of Middleton, *Gr. Art.* Append. II. p. 490 sq., and Gersdorf, *Beiträge*, III. p. 272 sq. Under any circumstances the position of the word at the end of the verse gives it both force and emphasis.

16. ἐξ οὗ] ‘*from whom*,’ Auth., ‘*ex quo*,’ Syr., Vulgate, Clarom., — not ‘*in quo*,’ Æth. (both); ἐξ οὗ, as the instructive parallel, Col. ii. 19, clearly suggests, being joined with αὐξήσιν ποιεῖται, and ἐκ, with its proper and primary force of *origin, source*, denoting the *origin*, the ‘*fons augmentationis*,’ Beng.; see notes on Gal. ii. 16. It is not wholly uninteresting to remark that the force of the metaphor is enhanced by the *apparent* physiological truth, that the energy of vital power varies with the distance from the head; see Schubert, *Gesch. der Seele*, § 22, p. 270 (ed. 1).

συναρμολο-

γούμενον] ‘*being fitly framed together*;’ pres. part., the action still going on; see notes ch. ii. 21. συνβι-

βαζόμενον] ‘*compacted*,’ 

[et colligatur] Syr., ‘*connexum*,’ Vulg., Clarom., ‘*gagahafliḥ*,’ Goth., — or more literally and with more special reference to derivation [βα-, βαίνω], ‘*put together*;’ compare Col. ii. 19, and in a figurative sense, Acts ix. 22, xvi. 10. The difference of meaning between συναρμ. and συνβ. has been differently stated. According to Bengel, the first denotes the *harmony*, the second the *solidity* and firmness of the structure. Perhaps the more exact view is that which the simple meanings of the words suggest, viz., that συνβ. refers to the *aggregation*, συναρμ. to the *inter-adaptation* of the component parts.

The external authority for the form συνβιβ. [AB(?)CD<sup>1</sup>FG] is appy. sufficient to warrant the adoption of this less usual form; see Tisch. *Prolegom.* p. XLVII.

διὰ πάσης ἀφῆς] ‘*by means of every joint*,’ ‘*per omnem juncturam*,’ Vulg., Clarom., and sim. all the ancient Vv. Meyer still retains the interpr. of Chrys., Theod., ἀφῆ = αἰσθησις, and connects the clause with αὐξ. ποιεῖται; but the parallel passage, Col. ii. 19, τῶν ἀφῶν καὶ συνδέσμων (observe esp. the omission of the 2d article, Winer, § 19. 4) leaves it scarcely doubtful that the meaning usually assigned (comp. Athen. III. 202 E, Plut. Anton. 27) is correct, and that the clause is to be connected with the participles.

τῆς ἐπιχορηγίας] ‘*of the (spiritual) supply*;’ the article implying the specific ἐπιχορ. which Christ supplies, τῆς χορηγίας τῶν χαρισμάτων, Chrysost.; on the meaning of the word compare notes on Gal. iii. 5. The gen. is not the gen. of *apposition* (Rück., Harl.), nor a mere

νον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

Hebraistic genitive of *quality*, 'joint of ministry' = 'ministering joint' (Peile, Green, *Gramm. N. T.* p. 264; compare Winer, *Gr.* § 34. 3. b), but a kind of gen. *definitivus*, by which the predominant use, purpose, or destination of the ἀφῆ is specified and characterized; see Heb. ix. 21, σκεύη τῆς λειτουργίας, and compare the exx. cited by Winer, *Gr.* § 30. 2, β, p. 170. The suggestion of Dobree (*Advers.* Vol. i. p. 573), partly adopted by Scholef., that ἐπιχ. may be 'materia suppositata,' is not very satisfactory or tenable; see Phil. i. 19.

κατ' ἐνέργειαν κ. τ. λ.] 'according to energy in the measure of (sc. commensurate with) each individual part;' τῷ μὲν δυναμένῳ πλέον δέξασθαι, πλέον, τῷ δὲ ἐλάττω, ἑλάττων, Chrys. These words may be connected either (a) with ἐπιχορηγίας, — the omission of the art. is no objection (Rück.), as ἡ ἐπιχ. κατ' ἐνέργ. may form one idea (Winer, *Gr.* § 20, 2, p. 123), or (b) with the participles, or yet again (c) with the finite verb. As the expressions of the clause far more appropriately describe the *nature of the growth* than either the mode of compaction or the degree of the supply, the latter construction is to be preferred. Κατ' ἐνέργ. is then a modal predication, appended to ποιεῖται, defining the *nature of the αὔξησις*; this growth is neither abnormal nor proportionless, but is regulated by a vital power which is proportioned to the nature and extent of the separate parts. Dobree (*Advers.* Vol. i. p. 573) strongly condemns this translation, but, as it would seem, without sufficient reason. His own translation, which connects κατ' ἐνέργ. with ἐνὸς ἐκ. μέρ. and isolates ἐν μέτρῳ, impairs the force of the deep and consolatory truths which the ordinary connection suggests. For a

good practical application see Eadie *in loc.*

The reading μέλους is fairly supported [AC; Vulg., Copt., Syr., al.; Cyr., Chrys., al.], but is appy. rightly rejected by most recent editors, as a gloss on μέρους suggested by the preceding σῶμα and the succeeding σώματος.

τὴν αὔξ. τοῦ σώματος ποιεῖται] 'promotes, carries on, the growth of the body,' — σώματος being probably added for the sake of perspicuity, and so practically taking the place of the reciprocal pronoun; comp. Winer, *Gr.* § 22. 2, p. 130, Krüger, Xenoph. *Anab.* p. 27. Stier, perhaps not incorrectly, finds in the repetition of the noun an enunciation of a spiritual truth, echoed by ἑαυτοῦ, — that the body makes increase of the body, and so is a living organism; — that its growth is not due to aggregations from without, but to vital forces from within; comp. Harless.

The middle ποιεῖται is perhaps not to be insisted on as confirming this (Alf.), this form appy. being not so much reflexive (Wordsw.), as *intensive* and indicative of the energy with which the process is carried on; see Krüger, *Sprachl.* § 52. 7. 1; compare Donalds. *Gr.* 432. 2.

εἰς οἰκοδομὴν ἐν ἀγ.] 'for building up of itself in love;'

ܐܝܢܐ ܕܥܝܕܐ ܕܥܝܕܐ ܕܥܝܕܐ

[ut in caritate perficiatur ædificium ejus] Syr. end and object of the αὔξησιν ποιεῖται; love is the element in which the edification takes place. Meyer connects ἐν ἀγάπῃ with αὔξησιν ποιεῖται, to harmonize with ver. 15, but without sufficient reason, and in opp. to the obvious objection that αὔξησιν ποιεῖται is thus associated with *two* limiting prepositional clauses, and the unity of thought proportionately impaired; comp. Alf. *in loc.*

Do not walk as darkened, hardened, and feelingless heathens. Put off the old, and put on the new man.

17 Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν Κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν καθὼς καὶ τὰ λοιπὰ

17. τοῦτο οὖν λέγω] *'This, I say then;'* this, sc. what follows; connecting the verse with the hortatory portion commenced ver. 1—3, by resumption on the negative side (μηκέτι περιπατεῖν) of the exhortation previously expressed on the positive side, ver. 1—3 (παρακ. ἀξίως περιπατῆσαι), but interrupted by the digression, ver. 4—16; πάλιν ἀνέλαβε τῆς παραινέσεως τὸ προσόμιον, Theod. On this resumptive force of οὖν, see Klotz, *Devar.* Vol. II. p. 718, and notes on *Gal.* iii. 5. The illative force advocated by Eadie after Meyer (ed. 1), is here improbable, and rightly retracted by Meyer (ed. 2); comp. Donalds. *Gr.* § 548. 31. μαρτύρομαι ἐν Κυρίῳ] *'testify, solemnly declare, ('quasi testibus adhibitis') in the Lord,'* — not *'per Dominum,'* (μάρτυρα δὲ τὸν Κύριον καλῶ, Chrysost.; see Fritz. *Rom.* ix. 1, Vol. II. p. 241), nor even as specifying the authority upon which (*'tanquam Christi discipulus,'* Fritz. *Rom.* Vol. II. p. 84), but, as usual, defining the element or sphere in which the declaration is made; compare *Rom.* ix. 1, ἀληθεῖαν λέγω ἐν Χρ.; 2 Cor. ii. 17, ἐν Χρ. λαλοῦμεν (scarcely correctly translated by Fritz. *'ut homines cum Christo nexi'*), 1 Thess. iv. 1, παρακαλοῦμεν ἐν Κυρίῳ, and see notes in *loc.* By thus sinking his own personality, the solemnity of the Apostle's declaration is greatly enhanced. On this use of μαρτ. see notes on *Gal.* v. 3, and compare Raphael. *Annot.* Vol. II. p. 478, 595.

μηκέτι ὑμᾶς περιπατεῖν] *'that ye no longer (must) walk;'* subject and substance of the hortatory declaration; see Acts xxi. 21, λέγων μὴ περιτέμνειν αὐτοὺς τὰ τέκνα. In objective sentences of this nature (see esp. Donalds. *Gr.* § 584 sq.) the infinitive frequently involves the same conception that would have been expressed in the direct sentence by the

imperative, and is usually (but incorrectly) explained by an *ellipsis* of δεῖν; see Winer, *Gr.* § 45. 2, p. 371, Lobeck, *Phryg.* 753 sq., and compare Heindorf on Plato, *Protag.* 346 B. καὶ τὰ λοιπὰ ἔθνη] *'the rest of the Gentiles also;'* with tacit reference to their own former state when unconverted; and the καὶ introducing a comparison or gentle contrast between the emphatically expressed ὑμᾶς and the ἔθνη, of which but lately they formed a part; see notes on verses 4, 32, and on *Phil.* iv. 12. The term λοιπὰ is here rightly used, as the Ephesians, though Christians, still fell under the general denomination of Gentiles; it serves also to convey a hint reminding them what they once were, and what they now ought not to be; see Wolf in *loc.* The external authority for striking this last word (λοιπὰ) out of the text [*Lachm.* with ABD<sup>1</sup>FG; 5 mss., Clarom., Sang., Aug., Boern., Vulg., Copt., Sahid., Æth. (both); Clem., Cyr., al.] is rather strong; still as the probability of its being left out from being imperfectly understood, seems so much greater, than the probability of its being a conformation to ch. ii. 3 (Mill, in *loc.*, and *Prolegom.* p. lx), we may perhaps safely retain the adjunct. with D<sup>2</sup>D<sup>3</sup>EKL; great majority of mss.; Syr. (both), Goth., al.; Chrys., Theod. (*Tisch.* ed. 2 and 7, *Alf.*, al.).

ἐν ματαιότητι κ. τ. λ.] *'in the vanity of their mind;'* sphere of their moral walk; comp. *Rom.* i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. Chrys. rightly explains the words by τὸ περὶ τὰ μάταια ἡσυχολῆσθαι, but is probably not correct in restricting them to idolatry, as μάταιος and ματαιῶ do not necessarily involve any such reference; compare Fritz. *Rom.* Vol. I. 65. The reference seems rather to that general nothingness and depravation of the νοῦς



ἐν τῇ περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, <sup>18</sup> ἐσκοτισμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ Θεοῦ διὰ τὴν ἄγνοϊαν

(the higher moral and intellectual element), which was the universal characteristic of heathenism; see Usteri, *Lehrb.* i. 3, p. 35 sq., and notes on 1 *Tim.* vi. 5, 2 *Tim.* iii. 8.

18. ἐσκοτισμένοι ὄντες] ‘being darkened:’ participial clause defining their state, and accounting for the preceding assertion (see Donalds. *Gr.* § 616); ἐσκοτ. (opp. to πεφωτισμένοι, ch. i. 18; comp. Rom. i. 21, xi. 10, 1 *Thess.* v. 4) referring to their state of moral darkness, and ὄντες (rightly referred by *Tisch.*, *Lachm.*, to ἐσκοτ., not to ἀπηλλ. [Eadie], — a punctuation which mars the emphatic parallelism of the initial perf. participles) marking, somewhat pleonastically after the perf. part., its permanent and enduring state; comp. Winer. *Gr.* § 45. 5. p. 311. The apparently conjugate nature of the clauses (comp. ὄντες—οὖσαν) has led Olsh. and others to couple together ἐσκοτ. κ. τ. λ. and διὰ τὴν ἄγν. as relating to the intellect, ἀπηλλ. κ. τ. λ. and διὰ τὴν πῶρ. as relating to the feelings. This, however, though at first sight plausible, will not be found logically satisfactory. The being ἐσκοτ. κ. τ. λ. could scarcely be said to be the consequence of their ἄγνοια (‘ignorance’ simply, Acts iii. 17, xvii. 30. and appy. 1 *Pet.* i. 14), but rather *vice versâ*, whereas it seems perfectly consistent to say that their alienation was caused by their ignorance, and still more by the ensuing πῶρωσις. Hence the punctuation of the text.

The reading ἐσκοτισμένοι is not perfectly certain; the more classical ἐσκοτωμένοι is found in AB; Ath. (*Lachm.*, *Tisch.* ed. 7), but has not sufficient support to warrant its being received in the text.

τῇ διανοίᾳ] ‘in their understanding,’ ‘in their higher intellectual nature,’ διεξόδος λογική (Orig.; comp. Beck,

*Seelenl.* ii. 19, p. 58); see ch. i. 18, ii. 3, and Joseph. *Antiq.* ix. 4. 3, τὴν διάνοιαν ἐπεσκοτισμένους. The dat. (‘of reference to’) denotes the particular sphere to which the ‘darkness’ is limited; see notes on *Gal.* i. 22, Winer, *Gr.* § 31. 3, p. 244. The distinction between this dat. and the acc., as in Joseph. *l. c.*, is not very easy to define, as such an accus. has clearly some of the limiting character which we properly assign to the dat.; see Hartung, *Casus*, p. 62. Perhaps the acc. might denote that the darkness extended over the mind, the dat. that it has its seat in the mind; see Krüger, *Sprachl.* § 46. 4. 1.

ἀπηλλοτριωμένοι] ‘being alienated from,’ ἀλλότριον καθεστῶτες, Theod.-Mops.; see notes on ch. ii. 12.

τῆς ζωῆς τοῦ Θεοῦ] ‘from the life of God.’ This is one of the many cases (see Winer, *Gr.* § 30. 1. obs. p. 168) where the nature of the gen., whether *objecti* or *subjecti*, must be determined solely from exegetical considerations. As ζωὴ appears never to denote ‘course of life’ (e. g. τὴν ἐν ἀρετῇ ζωὴν Theod.) in the N. T., but ‘the principle of life’ as opp. to θάνατος (comp. Trench, *Syn.* § xxvii), τοῦ Θεοῦ will more naturally be the gen. *subj.* or *auctoris*, ‘the life which God gives:’ comp. δικαιοσύνη Θεοῦ, Rom. i. 17 with δικ. ἐκ. Θ., Phil. iii. 9. It is, however, probable that we must advance a step farther, and regard the gen. as *possessive*. This (unique) expression will then denote not merely the παλιγγενεσία, but in the widest doctrinal application, ‘the life of God’ in the soul of man; comp. Olsh. and Stier *in loc.*, and see esp. the good treatise on ζωὴ in Olsh. *Opusc.*

τὴν οὖσαν ἐν αὐτοῖς seems intended to point out the indwelling, deep-seated nature of the ἄγνοια, and to form a sort of parallelism



τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν, <sup>19</sup> οὔτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελείᾳ εἰς ἐργασίαν

το τῆς καρδ. αὐτῶν. Meyer (compare Peile) conceiving that the words indicate the subordination of διὰ τὴν πώρ. to διὰ τὴν ἄγν. removes the comma after αὐτοῖς. This is certainly awkward: St. Paul's more than occasional use of coordinate clauses (e. g. Gal. iv. 4) leads us to regard both members as dependent on ἀπηλλ. (Orig.), and structurally independent of each other, though, as the context seems to suggest, the latter may be considered slightly explanatory of the former, and (like ἀπηλλ.) expressive of a state naturally consequent; see esp. Orig. in Cram. Caten. p. 175.

πώρωσιν] 'callousness,' 'hardness,' — not 'cæcitatem,' Syr. (both), Clarom., Vulg., Æth. (both), Arm. (Suid. πώρωσις; ἡ τυφλωσις), but 'obdurationem' Copt. (thōm, — which however includes both significations), 'daubīpos,' Goth., — ἡ ἐσχάτη ἀναλγησία, Theod. The word πώρωσις is not derived from πωρός 'cæcus' ('vox, ut videtur, a grammaticis ficta,' Fritz. Rom. xi. 7, Vol. II. p. 452), and certainly not from πόρος (διαφράττειν), as appy. Chrys., but from πῶρος, 'tuffstone,' and thence from the similarity of appearance, a 'morbid swelling' (Aristot. Hist. An. III. 19), the 'callus' at the extremity of fractured bones (Med. Writers). The adjct. πωρός, in the sense of ταλαίπωρος (Hesych.), is cognate with πηρός, and derived from ΠΑΩ, πᾶσχω; comp. Phavor. Eclog. 150. b, p. 396 (ed. Dind.).

19. οὔτινες] 'who as men;' explanatory force of ὅστις; see notes on Gal. ii. 4, iv. 24. ἀπηλγηκότες] 'being past feeling,' Auth., — an admirable translation. The use of the semi-technical term πώρωσις, suggests this appropriate continuation of the metaphor. There is then no reference to mere 'desperatio,' comp. Polyb. Hist. ix. 40. 9, ἀπαλγοῦντες ταῖς ἐλπίσι, and exx. in Raphel, An-

not. Vol. II. p. 479), as Syr., Vulg., Goth., — but possibly with the reading of D E, al. ἀπηλπικότες, — nor even to that feelingless state which is the result of it (Cicero, Epist. Fam. II. 3, 'desperatione obdurus ad dolorem,' aptly cited by Beng.), but, as the context shows, to that moral apathy and deadness which supervenes when the heart has ceased to be sensible of the 'stimuli' of the conscience; τὸ δὲ ἀπηλγηκότες ὥσπερ τῶν ἀπὸ πάθους τινὸς μέρη πολλάκις τοῦ σώματος νεκρωμένων, οἷς ἄλγος οὐδὲν ἐκείθεν ἐγγίνεται, Theod.-Mops. The gloss of Theoph. κατεβράθυμικότες (compare Chrys.), adopted by HANAN. on Rom. i. 29, but here appy. retracted, is untenable, as it needlessly interrupts the continuity of the metaphor. ἐαυτούς] 'themselves,' as Meyer well says, with frightful emphasis. It has been observed by Chrys. and others that there is no opposition here with Rom. i. 26, παρέδωκεν αὐτοὺς ὁ Θεός. The progress of sin is represented under two aspects, or rather two stages of its fearful course. By a perverted exercise of his free-will, man plunges himself into sin; the deeper demerion in it is the judicial act (no mere συγχώρησις, Chrys.) of God; compare Wordsw. in loc.

τῇ ἀσελείᾳ] 'Wantonness.' On the meaning and derivation of this word, see notes on Gal. v. 19, and comp. Trench, Synon. § XVI. εἰς ἐργασίαν] 'to working;' conscious object of the fearful self-abandonment: ἐργασ., φησίν, ἔδεντο τὸ πρᾶγμα. . . ὅρας πᾶς αὐτοὺς ἀποστερεῖ συγγνώμης, Chrys. πᾶσῃς] 'of every kind,' whether natural or unnatural; μοιχεία, πορνεία, παιδεραστία, Chrys. As St. Paul most commonly places πᾶς before, and not, as here, after the abstract (anarthrous) subst., it seems proper to express in transl. the full force of πάσης:

ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ. <sup>20</sup> ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν, <sup>21</sup> εἶγε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε

comp. notes ch. i. 8. ἐν πλεονεξίᾳ] 'in (not 'with') covetousness;' ἐν marking the condition, the prevailing state or frame of mind in which they wrought the ἀκαθ. The word πλεονεξία ('amor habendi,' Fritz., 'boni alieni ad se redactio,' Beng. on *Rom.* i. 29), is here explained by Chrysostom and several Greek Ff. (see Suicer, *Thesaur.* Vol. II. p. 750), followed by Hammond (in a valuable note on *Rom.* i. 29) and by Trench, *Synon.* xxiv., as ἀμετρία, 'immoderate, inordinate desire.' In support of this extended meaning the recital of πλεονεξία with sins of the flesh, 1 Cor. v. 11, Eph. v. 3, Col. iii. 5, is popularly urged by Trench and others, but appy., as a critical examination of the passages will show, without full conclusiveness. For example, in 1 Cor. v. 10, τοῖς πόρνοις ἢ τοῖς πλεονέκταις καὶ ἄρπαξιν (*Tisch.*, *Lachm.*), the use of the disjunct. ἢ between πόρν. and πλεον. opp. to the conjunct. καὶ between πλεον. and ἄρπ., and esp. the omission of the art. before ἄρπ. (*Winer*, *Gr.* § 19. 4. d, p. 116) tend to prove the very reverse. Again, in Eph. v. 3, πορνεία is joined with ἀκαθαρσία by καὶ, while πλεονεξ. is disjoined from them by ἢ; see notes. Lastly, in Col. iii. 5, the preceding anarthrous, unconnected nouns, πορν., ἀκαθ., πάλ., have no very close union with καὶ τὴν πλεονεξίαν κ. τ. λ., from which, too, they are separated by ἐπιθυμίαν κακὴν; see notes *in loc.* While, therefore, we may admit the deep significance of the spiritual fact that this sin is mentioned in connection with strictly carnal sins, we must also deny that there are grammatical or contextual reasons for obliterating the idea of covetousness and self-seeking, which seems bound up in the word; see esp. Müller, *Doctr. of Sin*, I. 1. 3. 2, Vol. I. p. 169 (Clark).

20. ὑμεῖς δὲ] 'But you;' with distinct and emphatic contrast to these unconverted and feelingless heathen. οὐχ οὕτως ἐμάθετε] 'did not thus learn Christ;'—but on principles very different; the οὕτως obviously implying much more than is expressed ('litotes'); τὰ τοῦ δεσπότου Χριστοῦ παντάπασιν ἐναντία, Theodoret. This use of μανθ. with an accus. personæ is somewhat difficult to explain, and is probably unique. Raphel (*Annot.* Vol. II. p. 480) cites Xenoph. *Hell.* II. 1. 1, but the example is illusory. The common interpr. Χριστός = 'doctrina Christi' (Grot., Turner) is frigid and inadmissible, and the use of ἐμάθετε in the sense of 'learnt to know,' scil. 'who He is and what He desires' (Rück.), has not appy. any lexical authority. We can only then regard Χρ. as the object which is learnt (or heard, ver. 21), the content of the preaching, so that the hearer, as it were, 'takes up into himself and appropriates the person of Christ Himself' (Olsh.); comp. the similar but not identical expression, παραλαμβάνειν τὸν Χριστὸν Ἰησ., Col. ii. 6; see notes *in loc.*

21. εἶγε] 'if indeed,' 'tunc certe si;' not 'since,' Eadie; see notes, ch. ii. 2, Hartung, *Partik.* Vol. I. p. 407 sq. The explanation of Chrysost. οὐκ ἀμφιβállωντος ἐστὶ, ἀλλὰ καὶ σφόδρα διαβεβαιουμένου, is improved on by Œcum., ὥσει εἶπεν, ἀμφιβállω γὰρ εἴ τις τὸν Χρ. ἀκούσας καὶ διδασχθεὶς ἐν αὐτῷ τοιαῦτα πράττει. αὐτὸν ἠκούσατε] 'ye heard HIM;' αὐτὸν being put forward with emphasis;—'if indeed it was Him, His divine voice and divine Self that you really heard;' Alf. pertinently compares John x. 27, but obs. that the αὐτὸν is here used in the same sort of inclusive way as τὸν Χριστόν, ver. 20. No argument can fairly be deduced from this

καθώς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ, <sup>22</sup> ἀποδέσσαι ὑμᾶς, κατὰ τὴν

that St. Paul had not himself instructed the readers (De W.); see on ch. iii. 2. ἐν αὐτῷ] 'in Him;' not 'by Him,' Arm., Auth., or 'illius nomine,' Beng., but, as usual, 'in union with Him;' see Winer, *Gr.* § 48. a, p. 345. Meyer calls attention to the precision of the language, αὐτὸν ἠκούσατε pointing to the first reception, ἐν αὐτῷ ἐδιδάχ. to the further instruction which they had received as Christians. Both are included in the foregoing ἐμάθετε τὸν Χριστόν.

καθὼς ἐστὶν ἀλήθ. κ. τ. λ.] 'as, or according as, is truth in Jesus.' The meaning and connection of this clause are both obscure, and have received many different interpretations, most of which involve errors affecting one or more of the following particulars, — the meaning of καθὼς (Rück.), the position of ἐστὶν (Olsh.), the meaning of ἀλήθεια (Harl.), the absence of the art. before it (Auth.), the designation of Christ by His *historical* rather than *official* name (Mey.), and finally the insertion of ὑμᾶς (De W.). It is extremely difficult to assign an interpretation that shall account for and harmonize all of these somewhat conflicting details. Perhaps the following will be found least open to exception. The Apostle, having mentioned the teaching the Ephesians had received (ἐδιδάχθ.), notices first (not parenthetically, Beza) the *form* and *manner*, and then the *substance* of it. Καθὼς κ. τ. λ., is thus a predication of *manner* attached to ἐδιδ., and implies, not 'as truth is in Jesus' (Olsh.), which departs from the order and involves a modification of the simple meaning of ἀλήθ.; nor (as it might have been expressed) 'as is truth,' abstractedly, — but, 'as is truth — in Jesus,' embodied, as it were, in a *personal* Saviour and in the preaching of His cross. The *substance* of what they were taught is then

specified, not without a faint imperative force, by the infin. with ὑμᾶς; the pronoun being added on account of the introduction of the new subject Ἰησοῦ (Winer, *Gr.* § 44. 3, p. 288), or more probably to mark their contrast, not only with the Gentiles before mentioned, but with their own former state as implied in τὴν προτέραν ἀναστροφήν. Mey., following Œcum. 2, connects the inf. with ἐστὶν ἀλήθ., a construction not grammatically untenable (Jelf, *Gr.* § 669, comp. Madvig, *Synt.* § 164. 3), but somewhat forced and unsatisfactory. Stier, after Beng., regards ἀποδ. a resumption of *μηκ. περιπ.* ver. 17, but yet is obliged to admit a kind of connection with ἐδιδ. κ. τ. λ.

22. ἀποδέσσαι ὑμᾶς] 'that ye put off'; objective sentence (Donalds. *Gr.* § 584) dependent on ἐδιδ., and specifying the *purport* and *substance* of the teaching; see Winer, *Gr.* § 48. a. obs. p. 349, and compare Orig. in Cramer *Caten.* The metaphor is obviously 'a vestibus sumpta,' Beza (Rom. xiii. 12, Col. iii. 12), and stands in contrast to ἐνδύσ. ver. 24; see Usteri, *Lehrb.* II. 1. 3, p. 220. The translation of Peile, 'that you have put off,' is very questionable, as the aor. is here only used in accordance with the common law of succession of tenses (Madvig, *Synt.* § 171, sq.), and *perhaps* with reference [comp. ἐνδύσασθαι ver. 24, as opp. to ἀνανεοῦσθαι] to the speedy, single nature of the act; but compare notes on ch. iii. 4, and on 1 Thess. v. 27. Equally untenable is the supposition that the inf. is equivalent to the imper. (Luther, Wolf); not, however, because ὑμᾶς is attached to it (Eadie, for see Winer, *Gr.* § 44. 3), but because this usage is only found (excluding Epic Greek) in laws, oracles, etc., or in clauses marked by an especial warmth or earnestness; comp. Bernhardy, *Synt.*



προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον  
κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης, <sup>23</sup> ἀνανεοῦσθαι δὲ τῷ Πνεύματι

ix. 3, p. 358. But few certain instances, *e. g.* Phil. iii. 16 (see notes *in loc.*), are found in the language of the N. T.

κατὰ τὴν προτ. ἀναστρ.] ‘as concerns your former conversation,’ ‘quoad pristinam vivendi, concupiscendi, et peccandi consuetudinem,’ Corn. a Lap.; specification of that with regard to which the ἀποδέσσαι τὸν παλ. ἄνδρ. was especially carried out; κατὰ here not having its more usual sense of *measure*, but, as the context seems to require, the less definite one of *reference* to; compare Rom. ix. 5, and see Rost u. Palm, *Lex.* s. v. Vol. I. p. 1599. The construction τὸν παλ. ἄνδρ. κατὰ κ. τ. λ. (Jerome, *Æcum.*) is opposed to the order, and to all principles of perspicuity, — not, however, positively to ‘the laws of language,’ Eadie, for compare Winer, *Gr.* § 19, 2, — and is distinctly untenable. The expressive word ἀναστροφή is confined (in its present sense) to the N. T. (Gal. i. 13, 1 Tim. iv. 12, al.), to the Apocrypha (Job. iv. 14, 2 Macc. v. 8), and to later Greek (Polyb. *Hist.* iv. 82, Arrian, *Epict.* i. 9); compare Suicer, *Thes.* Vol. II. p. 322. τὸν παλαιὸν ἄνδρα πον] ‘the old man,’ *i. e.* our former unconverted self; personification of our whole sinful condition before regeneration (Rom. vi. 6, Col. iii. 9), and opposed to the *καινὸς* or *νέος ἄνθρωπος* (ver. 24, Col. iii. 10), the *καινὴ κτίσις* (Gal. vi. 15), or, if regarded in another point of view (compare Chrys.), to the *εἶσω ἄνδρ.* ch. iii. 16, Rom. vii. 22; see Harless, *Ethik.* § 22, p. 97, and compare Suicer, *Thesaur.* Vol. I. p. 352.

τὸν φθειρόμενον] 'which waxeth corrupt,' αὐτὸ φθείρεται, Origen (Cram. Caten.); further definition and specification of the progressive condition of the παλαὺς ἄνθρωπος, — not however with any causal force (ed. 1), as this would be

expressed either by a relative clause (see on 1 *Tim.* ii. 4), or a part. *without* the article. The tense of the part. (*pres.*, — not imperf., Beng.) must here be noticed and pressed, as marking that inner *process* of corruption and moral disintegration which is not only the characteristic (Auth.) but the steadily *progressive* condition of the παλ. ἔνδρ.; contrast κτισθέντα ver. 24. Meyer refers φθειρ. to ‘eternal destruction’ (comp. *Hows.*), regarding the pres. as involving a future meaning. This is tenable (see Bernhardy, *Synt.* x. 2, p. 371), but seems inferior to the foregoing, as drawing off attention from the true, present nature of the progressive φθορά; compare Gal. vi. 8. and see notes in *loc.* κατὰ

vi. 8, and see notes *in loc.* κατὰ has here no direct reference to instrumentality (sc. = διὰ, Œcum., ὑπό, Theoph., compare Syr.), but, as the partial antithesis κατὰ ὁρᾶν (ver. 24) suggests, its usual meaning of 'accordance to;' in which, indeed, a faint reference to the occasion or circumstances connected with, or arising from the accordance may sometimes be traced; see notes on Phil. ii. 3, and on Tit. iii. 5. Κατὰ τὰς ἐπιθυμίαις is, however, here simply 'in accordance with the lusts,' 'secundum desid-

eria,' Vulg., [𐤀𐤌𐤍𐤏𐤕𐤓] [secundum  
concupiscentias] Syr.-Phil., i. e. just as  
the nature and existence of such lusts  
imply and necessitate; compare Winer,  
*Gr.* § 49. d, p. 358. τῆς ἀπά-  
της] 'of Deceit;' gen. *subjecti*, ἡ ἀπάτη  
being taken so abstractedly (Middleton,  
*Gr. Art.* v. 1, 2) as to be nearly personi-  
fied (Mey.). The paraphrase ἐπισυνίαι  
ἀπατηλαί (Beza, Auth.) is very unsatis-  
factory, and mars the obvious antithesis  
to τῆς ἀληθείας ver. 24.

23. ἀνανεοῦσθαι δεῖ 'and that ye be renewed;' contrasted statement on the



τοῦ νοὸς ὑμῶν <sup>24</sup> καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν

positive side ('δὲ alii rei aliam adjicit, ut tamen ubivis quædam oppositio declaratur,' Klotz, *Devar.*, Vol. 11. p. 362) of the substance of what they had been taught, previously specified on its negative side (ver. 22). It has been doubted whether ἀνανεοῦσθαι is pass. or middle. The act. is certainly rare (Thom. M. p. 52, ed. Bern.; comp. Aq. Psalm. xxix. 2); still, as Harless satisfactorily shows, the middle, both in its simple and metaphorical sense, is so completely devoid of any reflexive force (comp. even ἀνανέουσαν αὐτόν, Antonin. iv. 3), and is practically so purely active in meaning, that no other form than the *passive* (opp. to Stier), can possibly harmonize with the context; comp. ἀνακαινοῦσθαι 2 Cor. iv. 16, Col. iii. 10, and see Hofm. *Schriftb.* Vol. 11. 2, p. 269. The meaning of ἀνά, *restoration* to a former, not necessarily a primal state, is noticed by Winer (*de Verb. c. Præp.* iii. p. 10), and the distinction between ἀνανεοῦσθαι ('recentare,'—more subjective, and perhaps with prevailing ref. to *renovation*,) and ἀνακαινοῦσθαι ('renovare,'—more objective, and perhaps with prevailing ref. to *regeneration*) by Tittmann, *Synon.* p. 60; comp. Trench, *Synon.* § XVIII., and see notes on Col. iii. 10. τῷ Πνεύματι

τοῦ νοός] 'by the Spirit of your mind.' In this unique and somewhat ambiguous expression, the gen. νοός may be explained either as (a) *appositive*, 'spiritus quæ mens vocatur' August. *de Trin.* xiv. 16; so appy. Taylor, *Duct. Dub.* i. 1. 7, comp. ib. on *Repent.* 11. 2. 12:—(b) *partitive*, 'the governing spirit of the mind' De W., Eadie, τὴν ὁρμὴν τοῦ νοός πνευματικῇ, Theodoret;—or (c) *possessive*, 'the (Divine) Spirit, united with the human πνεῦμα (comp. Hooker, *Ecel. Pol.* 1. 7. 1), with which the νοῦς, as subject, is endued, and of which it is the *receptaculum*;' τῷ Πν. τῷ ἐν τῷ νῷ,

Chrysost. Of these (a) is manifestly, as Bp. Bull designates it, 'a flat and dull interpretation;' (b), even if not metaphysically or psychologically doubtful, is exegetically unsatisfactory; (c) ὅν the contrary, now adopted by Mey., has a full scriptural significance; τὸ Πν. is the Holy Spirit, which by its union with the human πνεῦμα, becomes the agent of the ἀνακαίνωσις τοῦ νοός Rom. xii. 2, and the νοῦς is the seat of His working, —where ματαιότης (ver. 17) once was, but now καινότης. The dat. is thus not, as in (a) and (b) a mere dat. 'of reference to' (ver. 17), but a dat. *instrumenti*, —scil. διὰ Πν. ἐστὶ ἀνακαίνωσις, Œcum., ὅπερ ἀνανεοῖ ἡμᾶς, Origen (ap. Cram. *Caten.*); see Tit. iii. 5, and comp. Collect for Christmas Day.

This interpr. is ably defended by Bull, *Disc. V.* p. 477 (Engl. Works, Oxf. 1844); see also Waterl. *Regen.* Vol. v. p. 434, Usteri, *Lehrb.* 11. 1. 3, p. 227, and Fritz. *Nov. Opusc. Acad.* p. 224. The only modification, or rather explanation which it has seemed necessary to add to the view in ed. 1, is that τῷ Πν. (as above stated) is not the Holy Spirit regarded exclusively and *per se*, but as in a gracious union with the human spirit. With this slight rectification, the third interpr. seems to have a *very* strong claim on our attention; contr. Wordsw. *in loc.*; comp. also Delitzsch, *Bibl. Psychol.* iv. 5, p. 144.

24. καὶ ἐνδύσασθαι] 'and put on;' further and more distinct statement on the *positive* side corresponding to the ἀποθέσθαι on the *negative*; the change of tense (aor.) being appy. intentional; see notes on ver. 22. The arguments of Anabaptists based on this verse are answered by Taylor, *Liberty of Proph.* § 18. ad. 31. It is very improbable that there is here any allusion to baptism: the 'putting on the new

κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

man' refers to the *renovation* of the heart afterwards; comp. Waterl. *Regen.* Vol. v. p. 434. The metaphorical and dogmatical meaning is investigated in Suicer, *Thesaur.* s. v. Vol. i. p. 1113.

τὸν καινὸν ἄνδρ.] 'the new man.' It is scarcely necessary to observe that the καιν. ἄνδρ. is not Christ (Zanch. ap. Pol. *Syn.*), but is in direct contrast to τὸν παλ. ἄνδρ., and denotes 'the holy form of human life which results from redemption,' Müller, *Doctr. of Sin*, iv. 3. ad. fin., Vol. ii. p. 392 (Clark); comp. Col. iii. 10, where νέος ἄνδρ. stands in contrast to a former state (Wordsw. aptly compares Matt. ix. 17, Mark ii. 22, Luke v. 38), as καινός here to one needing *renewal*; see notes in loc., and Harl. *Ethik*, § 22, p. 97. The patristic interpretations are given in Suicer, *Thesaur.* Vol. i. p. 352.

τὸν κατὰ Θ. κτισθ.] 'which after God hath been created,' — not 'is created,' Auth., but 'qui creatus est,' Clarom., Vulg., sim. Copt., with the proper force of the aor. in ref. to the past creation in Christ: the new man is, as it were, a holy garb or personality not created in the case of each individual believer, but created once for all ('initio rei Christianæ,' Beng.), and then individually assumed. The key to this important passage is undoubtedly the striking parallel, Col. iii. 10, τὸν νέον τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν; from which it would almost seem certain (1) that κτισθέντα in our present passage contains an *allusion* to Gen. i. 27, and suggests a spiritual connection between the first creation of man in Adam and the second new creation in Christ; and (2) that κατὰ Θεόν, as illustrated by κατ' εἰκ. κ. τ. λ. Col. l. c., is rightly explained as 'ad exemplum Dei:' comp. Gal. iv. 28, Gen. i. 27, and see Winer, *Gr.* § 49. d, p. 358. Thus, then, from this passage,

compared with that from Col. we may appy. deduce the great dogmatic truth, — 'ut quod perdideramus in Adam, id est, secundum imaginem et similitudinem esse Dei, hoc in Christo Jesu reciperemus,' Irenæus, *Hær.* iii. 20, p. 245 (ed. Grabe); see notes on Col. l. c. The justice of this deduction is doubted by Müller (*Doctr. of Sin*, iv. 3, Vol. ii. p. 392), but without sufficient reason; see esp. the admirable treatise of Bp. Bull, *State of Man*, etc., p. 445 sq. (English Works, Oxf. 1844), and Delitzsch, *Bibl. Psychol.* ii. 2, p. 51. On the nature and process of this revival of the image of God, see Jackson, *Creed*, Book viii. 35. 1.

ἐν δικαιοσ. καὶ ὁσιότητ.] 'in righteousness and holiness;' tokens and characteristics of the divine image; ἐν defining the state in which a similitude to that image consists and exhibits itself (Olsh.). The usual distinction between these two substantives, ὁσιότης μὲν πρὸς Θεόν, δικαιοσύνη δὲ πρὸς ἀνθρώπους θεωρεῖται, Philo, *de Abrah.* Vol. ii. p. 30, ed. Mang. (comp. Tittm. *Synon.* p. 25), is not here wholly applicable; as Harless shows from 1 Tim. ii. 8, Heb. vii. 7, the term ὁσιότης [on the doubtful derivation, see Pott, *Et. Forsch.* Vol. i. p. 126, contrasted with Benfey, *Wurzelllex.* Vol. i. p. 436] involves not merely the idea of 'piety,' but of 'holy purity,' τὸ καθαρόν, Chrys. There is thus a faint contrast suggested between δικ. and πλεονεξία in ver. 19, and ὁσιότης and ἀκαθαρσία in the present verse. Olshausen (in an excellent note on this verse) contrasts this passage, Col. iii. 10, and Wisdom, ii. 23 (noticed also by Bull), as respectively alluding to the Divine image under its *ethical, intellectual, and physical* aspects.

τῇ ἁλ. ηδ. εἰας] 'of Truth;' exactly opp. to τῆς ἀπάτης ver. 22, and of course to be connected with both preceding nouns

Speak the truth, do not cherish anger, or practise theft: utter no corrupt speech; be not bitter.

<sup>25</sup> Διὸ ἀποδέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ, ὅτι ἐσμέν ἀλλήλων μέλη. <sup>26</sup> Ὁργίζεσθε καὶ μὴ ἁμαρτάνετε· ὁ ἥλιος μὴ

The adjectival solution (Beza, Auth.) wholly destroys the obvious and forcible antithesis, and the reading καὶ ἀληθεία [D<sup>1</sup>FG; Clar.; Cyr., Hil., al.] has no claims on our attention.

25. διὸ *‘Wherefore;’* in reference to the truths expressed in the verses immediately preceding: εἰπὼν τὸν παλαιὸν ἄνθρωπον καθολικῶς, λοιπὸν αὐτὸν καὶ ὑπογράφει κατὰ μέρος, Chrys. The previous mention of ἀλήθεια seems to have suggested the first exhortation. On the use of διὸ in the N. T., see notes on Gal. iv. 31.

ἀποδεόμενοι τὸ ψεῦδος] *‘having put off’* (aor., with ref. to the priority of the act; comp. notes on ver. 8) *‘lying, or rather ‘falsehood,’* in a fully abstract sense (John viii. 44), — not merely τὸ ψεύδεσθαι, scil. τὸ λαλεῖν ψευδῆ: falsehood in every form is a chief characteristic of the παλαιοὺς ἄνθρωπος, and, as Müller well shows, comes naturally from that *selfishness* which is the essence of all sin; see *Doctr. of Sin*. The positive exhortation which follows is considered by Jerome not improbably a reminiscence of Zachar. viii. 16, λαλεῖτε ἀλήθειαν ἕκαστος πρὸς [is the change to μετὰ intentional, as better denoting ‘inter-communion,’ etc. ?] τὸν πλησίον αὐτοῦ. For a short sermon on this text see August. *Serm.* CLVI. Vol. v. p. 907 (ed. Migne).

ὅτι ἐσμέν κ. τ. λ.] *‘because we are members one of another.’* The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or on any analogy that may be derived from the body (Chrys.), but on the deeper truth, that in being members of one another we are members of the body of Christ (Rom xii. 5), of Him who was ἡ ἀλήθεια καὶ ἡ ζωὴ; see Harl. *in loc.*

26. ὀργίζεσθε καὶ μὴ ἁμαρτάνετε] *‘Be angry, and sin not;’* a direct citation from the LXX, Psalm iv. 5.

The original words are יִסְרְיִן וְלֹא תִחַר, which, though appy. more correctly translated ‘tremble and, etc.’ [Gesen., Ewald, J. Olsh. opp. to Hengst. and Hitzig], are adduced by St. Paul from the Greek version, as best embodying a salutary and practical precept; comp. ver. 25. The command itself has received many different, though nearly all ultimately coincident explanations. (1) The usual interpretation ‘si contingat vos irasci’ (*‘though ye be angry,’* Butler, *Serm.* viii.; still maintained by Zyro, *Stud. u. Krit.* 1841, p. 681 sq.), is founded on the union of two imperatives in Hebrew (Gen. xlii. 18, Prov. xx. 13, Gesen. *Gr.* § 127. 2), and, in fact, any cultivated language, to denote condition and result. This, however, is here inapplicable, for the solution would thus be not ὀργίζεσθαι μὴ ἁμαρ., but ἐὰν ὀργιζήσθε, οὐκ ἁμαρτήσετε [not -σεσθε in N. T.], which cannot be intended. (2) Winer (*Gr.* § 43, 1. obs. p. 360 sq.) far more plausibly conceives the first imper. *permissive*, the second *jussive*: comp. the version of Symm. ὀργ. ἀλλὰ μὴ ἁμαρτ. It is true that a *permissive* imper. is found occasionally in the N. T. (1 Cor. vii. 15, perhaps Matt. xxvi. 45), but the close union by καὶ of two imperatives of similar tense, but with a dissimilar imperatival force, is, as Meyer has observed, logically unsatisfactory. (3) The following interpr. seems most simple: both imperatives are *jussive*; as, however, the second imper. is used with μή, its jussive force is thereby enhanced, while the affirmative command is, by juxta-position, so much obscured as to be *in effect* little more than a participial member, though



ἐπιδύετω ἐπὶ τῷ παροργισμῷ ὑμῶν, <sup>27</sup> μηδὲ δίδοτε τόπον τῷ

its intrinsic jussive force is not to be denied. There is undoubtedly an anger against sin, for instance, against deliberate falsehood, as the context appy. suggests (see Chrys.), which a good man not only may, but ought to feel (see Suicer, *Thesaur.*, Vol. II. p. 504), and which is very different from the ὀργή forbidden in ver. 31: compare Trench, *Synon.* § XXXVII. and on the subject of resentment generally, Butler, *Serm.* VIII. and the good note of Wordsw. *in loc.*

ὁ ἥλιος κ. τ. λ.] ‘let not the sun go down on your irritation.’ The command is the Christian parallel of the Pythagorean custom cited by Hammond, Wetst., and others, εἴποτε προαχθεῖεν εἰς λοιδορίας ὑπ’ ὀργῆς, πρὶν ἢ τὸν ἥλιον δύναι, τὰς δεξιὰς ἐμβάλλοντες ἀλλήλοις καὶ ἀσπασάμενοι διελύοντο, Plutarch, *de Am. Frat.* 488 B [§ 17]. There does not appear any allusion to the possible effect of night upon anger, μήπως ἢ νύξ πλέον ἀνακαύσῃ τὸ πῦρ διὰ τῶν ἐννοιῶν, Theophyl. (see Suicer, *Thes.* s. v. ἥλιος III. 2), but to the fact that the day ended with the sunlight: ‘quare si quem irascentem nox occuparet, is iram retinebat in proximum diem,’ Estius. τῷ παροργισμῷ]

‘irritation,’ ‘exasperation,’ and therefore to be distinguished from ὀργή, which expresses the more permanent state. The word is non-classical and rare, but is found 1 Kings xv. 30, 2 Kings xix. 3, where it is joined with θλίψις and ἐλεγμός, ib. xxiii. 26, Nehem. ix. 18, and Jerem. xxi. 5 (Alex.), where it is joined with θυμός and ὀργή. The παρὰ is not merely intensive (Mey.), nor even indicative of a deflection from a right rule (Wordsw.), but probably points to the irritating circumstance or object which provoked the ὀργή; comp. παροξύνω, and Rost u. Palm, *Lex.* s. v. IV. 1, Vol. II. p. 670.

The article before παροργισμῷ is omitted by Lachm. with AB;

al.,—but appy. incorrectly, as the external authority is not strong, and the omission easy to be accounted for before the sufficiently definite ὑμῶν.

27. μηδὲ] ‘nor yet;’ ‘also do not;’ μηδὲ here serving to connect a new clause with the preceding (Jelf, *Gr.* § 776), on the principle that δὲ in negative sentences has often practically much of the conjunctive force which καὶ has in affirmative sentences; see Wex, *Antig.* Vol. II. p. 157. It must, however, be surely very incorrect to say that the clauses ‘are closely connected, and that μηδὲ indicates this sequence,’ (Eadie); there is a connection between the clauses, and μηδὲ has practically a conjunctive force (per enumerationem), but it is always of such a nature as δὲ would lead us to expect, ‘sequentia adjungit prioribus, non apte connexa, sed potius fortuito concursu accedentia,’ Klotz, *Devar.* Vol. II. p. 707; see esp. Franke, *de Part. Neg.* Part II. 2, p. 6. On the most appropriate translation of μὴ—μηδὲ, see notes on 1 Thess. ii. 3 (*Transl.*).

The reading μῆτε (*Rec.* with a few mss.; Chrys. (1), Theod.) seems clearly to be rejected (opp. to Matth.), not only on critical, but even on grammatical grounds, as the position of μὴ in the previous clause shows that it cannot be regarded as equivalent to μῆτε, which supposition, or the strictest union of the clauses (Franke, § 25, p. 27) can alone justify the abnormal sequence; see Winer, *Gr.* § 55. 6, p. 433, Klotz, *Devar.* Vol. II. p. 709.

δίδοτε τόπον] ‘give room,’ ‘ne detis viam’ (*fenot*), Æth.; scil. ‘give no room or opportunity to the Evil One to be active and operative;’ comp. Rom. xii. 19, and see exx. of this use of τόπον διδόναι in West. *Rom.* l. c., Loesner, *Obs.* p. 263.

τῷ διαβόλῳ] ‘to the Devil’ (ch. vi. 11); the constant and regular meaning of ὁ διαβ. (subst.) in



διαβόλω. <sup>23</sup> Ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω

28. ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν] The variations of reading in this passage are great, and, considering the simplicity of the passage, difficult to account for. The choice appears to lie between four. (a) That in the text with AD<sup>1</sup>EF(†; 37. 57. 73. 116; Vulg., Clārom., Goth., Copt., Sahid., Æth., Arm.; Bas., Naz., Epiph.; Hier., Aug., Pel. (*Lachm.*, *Tisch.* ed. 1, *Rück.*, *Wordsw.*) (b) Τὸ ἀγ. ταῖς ἰδ. χερ. with K; mss. (10); Syr. (Philox.); Theodoret. (c) Ταῖς χερ. τὸ ἀγ. with B: Amit.; Ambrosiaster (*Meyer*). (d) Τὸ ἀγ. τ. χερ. with L; great majority of mss.; Slav.; Chrys., Dam., Theophyl., Æcum. (*Rec.*, *Griesb.*, *Scholz*, *Tisch.* ed. 2 and 7, *Alf.*) Harless and Olshausen (see Mill, *Prolegom.* p. 168) favor a 5th and shorter reading ἐργ. τ. χερ., after Tertull. *de Resurr.* 45, urging the probability of ἰδ. being interpolated from 1 Cor. iv. 12, and τὸ ἀγ. from Gal. vi. 10. It will be seen, however, that Gal. vi. 10 contains no such allusion to manual labor as might have suggested a ref. to it; and if ἰδίας (see notes) is maturely considered, it will seem to have a proper force in this place, though not at first sight apparent. As it seems, then, more likely that ἰδίας was an intentional omission (its force not being perceived) than an interpolation from 1 Cor. iv. 12, we retain (a) as not improbable on *internal* grounds, and as supported by a preponderance of *external* evidence, which the internal objections hitherto adduced do not seem sufficient to invalidate.

the N. T.; not excluding John vi. 70, and 1 Tim. iii. 6; see esp. Stier, *Red. Jesu*, Vol. iv. p. 345. It is obvious that *Σατανᾶς* (Æth.) is more a personal appellation; δ διαβ. (𐩇𐩣𐩪𐩠𐩢𐩪) [calumniator] Syr.) a name derived from the fearful nature and, so to say, office of the Evil One; the usage, however, of the N. T. writers is by no means uniform. St. John (in Gosp. and Epp.) once only uses the former; St. Mark never the latter; St. Paul more frequently the former, the latter being only found in this and the pastoral Epp. (and once in Heb.). The subject deserves fuller investigation. On the nature of this Evil Spirit generally, see the curious and learned work of Mayer, *Historia Diaboli* (ed. 2, Tubing, 1780), and in ref. to the question of his real personal nature, the sound remarks on p. 130 sq.; compare notes on 1 Thess. ii. 18.

28. ὁ κλέπτων] *He who steals, the stealer;* not imperf. 'qui furabatur,' Clārom., Vulg., nor for δ κλέψας, but a participial substantive; see Winer, *Gr.*

§ 57, p. 317, and notes on Gal. i. 23. All attempts to dilute the proper force of this word are wholly untenable; δ κλέπτων (not δ κλέπτῃς on the one hand, nor δ κλέψας on the other) points to 'the thievish character' ('qui furatur,' Copt.), whether displayed in more coarse and open, or more refined and hidden practices of the sin. Theft, though generally, was not universally condemned by Paganism; see the curious and valuable work of Pfanner, *Theol. Gentilis*, xi. 25, p. 336. For a sermon on this text, see Sherlock, *Serm. xxxvii.* Vol. II. p. 227 (ed. Hughes). μᾶλλον δέ] *'but (on the contrary) rather;'* οὐ γὰρ ἀρκεῖ παύσασθαι τῆς ἁμαρτίας, ἀλλὰ καὶ τὴν ἐναντίαν αὐτῆς ὁδὸν μετελθεῖν, Theoph.; see also Kühner, *Xen. Mem.* III. 13. 6, and notes on Gal. iv. 9, where, however, the corrective force is more strongly marked. ταῖς ἰδίαις χερσιν]

*'with his own hands.'* The pronominal adjective ἴδιος (Donalds. *Crat.* § 139), like οἰκεῖος in the Byzantine writers, and 'proprius' in later Latin (see Krebs, *Antibarb.* p. 646), appears sometimes in

ἐργαζόμενος ταῖς ἰδίαις χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρεῖαν ἔχοντι. <sup>29</sup> Πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ

the N. T. to be nearly pleonastic (see exx. in Winer, *Gr.* § 22. 7, p. 139); here, however, there appears an intentional force in the use of the word. The thievish man lives by the labors and hands of others; he is now himself to labor, and with *his own hands*, — those very hands that robbed others (Beng.), to work, not at τὸ κακόν, but at τὸ ἀγαθόν; see Rück. *in loc.* τὸ ἀγαθόν]

‘that which is good,’ ‘that which belongs to the category of what is good and honest,’ τὸν δίκαιον πορισμόν, Schol. ap. Cramer, *Caten.*; ‘τὸ ἀγαθ. antitheton ad futurum, prius manu piceatā male committum,’ Beng. There may *perhaps* be also involved in τὸ ἀγ. the notion of what is beneficial instead of detrimental to others; comp. notes on *Gal.* vi. 10.

ἵνα κ. τ. λ.] ‘in order that he may have,’ — not merely ‘what is enough for his own wants,’ but ‘to give to him that need-eth;’ the true specific object of all Christian labor (Olsh.); comp. Schoettg. *Hor.* Vol. 1. p. 778.

29. Πᾶς . . . μὴ] The negation must be joined with the verb; what is commanded is the *non-utterance* of every σαπρὸς λόγος. On this Hebraistic structure, see Winer, *Gr.* § 26. 1, p. 155, and notes on *Gal.* ii. 16.

σαπρὸς λόγος] ‘corrupt, worthless speech,’ ‘sermo malus,’ Clarom., Vulg., Copt., sim. Goth., — not necessarily ‘filthy,’ Hows. (comp. Bp. Taylor, *Serm.* xxii., though he also admits the more general meaning), as this is specially forbidden in ch. v. 4, nor again quite so strong as ‘detestabilis,’ Syr., but rather ‘pravus,’ Æth., esp. in ref. to whatever is profitless and unedifying (Chrys.), e.g. αἰσχρολογία, λοιδορία, συκοφαντία, βλασφημία, ψευδολογία, καὶ τὰ τούτοις προσόμοια, Theod. The exact shade of meaning will always be best determined by the context. Here

σαπρὸς is clearly opposed, not τῷ διδόντι χάριν (Kypke, *Obs.* Vol. 11. p. 298), but to ἀγαθὸς πρὸς οἰκοδ. τῆς χρείας; Wetst. cites Arrian, *Epict.* 11. 15, ὑγίης opp. to σαπρὸν καὶ καταπίπτον. On the general metaphorical use, see Lobeck, *Phryn.* p. 377, and the exx. collected by Kypke, *loc. cit.* ἀγαθός] ‘good,’ i. e. ‘suitable for,’ ὑπερ οἰκοδομεῖ τὸν πλησίον, Chrys.; instances of this use of ἀγαθός, with εἰς πρὸς, and the inf., are of sufficiently common occurrence; see Rost u. Palm, *Lex.* s. v., exx. in Kypke, *Obs.* Vol. 11. p. 298, and Elsner, *Obs.* Vol. 11. p. 219.

πρὸς οἰκοδ. τῆς χρείας] ‘for edification in respect of the need,’ ‘ad ædificationem opportunitatis,’ Vulg. (Amit.). Neither the article nor the exact nature of the genitive has been sufficiently explained. It seems clear that τῆς χρείας cannot be merely ‘quā sit opus’ (Erasm.), but must specify the peculiar need in question (observe εἰ τις), the χρεία which immediately presses, — τῆς παρούσης χρείας, Æcum. It would seem to follow then that the gen. χρείας is not a mere gen. of *quality* (‘seasonable edification,’ Peile) nor in any way an abstr. for concr. (‘those who have need,’ Rück., Olsh., comp. Eadie), nor, by inversion, for an accus. (‘use of edifying,’ Auth., compare Syr.), but is simply a gen. of ‘remote reference’ (see Winer, *Gr.* 30. 2, p. 169), or, as it has been termed, of ‘the point of view’ (comp. Scheuerl. *Synt.* § 18, p. 129) — ‘edifying as regards the need,’ i. e. which satisfies the need, ἀναγκαῖον ὃν τῇ προκειμένῃ χρείᾳ as rightly paraphrased by Theophyl. On the practical bearing of this passage, see esp. 4 sermons by Bp. Taylor, *Serm.* xxii.—xxv. Vol. 1. p. 734 sq. (Lond. 1836), and Harl., *Ethik.* § 50, p. 261. The reading πίστews, though found in D<sup>1</sup>E<sup>1</sup>FG; Vulg. (not

ἐκπορεύεσθω, ἀλλ' εἴ τις ἀγαθὸς πρὸς οἰκοδομὴν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν, <sup>30</sup> καὶ μὴ λυπεῖτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

Amit., Fuld.) and some Latin Vv., Goth.; Bas., Naz., al. (partially approved of by *Griesb.*), is still certainly to be rejected both as inferior in external authority to *χρείας*, and as an almost self-evident correction. δῶ χάριν] 'may impart a blessing.' The ambiguous term *χάρις* has been explained (a) as *χάρις Θεοῦ*, Œcum. (who, however, does not refer to Rom. i. 11 for a proof, as Eadie singularly asserts), 'salutis adminicula,' Calv.; (b) as little more than *θυμηδία*; scil. ἵνα φανῇ δεκτὸς τοῖς ἀκούουσι, Theod., 'ut invenietis gratiam,' Æth.-Pol., comp. Kypke, *Obs.* Vol. II. p. 298, — but remove the ref. to Eur. *Suppl.* 414, which is not in point; (c) as retaining its simple and regular meaning in connection with *διδόναι*, 'favor, benefit' (Harl., Olsh., Meyer). Of these, (c) is much the most probable (see Exod. iii. 21, Psalm lxxxiii. 12 compared with ver. 13, and perhaps James iv. 6, 1 Pet. v. 5); still, as *χάρις* has so notably changed its meaning in the N. T., it seems uncritical, even in this phrase, to deny the reference of *χάρις* to a *spiritual* 'benefit'; see Stier *in loc.* The most exact transl. then, here seems 'blessing' ('minister grace,' Auth., is ambiguous), as it hints at the theological meaning, and also does not wholly obscure the classical and idiomatic meaning of the phrase.

30. καὶ μὴ λυπεῖτε κ. τ. λ.] 'and grieve not the Holy Spirit of God'; not a new, unconnected exhortation (*Lachm.*), but a continued warning against the use of *πᾶς λόγος σαπρὸς* by showing its fearful results; ἔαν εἰπῆς βῆμα σαπρὸν, καὶ ἀνάξιον τοῦ Χριστιανοῦ στόματος, οὐκ ἄνθρωπον ἐλύπησας, ἀλλὰ τὸ Πν. τοῦ Θεοῦ, Theoph. The tacit assumption clearly is that the Spirit dwelt within

them (see Basil, *Spir. Sanct.* xix. 50, Ierimas, *Past. Mand.* 10), and that, too, as the solemn and emphatic title τὸ Πν. τὸ ἅγιον τοῦ Θεοῦ and the peculiar term *λυπεῖτε*, further suggest, in His true holy *personality*; compare Peason, *Creed*, Art. viii. Vol. I. p. 366 (ed. Burt.), and for an excellent sermon on this text, see Andrewes, *Serm.* vi. Vol. III. p. 201 sq. (A. C. Libr.); see also a very good practical sermon by Bp. Hall, *Serm.* xxxvi. Vol. v. p. 489 sq. (Talboys).

ἐν ᾧ ἐσφραγίσθητε] 'in whom ye were sealed,' — not 'quo,' Goth., Arm. (compare 'per quem,' Beza), but 'in quo,' Clarom., Vulg., 'in whom, as the holy sphere and element of the sealing.' This clause seems intended to enhance still more the warning by an appeal to the blessings which had received from the Holy Spirit; εἴτα καὶ ἡ προσθήκη τῆς εὐεργεσίας, ἵνα μέλζων γένηται ἡ κατηγορία, Chrysost. There does not appear, then, here any reminiscence of Isaiah lxiii. 10, *παρώξυναν τὸ Πν. τὸ ἅγ.* (cited by Harl.), which would have given the warning a different tone. For the explanation of these words, see notes on ch. i. 13, and for the doctrinal applications, Hammond *in loc.*, Petav. *de Trin.* viii. 5. 3, Vol. II. 823 sq., and notes on ch. i. 13. For some comments on this clause, see Andrewes, *Serm.* vi. previously cited, and another serm. by Bp. Hall, *Serm.* xxxvii. Vol. v. p. 504 (Talboys).

εἰς ἡμέραν ἀπολυτρώσεως] 'for the day of redemption,' for the day on which the redemption will be fully realized; see exx. of this use of the gen. in definitions of *time* in Winer, *Gr.* § 30. 2, p. 169. On the meaning of *ἀπολύτρωσις*, see notes on ch. i. 14, and on 'final perseverance,' of



<sup>31</sup> Πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία ἁρπήτω ἄφ' ὑμῶν σὺν πάσῃ κακίᾳ· <sup>32</sup> γίνεσθε δὲ εἰς ἀλλήλους

which Eadie here finds an affirmation (comp. Cocc. *in loc.*), see Thorndike, *Cov. of Grace*, ch. xxxi. Vol. iii. p. 615 sq. (A. C. Libr.).

31. πᾶσα πικρία] 'all bitterness,' i. e., 'every form of it' (see notes on ch. i. 8), and that not merely as shown in expressions, 'sermo mordax,' but, as the context suggests, in feeling and disposition (see Acts viii. 23, Heb. xii. 15), πικρία marking the prevailing temperament and frame of mind; ὁ τοιοῦτος καὶ βαρύθυμος ἐστί καὶ οὐδέποτε ἀνίησι τὴν ψυχὴν, ἀεὶ σύννους ὢν καὶ σκυθρωπός, Chrys. The contrast is not merely γλυκύτης (comp. Orig. ap. Cram. *Cat.*), but χρηστότης; see Wetst. on Rom. iii. 14, and for an able sermon on this text (the obligations and advantages of goodwill), Whichcote, *Serm.* lxxxii. Vol. iv. p. 198 sq. θυμὸς καὶ ὀργή] 'wrath and anger,' the emanations from, and products of the πικρία; ῥίζα θυμοῦ καὶ ὀργῆς πικρία, Chrys. With regard to the distinction between these two words, it may be observed that θυμὸς is properly the agitation and commotion to which πικρία gives rise (ἡ ἐναρχομένη ἐπὶ τινα γενέσθαι ὀργή, Orig. *Cram. Cat.*, comp. Diog. Laert. vii. 1. 63. 114), ὀργή the more settled habit of the mind (ἡ ἐτοίμη καὶ ἐνεργητικὴ πρὸς τὴν τιμωρίαν τοῦ ἡδικηκέναι νομιζομένου, Origen, *ib.*); see Tittm. *Synon.* p. 132, Trench, *Synon.* s. v., and notes on Gal. v. 20.

κραυγὴ καὶ βλασφημία] 'clamor and evil speaking,' outward manifestations of the foregoing vices; ἵππος γὰρ ἐστὶ ἀναβάτην φέρων ἡ κραυγὴ τὴν ὀργήν, Chrys. The distinction between the two words is sufficiently obvious. Κραυγὴ is the cry of *strife* ('in quem erumpunt homines irati,' Est.); βλασφημία, a more enduring manifestation of inward anger,

that shows itself in reviling, — not, in the present case, God, but our brethren (λοιδορίαί, Chrys.); it has thus nearly the same relation to κρ. that ὀργή has to θυμὸς; see Col. iii. 8, 1 Tim. vi. 4, and comp. Rom. iii. 8, Tit. iii. 2. For a good practical sermon against evil speaking see Barrow, *Serm.* xvi. Vol. i. p. 447.

κακία] 'malice,' the genus to which all the above-mentioned vices belong, or rather the *active principle* to which they are all due (comp. ch. vi. 23), — uncharitableness in all its forms, 'animi pravitatis, humanitati et æquitati opposita,' Calv.; comp. Rom. i. 28, Col. iii. 8, and on the difference between this word and πονηρία (its outcoming and manifestation), see Trench, *Synon.* § xi.

32. γίνεσθε δὲ] 'but become ye,' contrasted exhortation: not 'be ye,' Auth., Alf., but 'vairpaiduh' [fiatis] Goth., — there were evil elements among them that were yet to be taken away; see ch. vi. 1. Lachm. omits δὲ with B; 4 mss.; Clem., Dam., al.; but this omission as well as the variation οὖν [D<sup>1</sup> FG; 2 mss.; Clarom., Sang., Boern.] seems due to a corrector who did not perceive the antithesis between the commands in the two verses. χρῆστοί, εὐσπλαγχνοί] 'kind, tender-hearted.' On the former of these words ('sweet in disposition'), comp. notes on Gal. v. 22, and Tittmann, *Synon.* p. 140. The latter εὐσπλαγχνος occurs Orat. Manass. 6, 1 Pet. iii. 8, and designates the exhibition of that *merciful* feeling, of which the σπλάγχνα were the imaginary seat; comp. Col. iii. 12, and notes *in loc.*, and for additional exx., see Polyc. *Phil.* 5, 6, Clem. Rom. *Cor.* i. 54, *Test. XII. Patr.* p. 537. The substantive εὐσπλαγχνία is found in classical Greek, in the sense of 'good heart,' 'courage' (comp. Eurip.



χρηστοί, εὐσπλαγχοι, χαρίζόμενοι ἑαυτοῖς καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

Strive then to imitate God, and, like Christ, to walk in love.

V. Γίνεσθε οὖν μιμηταὶ τοῦ Θεοῦ, ὡς τέκνα

Rhesus, 192), and also in the primary and physical sense (comp. Hippocr. 89, ed. Foes.), but the adjective is appy. rare. χαρίζόμενοι ἑαυτοῖς] 'forgiving each other;' participle of concomitant act, specifying the manner in which the χρηστότης κ. τ. λ. were to be manifested; comp. Col. iii. 13 and notes *in loc.* Origen (Cram. Caten.) calls attention to the use of ἑαυτοῖς (what was done to another was really done to themselves), but this appears here somewhat doubtful; see notes on Col. i. c., and for exx. of the use of ἑαυτοῖς for the personal pronoun, Jelf, Gr. § 54. 2. καθὼς καὶ ὁ Θεός] 'even as God,' 'as God also;'

καθὼς (as in ch. i. 4) having a slightly argumentative force, while καὶ introduces a tacit comparison; see Klotz, *Devar.* Vol. II. p. 635 sq., and notes on Phil. iv. 12. The two combined do not then simply compare, but argue from an example (Harl.), — τὸν Θεὸν παράγει εἰς ὑπόδειγμα, Theophyl.; comp. ch. v. 2, 25, 29. The context seems clearly to show that the meaning of χαρίζόμενοι (and hence of ἐχαρίσατο) is not 'donantes,' Clarom., Vulg., 'largientes, libenter dantes,' Erasm. (comp. Orig. i. ap. Cram. Cat.), but 'condonantes,' Copt., Syr., Goth., συγγνωμικοί, Chrys.: they were not only to be χρηστοὶ and εὐσπλαγχοι but also merciful and forgiving, following the example of Him who 'præbuit se benignum, misericordem, — condonantem,' Beng. The reading is doubtful: Lachm. reads ἡμῖν with B<sup>2</sup>D EKL; 25 mss.; Amit, Syr. (both), al.; Orig. (Cram. Cat.). Chrys. (Comm.), Theod., al., — but scarcely on sufficient authority, as the pronoun of the first person might have been probably sug-

gested by the ἡμᾶς in ch. v. 2: see crit. note *in loc.*

ἐν Χριστῷ] 'in Christ;' not 'for the sake of,' Auth., nor 'per Christum,' Calv., but 'in Him,' i. e., in giving Him to be a propitiation for our sins, μετὰ τοῦ κινδύνου τοῦ υἱοῦ αὐτοῦ καὶ τῆς σφαγῆς αὐτοῦ, Theoph.; comp. 2 Cor. v. 19.

CHAPTER V. 1. γίνεσθε οὖν κ. τ. λ.] 'Become then followers (imitators) of God;' resumption of the previous γίνεσθε, ch. v. 32, the οὖν deriving its force and propriety from the concluding words of the last verse. Stier, on rather insufficient grounds, argues against the connection of these verses, referring οὖν to the whole foregoing subject, the new man in Christ. In this latter case, οὖν would have more of what has been called its reflexive force ('lectorem, revocat ad id ipsum quod nunc agitur,' Klotz, *Devar.* Vol. II. p. 717); that it is, however, here rather collective ('ad ea quæ antea revera posita sunt lectorem revocat,' Klotz, *ib.*) seems much more probable; comp. Hartung, *Partik.* οὖν, 3. 5, Vol. II. p. 22.

ἀγαπητά] 'beloved;' not 'liebe Kinder,' Rück. (compare Chrys.), but 'geliebte.' The reason is given by Œcumen., who, however, does not appear to have felt the full force of the word; τοῖς γὰρ τοιοῦτοις (ἀγαπητοῖς) ἐξ ἀνάγκης τινὲς ἢ μίμησις. The ἀνάγκη consisted in the fact of God having loved them; love must be returned by love; and in love alone can man imitate God: see 1 John iv. 10, and comp. Charnock, *Attrib.* p. 618 (Bohn). For two practical sermons on this text, see Farindon, *Sermon* LXXXVII. (two Parts), Vol. III. p. 494 sq. (ed. Jackson).

ἀγαπητά, <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ Θεῷ εἰς ὁσμὴν εὐωδίας.

2. ἡμᾶς . . . ἡμῶν] *Tisch.* ὑμᾶς . . . ὑμῶν, but his authorities [AB; 8 mss.; San., Æth., Clem. (2), Theophyl., al.] do not appear sufficient to substantiate a reading which seems so very probably to have arisen from a conformation of the text to the second person. We therefore retain the *Rec.* with *Griesb.*, *Scholz*, *Lachm.*, *Meyer*, *Alf.*, and *Wordsw.* In ver. 3 the order of *πάντα* is reversed (with *Tisch.*) on nearly the same authority, but there *Rec.* adopts the more easy reading.

2. καὶ περιπ. ἐν ἀγάπῃ] ‘and walk in love;’ continuation of the foregoing precept, καὶ serving to append closely a specification of that in which the imitation of God must consist.

καθὼς καὶ ὁ Χρ. κ. τ. λ.] ‘even as Christ also loved,’—not ‘has loved;’ the pure aoristic sense is more appropriate and more in accordance with the historic

nor. which follows. καὶ παρέδωκεν ἑαυτ.] ‘and gave up Himself;’

specification of that wherein (‘non tantum ut Deus sed etiam ut homo, Est’) this love was preëminently shown, καὶ having a slightly explanatory force; see Gal. ii. 20, and comp. notes on Phil. iv.

12. The supplementary idea to παρέδ. must surely be εἰς θάνατον (*Harl.*), as in every case where παραδ. is used by St. Paul in ref. to Christ, εἰς θάν. or some similar idea, seems naturally included in the verb: see esp. Rom. iv. 25, where παρεδόθη is followed by ἡγέρθη; comp.

Rom. viii. 32, Gal. ii. 20, Eph. v. 25. For a sound and clear sermon on this text (Christ’s sacrifice of Himself), see Waterl. *Serm.* xxxi. Vol. v. p. 737 sq.

ὑπὲρ ἡμῶν] ‘for us,’—and also, as the context indisputably shows, ‘in our stead;’ on the meaning of ὑπὲρ in this connection, see Usteri, *Lehrb.* II. I. 1, p. 115 sq., and notes on Gal. iii. 13; comp. ib. ch. i. 4.

προσφορὰν καὶ θυσίαν] ‘an offering and sacrifice;’ not ‘a sacrifice offered up,’ sc. θυσίαν προσφερομένην, Conyb.,—a mode of

translation ever precarious and insufficient. It may be doubtful whether θυσ. and προσφ. are intended to specify respectively bloody and unbloody sacrifices, for προσφ. is elsewhere used in ref. to bloody (Heb. x. 10), and θυσ. to unbloody offerings (Heb. xi. 4), and further, the rough definition that θυσία implies ‘the slaying of a victim’ (*Eadie*) is by no means of universal application; see esp. John Johnson, *Unbl. Sacr.* I. 1, p. 73 sq. (*A. C. Libr.*). Equally doubtful, esp. in reference to Christ, is the definition that a θυσία is a ‘προσφ. rite consumpta,’ Outram, *de Sacrif.* viii. 1, p. 182 (ed. 1677). Still it is probable that a distinction was here intended by St. Paul, and that προσφ. as the more general term, relates not only to the death, but to the life of obedience of our blessed Lord (comp. Heb. v. 8), His θυσία ζωσα (*Rom.* xii. 1); θυσία, as the more special, more particularly to His atoning death. On this accus., which in its apposition to the foregoing is also practically predicative, and serves to complete the notion of the verb, see Madvig, *Synt.* § 24.

τῷ Θεῷ is commonly explained either (a) as the ordinary transmissive dative, sc. παρεδ. τῷ Θεῷ (*Mey.*; so appy. J. Johns. Vol. I. p. 161), or (b) as a dat. of limitation to εἰς ὁσμ. answering to the Heb. לְיִיחָהּ זֶיֶת (Stier). As, however, the meaning of παρέδωκεν (see above) and the distance of the dat. (*De W.* compares *Rom.* xii. 1, but there τῷ

Avoid fornication, covetousness, and all forms of impurity, for on such comes the wrath of God. Ye

were once in heathen darkness, but now are light; reprove the words of darkness, awake and arise.

<sup>3</sup> Πορνεία δὲ καὶ ἀκαθαρσία πάντα ἣ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν, καθὼς πρέπει ἁγίοις, <sup>4</sup> καὶ αἰσχροῦτης καὶ μωρολογία ἣ

Θεῷ is not joined with the verb) do not harmonize with the former, and the prominent position of τῷ Θεῷ is difficult to be explained on the latter hypothesis, it seems more simple to regard τῷ Θεῷ as an ethical dative or dat. *commodi* appended to the two substantives; so Beng. and appy., by their studied adherence to the order of the original, all the ancient Vv.; see Scheuerl. *Synt.* § 23. 1, p. 186. εἰς ὁσμ. εὐωδίας]

‘for, sc. to become a savor of sweet smell;’ — sc. a θυσία ἐμπρόσδεκτος, Chrys.; see Phil. iv. 18, Lev. i. 9, 13, 17, ii. 12, iii. 5, comp. Gen. viii. 21. The authors of the *Racov. Catech.* (§ VIII.) have correctly explained the constr., but have erroneously asserted that these words (‘quæ de pacificis creberrime; de expiatoriis autem vix uspiam usurpantur,’ — but see Deyling, *Obs.* Vol. i. p. 315, No. 65) do not represent Christ’s death as an expiatory sacrifice; comp. even Ust. *Lehrb.* II. 1. 1, p. 113. To this, without needlessly pressing ὑπέρ, we may simply say with Waterland, that the contrary ‘is as plain from the N. T. as words can make it,’ and that St. Paul’s perpetual teaching is that Christ’s death was ‘a true and proper expiatory sacrifice for the sins of mankind;’ see proof texts, Vol. IV. p. 513, and esp. Jackson, *Creed*, Book IX. 55, Vol. IX. p. 589 sq. (Oxf. 1844). The nature of the gen. εὐωδίας is rightly explained by Wordsw. as that of the characterizing quality; see notes on Phil. iv. 18, and comp. Winor, *Gr.* § 34. 2, p. 211.

<sup>3</sup> πορνεία δέ] ‘But fornication;’ gentle transition to another portion of the exhortation, with a resumption of the negative and prohibitive form of address (ch. iv. 31); the δὲ being mainly

μεταβατικόν (see on Gal. i. 11), though perhaps not without some slight indication of contrast to what has preceded. On the Apostle’s constant and emphatic condemnation of the deadly sin of πορνεία, as one of the things which the old Pagan world deemed ἀδιάφορα, compare Mey. on Acts xv. 20. ἡ πλεονεξία] ‘or covetousness;’ the ἡ is not explanatory (Heins. *Exercit.* p. 467), but has its full and proper disjunctive force, serving to distinguish πλεον. from more special sins of the flesh; see notes on ch. iv. 19. μηδὲ ὀνομαζέσθω] ‘let it not be even named,’ — not, ‘ut facta’ (Beng. 1), a meaning which ὀνομαζ. will scarcely justify; but, ‘let it not be even mentioned by name’ (Beng. 2), οἱ γὰρ λόγοι τῶν πραγμάτων εἰσιν ὁδοί, Chrys.; see ver. 12, and comp. Psalm xv. 4. Mey. cites Dio Chrys. 360 b, στάσις δὲ οὐδὲ ὀνομάζειν ἄξιον παρ’ ὑμῖν.

καθὼς πρέπει ἁγίοις] ‘as becometh saints,’ — sc. to thus avoid all mention by name even of these sins, ἵκανως τὸ μυστῆρον τῶν εἰρημένων ὑπέδειξε, καὶ αὐτὰς αὐτῶν προσηγορίας τῆς μνήμης ἐξορίσαι κελεύσας. Theod.

4. καὶ αἰσχροῦτης] ‘and filthiness,’ not merely in words (Æth., Theoph., Æcum.), which would be αἰσχρολογία (Col. iii. 8), but, as the abstract form suggests, τὸ αἰσχρόν, whether actively exhibited or passively approved, in word, gesture, or deed. The context obviously limits its reference to ἀκαθ. and sins of the flesh; αἰσχροῦτης δὲ τίς ἐστίν καθ’ ἑκαστον εἶδος ἀκολασίας, Origen (Cram. *Caten.*).

Lachm. reads ἡ αἰσχροῦ. ἡ μωρολ. with AD<sup>1</sup>E<sup>1</sup>FG; mss.; Clarom., Vulg., Sahid.; Bas., al. (Meyer), but in opp. to good external authority [BD<sup>3</sup>E<sup>2</sup> KL; nearly all mss.; Copt., Æth.-Platt,

εὐτραπελία, τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία. <sup>5</sup> τοῦτο

al.; Clem., Chrysost., al.], and to the internal probability of a conformation to the following ἤ. μωρολογία]

‘foolish talking,’ stultiloquium, Clarom.,

Vulg., ܐܬܪܥܐܬܐ ܕܡܪܝܬܐ [sermones

stultitiæ] Syriac; an ἄπαξ λεγόμεν. in the N. T. of which the exact meaning must be defined by the context. Of the two definitions of Origen, the first, ἡ ἀσκουμένη ὑπὸ τῶν μωραλόγων καὶ γελοιοποιῶν, is too lax; the second, τὸ μωρὸν εἶναι ἐν τοῖς δογματιζομένοις, too restrictive. The terms with which it stands in connection seem certainly to preclude any reference to positive profanity (compare Calv.), still Trench is probably right in here superadding to the ordinary meaning of idle, aimless, and foolish talk, a ref. to that sin and vanity of spirit which the talk of fools is certain to bewray; see *Synon.* § xxxiv., and Wordsw. in loc. εὐτραπελία] ‘jesting,’ ‘wittiness;’ a second ἄπαξ λεγόμεν.: ἔνθα γέλως ἄκαριος ἐκεῖ ἡ εὐτραπελία, Chrysost. The word, as its derivation suggests, properly means *versatility*, whether in motion, manners, or talk (Dissen, Pind. *Pyth.* i. 93); from which a more unfavorable signification, ‘polished jesting,’ (εὐτράπελος· ὁ δυνάμενος σκῶψαι ἐμμελῶς, Aristot. *Moral.* i. 31), ‘use of witty equivoque’ (ingenio nitiur,’ Beng.), is easily and naturally derived; see Trench, *Synon.* xxxiv., and the excellent sermon by Barrow on this text, *Serm.* xiv. Vol. i. p. 383 sq. The disjunctive (surely not ‘conjunctive,’ Bp. Taylor, *Serm.* xxiii.) ἢ marks it as a different vice to μωρολ., and thus appy. as not only a sin of the tongue (Trench), but as including the evil ‘urbanitas’ (in manners or words) of the witty, godless man of the world. The practical application may be found in Taylor, *Serm.* xxiii. (Gold. Grove),

and esp. in the latter part of Chrysost.

*Hom.* xvii. τὰ οὐκ ἀνήκοντα]

‘things which are not convenient;’ in apposition to the last two words, to which both εὐχ., as denoting oral expression yet *implying* inward feeling, forms a clear contrast. It is instructive to compare Rom. i. 28. τὰ μὴ καθήκοντα, there the subjective denial seems appropriately introduced (‘facere quæ (si quæ) essent indecora,’ Winer, *Gr.* § 59. 4, p. 564, ed. 5); here is a plain objective fact that such things — οὐκ ἀνήκεν. Such indeed (ἀ οὐκ ἀνήκεν) is the reading of AB; 3 mss.; Clem., al. (*Lachm.*), — authority, however, too weak to justify a change in the present text. On the use of οὐ and μὴ with particip., see Gayler, *Partic. Neg.* p. 287, but observe the caution suggested in notes on 1 *Thess.* ii. 15, iii. 1. εὐχαριστία] ‘giving of

thanks;’ the meaning of this word, adopted by Hammond, several of the older, and some later expositors, ‘edifying discourse,’ ‘devoutness,’ cannot be justified by St. Paul’s use either of the verb or the subst.; comp. Petav. *Dissert. Eccl.* ii. 10. 4, 5, and on the true force of the ethical connection, see Harl. *Ethik.* § 32. a. On the duty generally, so frequently inculcated by St. Paul, see notes and reff. on *Phil.* iv. 6, and on *Col.* iii. 15. The verb here omitted, ‘per brachylogiam’ (Jelf, *Gr.* § 895), is differently supplied; perhaps γινέσθω ἐν ὑμῖν is the supplement *most* natural, ἀνήκει (Beng.) that *least* so.

5. τοῦτο γὰρ ἵστε γινώσκ.]. ‘For this ye know, being aware, or, as ye are aware;’ confirmation of the preceding prohibitions, by an appeal to their own knowledge of the judgment against those who practise them. It is scarcely critically exact to connect this with the Hebraistic (but compare also Jelf, *Gr.* § 705. 3) mode of expression, γινώσκων



γὰρ ἵστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, ὅς ἐστιν εἰδωλολάτρης, οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ

γνώση, Gen. xv. 13, 'thou shalt know full well,' etc. (Stier), as ἵστε and γινώσκ. are not portions of the same verb. The part. must be joined more immediately with ὅτι, and seems used with a slightly *causal* force which serves to elucidate and justify the appeal; see Winer, *Gr.* § 45. 8, p. 318. Whether ἵστε be taken as *imperative* or *indicative* must be left to individual judgment. The former interpr. is adopted by Clarom., Vulg., Arm. (comp.,—but with different reading, Syr., Æth.), and by some Ff., e. g. appy. Clem. Alex. (*Pædag.* III. 4), but seems scarcely so impressive as the latter (Copt.), and somewhat tends to diminish the force of the now isolated and emphatic imperative in ver. 6; comp. Alf. *in loc.* The reading ἐστε γιν. (*Rec.*) is supported by D<sup>3</sup>E KL; mss.; Syr. (both), al.; Theod., Dam., but is distinctly inferior to ἵστε in external authority [ABD<sup>1</sup>FG; 30 mss.; Vulg., Clarom., Copt., al.; Clem., al.], and is rejected by nearly all recent editors. πᾶς—οὐκ] On this Hebraistic mode of expression, see notes on ch. iv. 29. ὅς ἐστιν refers immediately to πλεονέκτης, not to the three preceding substantives; comp. Col. iii. 5, τὴν πλεονεξίαν ἥτις ἐστιν εἰδωλολατρεία. Covetousness is truly a definite form of idolatry, it is the worship of Mammon (Matth. vi. 24) instead of God; comp. Theodoret. To this, therefore, rather than to the other sins, which are veritable, but more subtle forms of the same sin, the Apostle gives the above specific designation. The passages adduced by Wetst. and Schoettg. illustrate the form of expression, but nothing more. The reading ὅ adopted by Lachm., Alf., is only found in B.; 3. 67\*\*, al.; Cyr., Jerome,—and has no claim to be received in the text on such

weak external authority. οὐκ ἔχει κληρον.] 'hath no inheritance;' a weighty present, involving an indirect reference to the eternal and enduring principles by which God governs the world,—not so much, 'has no inheritance, and shall have none' (Eadie), as 'has, etc., and can have none;' compare ver. 6, and Col. iii. 6, δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ; see Winer, *Gr.* § 40. 2, p. 237. τοῦ Χριστοῦ καὶ Θεοῦ] 'of Christ and God,'—not 'of God,' Auth. This is the first decided instance (the reading being doubtful in Acts xx. 28) adduced by Granville Sharp, to prove that the same Person in Scripture is called Christ and God, see Middleton, *Greek Art.* p. 362 sq. (ed. Rose), and ch. III. 4. 2, p. 57 sq. When, however, we maturely weigh the context, in which no dogmatic assertions relative to Christ find a place (as in Tit. ii. 13, 14), when we recall the frequent use of Θεός without an article, even where it might have been expected (compare Winer, *Gr.* § 19. 1, p. 110),—and lastly, when we observe that the presence of the art. τοῦ Θεοῦ would really have even suggested a thought of subordination (as if it were necessary to specify that the kingdom of Christ was also the kingdom of God,—the inadvertence of the Auth.), we seem forced to the conviction that Sharp's rule does not apply *here*. Christ and God are united together in the closest way, and presented under a single conception (compare Winer, *Gr.* § 19. 4, p. 116),—an indirect evidence of Christ's divinity of no slight value,—still the identity of the two substantives ('of Him who is Christ and God,' Wordsw.) cannot be safely or certainly maintained from this passage. On the meaning of the term βασιλεία Θεοῦ, see notes and reff. on Gal. v. 21.

Χριστοῦ καὶ Θεοῦ. <sup>6</sup> μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις· διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.  
<sup>7</sup> μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν.

6. μηδεὶς ὑμᾶς κ. τ. λ.] ‘*Let no one deceive you with vain words, sophistries;*’ emphatic warning (without any particle) against all who sought to deceive them as to the real nature of the sins condemned. It does not seem necessary to limit the regular meaning of κενός (‘empty,’ οὐδαμῶς ἐπὶ τῶν ἔργων δεικνύμενοι, Chrys., — hence ‘a veritate alieni,’ Kypke, *Obs.* Vol. II. p. 299), and to refer the κενοὶ λόγοι *especially* to heathen philosophers (Grot.), to Judaizers (Neand. *Planting*, Vol. I. p. 184, note, Bohn), or to Christian Antinomians (Olsh.). The Apostle generally condemns *all* apologists for vice, whoever they might be. These would of course be most commonly found among the *heathens*, and to them the passage most naturally points. The palliation or tacit toleration of vice, especially sensuality, was one of the most fearful and repulsive features of heathenism; see esp. Tholuck, *Influence of Heathenism*, Part IV. 2.

διὰ ταῦτα γάρ] ‘*for on account of these sins:*’ confirmation of the preceding warning; it is on account of these things (obs. the emphasis on διὰ ταῦτα), that God’s wrath and vengeance is directed against the perpetrators. The reference of ταῦτα is clearly to the sins above mentioned (τούτων ἕκαστον ἔδρων, Theodoret); comp. Col. iii. 6, δι’ αὐτὰ, — in reference to a foregoing list of vices, and Gal. v. 21, αὐτὰ προλέγω ὑμῖν. The pronoun has been referred to the ἀπάτη of the κενοὶ λόγοι (Theoph. 2), or to the ἀπάτη and the foregoing vices. The first interpr. is not *grammatically* untenable, as the plural ταῦτα may be idiomatically used to denote a single object, etc., in its different manifestations (see Bernhardy, *Synt.* VI. 8. d, p. 282, Winer, *Gr.*

§ 23. 5, p. 146), but, equally with the second, is open to the *contextual* objection, that ver. 7 seems a general warning against Gentile sins, to which consequently the present verse will be more naturally referred.

ἡ ὀργὴ τοῦ Θεοῦ] ‘*the wrath of God;*’ certainly not to be restricted to this life, ‘ordinaria Dei judicia,’ Calv., but as the solemn present (see last verse) indicates, to be extended also, and perhaps more especially, to the judgments ἐν τῇ βασ. τοῦ Χρ. καὶ Θεοῦ. υἱοὺς τῆς ἀπειθείας.] ‘*Sons of disobedience;*’ scil., in effect, τοὺς σφόδρα ἀπειθεῖς, Chrys., ἔχοντες τὸν τῆς μητρὸς χαρακτῆρα, Origen; see esp. notes on ch. ii. 2, and Suicer, *Thes.* Vol. II. p. 1357. The ἀπειθ. here is disobedience to the principles and practice of the Gospel; see more on ch. ii. 2.

7. μὴ οὖν γίνεσθε] ‘*Do not then become;*’ οὖν having its full *collective* force (see on ver. 1), and referring to the previous statement that the wrath of God certainly does come on all such. The γίνεσθε (Clarom., ‘nolite fieri,’ Vulg., ‘nolite effici,’ — perhaps *somewhat* too strongly) is not to be explained away: the Apostle does not warn them only against *being* (Alf.), but against *becoming* (‘ni vairbaip,’ Goth.) partakers with them, against allowing themselves to *lapse* into any of their prevailing sins and depravities.

συμμέτοχοι αὐτῶν] ‘*partakers with them;*’ not in their punishment (Holzh.), nor their punishment *and* sins (Stier), but, as the context, esp. ver. 11, obviously suggests, their sins; ‘nolite similia facere,’ Estius. On συμμέτοχος, see notes ch. iii. 6, and on the orthography (which has here the authority of AB<sup>1</sup>D<sup>1</sup>FG) comp. Tisch. *Prolegom.* p. XLVII.

<sup>8</sup> ἦτε γάρ ποτε σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε, <sup>9</sup> ὁ γὰρ καρπὸς τοῦ φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ

8. ἦτε γάρ] 'For ye WERE;' emphatic, the time is now past, Rom. vi. 17. It is this very difference between the *past* and *present* state that confirms and proves (γὰρ) the propriety of the preceding warning; 'as that state is past, do not recur to it, — do not lapse again into a participation in vices which you have now turned away from;' comp. note on γίνεσθε (ver. 7), of which the present verse seems tacitly confirmatory.

The assertion of Rück. that in this and several other passages in St. Paul's Epp. (e. g. Rom. v. 13, vi. 17, 1 Cor. iii. 12, 21, Gal. ii. 6, 15, vi. 8) μὲν ought to be inserted is sufficiently refuted by Harless. The rule is simple, — if the first clause is intended to stand in connection with and prepare the reader for the opposition in the second, μὲν is inserted; if not, not: see the excellent remarks of Klotz, *Devar.* Vol. II. p. 356 sq., Fritz. *Rom.* x. 19, Vol. II. p. 423, and notes on *Gal.* ii. 15.

σκότος] 'darkness;' not merely living or abiding in it (comp. Rom. ii. 19, 1 Thess. v. 4), but themselves actual and veritable darkness; for examples of this vigorous and appropriate use of the abstr. term, see Jelf, *Gr.* § 353. 1. φῶς ἐν Κυρίῳ] 'light in the Lord;' not διὰ τῆς θείας χάριτος, Theoph., but 'in fellowship with the Lord;' extra Christum Satan omnia occupat, Calvin. The continued and corresponding use of the abstr. for concr. (see above) suitably prepares for the energetic exhortation (without οὖν) which follows. They were φῶς, not only in themselves (πεφωτισμένοι), but to others (comp. Matth. v. 14), and were to pursue their moral walk in accordance with such a state of privilege. On the use of the terms φῶς and σκότος, see Usteri, *Lehrb.* ix. 1, 3, p. 229. ὡς τέκνα φωτὸς περιπ.] 'walk as children of

light,' as those who stand in nearest and truest connection with it; see notes on ch. ii. 3. The absence of the article can hardly be pressed (Alf.), as it appears due only to that common principle of correlation, by which, if the governing noun is without the article, the governed will be equally so; see Middleton, *Art.* III. 3, 7, p. 49 (ed Rose). On the meaning of περιπατεῖν, which, however, must not always be too strongly pressed, see notes on *Phil.* iii. 18, and on 1 *Thess.* iv. 12.

9. ὁ γὰρ κ. τ. λ.] 'For the fruit of the light;' parenthetical confirmation of the foregoing command, and incitement to follow it. Γὰρ is thus not simply explanatory (ὥσπερ ἐφεσηνέει τί ἐστι τὸ τέκνα τοῦ φωτός, Theoph.), but, as the order seems to suggest, confirms the propriety of using the term περιπατεῖτε, and also supplies its fuller explanation; 'As children of the light walk ye, for the fruit of light is shown in a moral walk, in practical instances of ἀγαθωσύνη.' The modal participle δοκιμάζοντες (see below) is thus closely joined with περιπατεῖτε, and ver. 9, though not fully so in form, is clearly parenthetical in sense: contra Stier, who, however, fails properly and grammatically to explain the use of the participle.

The reading πνεύματος [Rec. with D<sup>3</sup>E<sup>2</sup>KL; great majority of mss.; Syr.-Phil., al.; Chrys., Theod]. seems clearly a gloss from Gal. v. 25, and is rightly rejected by nearly all recent editors.

ἐν] 'consistit in,' Beng., or, more exactly, 'continetur, ponitur in:' the assertion that ἐν is here the 'Beth essentialis' (compare Gesen. § 151. 3. a) is distinctly untenable; see Winer, *Gr.* § 47. 3. obs. p. 420.

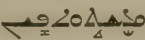
πάσῃ ἀγαθωσύνῃ] 'all goodness,' i. e. all forms and instances of it; see notes ch. i. 8. On the meaning of ἀγαθ. see



δικαιοσύνη καὶ ἀληθεία, <sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ Κυρίῳ· <sup>11</sup> καὶ μὴ συνκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάργοις τοῦ σκότους, μᾶλλον δὲ καὶ ἐλέγχετε. <sup>12</sup> τὰ γὰρ κρυφῇ γινόμενα ὑπ’

notes on Gal. v. 22. The special appositions which Chrys. finds in these three nouns, πρὸς τοὺς ὀργιζομένους, πρὸς τοὺς πλεονεκτοῦντας, πρὸς τὴν ψευδῇ ἡδονῇ, are too limited. As Meyer correctly observes, the whole of Christian morality is presented under its three great aspects, the good, the right, the true; ἀνίστοιχα ἀκακία, ἀδικία, ψεῦδος; compare Harl. *in loc.*, and for a sermon on this text, see Tillotson, *Serm. cXLVIII.* Vol. II. p. 311 (Lond. 1717).

10 δοκιμάζοντες] ‘*testing*,’ ‘*testing*,’ predication of manner appended to περιπατεῖτε, defining its character and distinctive features. The verb δοκιμάζειν is not ‘to have a just conception of,’ Peile, nor ‘*examinando cognitum habere*,’ Borger, *ad Rom.* p. 12 (cited by Fritz.), but, in its simple and primary sense, ‘to prove, to try,’ the word marking the activity and experimental energy that should characterize the Christian life; see Rom. xii. 2, and Fritz. *in loc.*, and notes on Phil. i. 10, where the meanings of this word are briefly discussed. The sense then is well expressed by Eadie; ‘the one point of the Christian’s ethical investigation is, Is it well pleasing to the Lord?’ ἔρα ἀδοκίμου καὶ παιδικῆς διανοίας τὰ ἀλλά, (Ecum.

11. μὴ συνκοινωνεῖτε] ‘*have no fellowship with*,’ Auth.—a good and accurate translation; comp. 

[*commercium* ‘habentes’] ‘*gadailans*,’ Goth. The version of Eadie and De W., ‘take no part in,’ is questionable, if not erroneous, as this would imply a *genitive*; comp. Rom. xi. 17, 1 Cor. ix. 23, Phil. i. 7. Though the sense is nearly the same, there is still no reason, either here, Phil. iv. 4, or Rev. xviii. 4, for departing from the exact translation.

The form συνκοιν. is found AB<sup>1</sup>D<sup>1</sup>FGL, and on such evidence is appy. rightly adopted by Tisch. (ed. 7); see *Prolegom.* p. XLVII.

τοῖς ἔργοις τοῖς ἀκάργοις] ‘*the unfruitful works*,’ comp. Gal. v. 19, 22, where there is a similar opposition between καρπὸς and ἔργα. The comment of Jerome (cited by Harless) is very good, ‘*vitia in semet ipsa finiuntur et pereunt, virtutes frugibus pullulant et redundant*,’ see notes on Gal. v. 22. μᾶλλον δὲ καὶ cannot be correctly considered as a single formula, ‘*yéa, much more*,’ Eadie: μᾶλλον δὲ is corrective (see notes on Gal. iv. 9), while καὶ is closely connected with the verb, preserving its full ascensive force, ‘not only μὴ συγκ., but rather *even* ἐλέγχετε;’ ‘non satis abstinere est,’ Bengel; comp. Fritz. *Rom.* viii. 34, Vol. II. p. 216. ἐλέγχετε] ‘*reprove them*,’ ‘*redarguite*,’ Clarom., Vulg.,—

not by the passive, virtual reproof of your holy lives and conversation (Peile), but, as St. Paul’s use of the word (see esp. 1 Cor. xiv. 24, 2 Tim. iv. 2, Tit. i. 9, 13, ii. 15), and still more the context, suggest,—by active and *oral* reprobation. The antithesis is thus most fully marked; ‘do not connive at them or pass them over unnoticed, but take aggressive measures against them; try and raise the Gentiles to your own Christian standard;’ see Olsh. *in loc.*

12 τὰ γὰρ κ. τ. λ.] ‘*For the things, etc.*,’ confirmatory reason for the command in the preceding clause. The connection of this verse with the preceding has been differently explained. If the correct meaning of ἐλέγχ. (see above) be retained, there seems but little difficulty; γὰρ then gives the reason for the καὶ ἐλέγχετε; ‘reproof is indeed necessary, for some of their sins, their

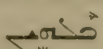


αὐτῶν αἰσχροὺν ἐστὶν καὶ λέγειν<sup>13</sup> τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ

secret vices for instance, are such that it is a shame even to speak of them, much less connive at them or join in them.' Harl. refers γὰρ more to μὴ συγκ.; 'do not commit these sins, for they are too bad even to mention.' This, however, assumes a perfect identity between τὰ ἔργ. τοῦ σκ. and τὰ κρυφῇ γιν., which (see below) is highly doubtful; and also gives to the negative part of the command (which, as the corrective μάλλον δὲ suggests, is obscured by the positive) an undue and untenable prominence.

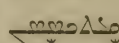
τὰ κρυφῇ γιν.] 'the things which are done in secret by them,' sc. by the οἰοῖς τῆς ἀπειθείας. There is not enough in the context to substantiate a reference to the mysteries and orgies of heathenism (Elsner, *Obs.* Vol. II. p. 223). The use of κρυφῇ (which obviously has here a simple, and not an ethical meaning like σκότος) and its emphatic position seem alike to show that τὰ κρυφῇ γιν. are sins, not simply identical with τὰ ἔργα τ. σκότους, ver. 11 (Harl.), but a specific class of the genus. These 'deeds done in secret,' then, were all those 'peccata occulta' which presented the worst features of the genus, and which, from their nature and infamy, shunned the light of day and of judgment.

καὶ λέγειν] 'even to speak of,' 'only to mention.' This is an instance of what may be termed the *descensive* force of καὶ; see exx. in Hartung, *Partik.* καὶ, 2. 9, Vol. I. p. 136; comp. Klotz, *Devar.* Vol. II. p. 364, and notes on Gal. iii. 4. Elsner compares, not inappropriately, Isocr. *Demon.* p. 6, ἀ ποιεῖν αἰσχροὺν, ταῦτα νόμιζε μὴδὲ λέγειν εἶναι κάλον.

13. τὰ δὲ πάντα] 'But all of them,' 'they all'  [illa omnia] Syr.-Phil.; continuation of the reason for the command μάλλον δὲ καὶ ἐλέγχ., — with antithetical reference to

the κρυφῇ γινόμενα, δὲ retaining its proper force in the opposition it suggests to any inference that might have been deduced from ver. 12; 'it is true these deeds are done in secret, but all of them, etc.;' see Klotz, *Devar.* Vol. II. p. 363, 365. τὰ πάντα is not 'all things,' taken generally (Rück., Alf.), but, as the antithesis between κρυφῇ and φανερ. (compare Mark iv. 22) clearly suggests, 'all the κρυφῇ γινόμενα,' 'haud dubie quæ quæ occulte fiunt,' Hieron.; so rightly De W. and Meyer in loc.

ἐλεγχόμενα] 'when they are reproved'

 [dum redarguuntur]

Syr.-Phil.; predication of manner or perhaps rather of time appended to τὰ πάντα. The absence of the art. before ἐλέγχ. distinctly precludes the translation 'quæ arguuntur' (Clarom., Vulg., Auth., — comp. Copt.), and shows that the participle is not an epithet but a secondary predicate; see Scholef. *Hints*, p. 103.

ὑπὸ τοῦ φωτὸς φανεροῦται] 'are made manifest by light.' It is somewhat difficult to decide whether these words are to be connected with the part. (Syr., Copt.), or with the finite verb (Æth., Syr.-Phil., — appy.); a connection with both (Scholef, comp. Stier) is an evasion, but not an explanation, of the difficulties. The following positions will perhaps serve to narrow the discussion. (a) 'Ελεγχόμενα, both in tense as well as meaning (contr. Hamm., Peile), must stand in closest reference to ἐλέγχετε; it may still be said, however, that the secondary meaning of the word (compare Clem. Al. *Protrept.* II. p. 19, ἐλέγχει τὸν Ἰακχὸν τὸ φῶς) may have suggested the metaphorical language which follows. (b) Φῶς (φῶς, φανερός) and φανερώ are closely allied terms; the one so obviously explains, elucidates, and implies the other, that the connec-

τοῦ φωτός φανεροῦται· πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν·  
<sup>14</sup> διὸ λέγει Ἐγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν, καὶ  
 ἐπιφαύσει σοι ὁ Χριστός.

tion of the two in the same clause seems in a high degree natural and probable. (c) Φῶς must have the same meaning in both clauses; if simply *metaphorical* in the latter clause, then also simply *metaphorical* (not *ethical*, as in τέκνα φωτός) in the former. (d) The voice of φανερώω must be the same in both clauses, and is certainly *passive*; the verb occurs nearly fifty times in the N. T., and never in a middle sense; see Winer, *Gr.* § 38. 6, p. 231.

Applying these premises, it seemed clear that if we adopt the first-mentioned connection, ἐλεγχ. ὑπὸ φωτ. (Chrys, al.), conditions (a) and (c) cannot be fully satisfied; for either ἐλεγχ. must be taken as nearly synonymous with φανερ. (De W.), or φῶς must have an ethical reference ('lux verbi,' Croc.) in the former clause, which it can scarcely bear in the latter; and further, ἐλεγχόμε. will thus have a specification attached to it, which is not in harmony with ver. 12, where the act alone is enjoined without any *special* concomitant mention of the agent. It would thus seem to be almost certain that ὑπὸ φωτός must be joined with φανεροῦται, which it somewhat emphatically precedes. We translate then, in accordance with (a), (b), (c), (d), as follows: '*but all things* (though so κρυφῇ γιν.) *when reprov'd are made manifest by the light* (thus shed upon them), *for everything that is made manifest is light* (becomes daylight, is of the nature of light); compare Scholefi. l. c., and Wordsw. *in loc.* In a word, the reasoning depends on the logical proposition which Meyer has adduced,— 'quod est in effectu (φῶς ἐστίν), id debet esse in causâ (ὑπὸ τοῦ φωτός).'

That this φανέρωσις, however, does not necessarily imply or involve a 'mutatio in melius' (Jerome, comp. Wordsw.),

seems clear from (c). All that is asserted is, that 'whatever is illumined is light;' whether that tend to condemnation or the contrary, depends upon the nature of the case, and the inward operation of the outwardly illuminating influence; see Alf. *in loc.*

14. διὸ] 'On which account;' since this ἐλεγχίς is so urgent and necessary a duty, and its nature such as described. On the use of διὸ, see notes on Gal. iv. 31. λέγει] 'He saith;' scil. ὁ Θεός, according to the usual form of St. Paul's quotations; see notes on ch. iv. 8, and on Gal. iii. 16. The words here quoted are not found exactly in the same form in the O. T., but certainly occur in substance in Isaiah lx. 1 sq. Meyer represents it as a quotation from an apocryphal writing which the Apostle introduces by a 'lapse of memory'; De W., as an application from a passage in the O. T., which he had so constantly used as at last to mistake for the original text. Alii alia. It seems much more reverent, as well as much more satisfactory, to say that St. Paul, speaking under the inspiration of the Holy Spirit, is expressing, in a condensed and summary form, the spiritual meaning of the passage. The prophet's immediate words supply, in substance, the first part of the quotation, כִּי אֵלֶיךָ בָּרָא אֱלֹהִים, and of the concluding part is the spiritual application of the remainder of the verse, viz. וְהָיָה עַל־כֵּן כִּי יִהְיֶה יְהוָה בְּנֹכַח עֵינֶיךָ, and of the general tenor of the prophecy; see esp. ver. 19, and comp. Surenhus, Βιβλ. Καταλλ. p. 588. Any attempt to explain λέγει impersonally ('one may say,' Bornem. Schol. in Luc. p. XLVIII.) is not only opposed to St. Paul's constant use of λέγει, but is grammatically unsupported: φησὶ (compare Lat. 'inquit') is so used

Walk strictly: avoid excess, but be filled with the Spirit; sing psalms outwardly with your lips, and make melody with thankfulness in your hearts within.

<sup>15</sup> Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε, μὴ

especially in later writers, but no instances have been adduced of a similar use of λέγει: comp. Bernhardt, *Synt.* XII. 4, p. 419. ξγείρε] 'Awake,' 'Up!'

This expression is now generally correctly explained: it is not an instance of an 'act. pro medio' (Porson, *Eurip. Orest.* 288), or of an ellipsis of σεαυτόν, but simply a 'formula excitandi;' consult the excellent note of Fritz. *Mark* ii. 9, p. 55. The reading of the *Rec.* ξγειραι, found only in some cursive mss., is undoubtedly a correction, and is rejected by all the best editors. ἀνάστα]

'arise.' This shortened form occurs Acts xii. 7, and may be compared with κατάβα (*Rec.*), Mark xv. 30, ἀνάβα, Rev. iv. 1; see Winer, *Gr.* § 14, 1, p. 73.

καὶ ἐπιφανῶσει] 'and Christ shall shine upon thee,' — obviously not in the derivative sense, 'Christus tibi propitius erit' (Bretsch.), but simply, 'illucescet tanquam sol' (Beng.), 'per gratiam te illuminabit' (Est.): ὅταν οὖν ἐγερθῇ τις ἀπὸ τῆς ἁμαρτίας, τότε ἐπιφανῶσει αὐτῷ ὁ Χριστός, τουτέστιν, ἐπιλάμψει ὥσπερ καὶ ὁ ἥλιος τοῖς ἐξ ὕπνου ἐγερθεῖσιν, Theoph.

15. βλέπετε οὖν] 'Take heed then;' resumption of the preceding exhortations (ver. 8) after the digression caused by the latter part of ver. 11. It is quite unnecessary to attempt to connect closely this with the preceding verse (Harless, Eadie); this resumptive use of οὖν being by no means of rare occurrence (see Klotz, *Devar.* Vol. II. p. 718, notes on Gal. iii. 5), and indeed involved in the nature of the particle, which nearly always implies retrospective reference rather than direct inference; see Donalds. *Gr.* § 548. 31, p. 571. It is scarcely necessary to add that βλέπετε has no reference whatever to the πῶς previously alluded to (comp. Est.), but simply implies 'take heed;' see 1 Cor. xvi. 10, Col. iv. 17, and notes in loc. πῶς ἀκ-

ριβῶς περιπατεῖτε] 'how ye walk exactly, or, with strictness,' scil. 'quomodo illud efficiatis ut provide vivatis' (πῶς τὸ ἀκριβῶς ἐργάζεσθε), Fritz. *Fritz. Opusc.* p. 208, 209, note, — where this passage is carefully investigated; see also Winer, *Gr.* § 41. 4. c. obs. p. 268, who has long since given up the assumption that the text is an abbreviated expression for βλέπετε οὖν πῶς περιπατεῖτε, δεῖ δὲ ὑμᾶς ἀκριβῶς περιπατεῖν, though still referred to by Meyer (ed. 2, 1853), as retaining it. Thus then the indic. is not used for the subj. (Grot.), which (if an admissible structure) would be 'quomodo provide vivere possitis,' nor for the future, which would be 'quomodo provide vitam sitis acturi,' but simply calls attention to that in which τὸ ἀκριβῶς περιπατεῖν finds its present manifestation, and which is specified more precisely in the clause which follows. As περιπ. appy. here implies little more than ζῆν (see Fritz. *Rom.* xiii. 13, Vol. III p. 141, comp. notes on ver. 8), there is no necessity to depart from the literal meaning of ἀκριβῶς, — not 'caute,' Vulg., Syr., still less, 'without stumbling,' Conyb., but 'exactly,' 'accurate,' Beza, 'tanquam ad regulam et amussim,' Fritz. *Opusc. l. c.*; see Neander, *Planting*, Vol. I. p. 486 (Bohn).

μὴ ὡς ἄσοφοι κ.τ.λ.] 'to wit, not as unwise but as wise;' more exact specification of the terms of the preceding clause. It is thus not necessary to supply either περιπατοῦντες to this clause (Harl.), or περιπατῆτε to its second member (as, in effect, Fritz., 'sed ut homines sapientes [vitam institutis]', loc. cit., p. 209): the clause is simply dependent on περιπατεῖτε, explaining first on the negative, and then on the affirmative side the foregoing adverbs; both the strictness of their walk and the way in which that strictness was to be shown were to reflect the spirit of wise men and not of



ὡς ἄσοφοι ἀλλ' ὡς σοφοί, <sup>16</sup> ἐξαγοραζόμενοι τὸν καιρὸν, ὅτι αἱ ἡμέραι πονηραὶ εἰσιν. <sup>17</sup> διὰ τοῦτο μὴ γίνεσθε ἄφρονες, ἀλλὰ

fools: comp. Gayler, *Part. Neg.* p. 63, where similar positions of the neg. clause are incidentally cited.

16. ἐξαγοραζόμενοι τὸν καιρὸν] 'buying up for yourselves (making your own) the opportunity, the fitting season;' part. of manner exemplifying the wise spirit of action specified in the foregoing member. This expression occurs twice in the N. T.; here with, and in Col. iv. 5, without an appended causal sentence; compare also Dan. ii. 8, καιρὸν ἐξαγοράσεται (app. 'hanc opportunitatem capiatis,' see Schoettg. *Hor.* Vol. i. p. 780, not 'dilationem quaeritis,' Schleusn.). The numerous, and, in most cases, artificial explanations of this passage arise from the attempts to specify (a) those from whom ('mali homines,' Beng., 'Diabolus,' Calv., etc.) the καιρὸς is to be purchased, or (b) the price (all worldly things, τὰ πάντα, Chrys., Theophyl., Schrader) paid for it; both of which are left wholly undefined. The force of ἐκ does not appear intensive (Mey., comp. Plutarch, *Crass.* § 2), or simply latent (a Lap.), but directs the thoughts to the undefined time or circumstances out of which, in each particular case, the καιρὸς was to be bought; comp. Gal. iii. 13, iv. 5, where however the meaning is more special, and the reference of the preposition better defined by the context. The expression then seems simply to denote that we are to make a wise use of circumstances for our own good or that of others, and, as it were, like prudent merchants (comp. Beza, Corn. a Lap.) to 'by up the fitting season' for so doing; 'diligenter observare tempus, ut id tuum facias, eique ut dominus imperes,' Tittm. *Synon.* p. 42; so Sever. (ap. Cram. *Caten.*), and in effect Origen (ib.), though he has too much mixed up the ideas of a right purchase of the time and

a right expenditure of it. For sermons on this text see August. *Serm.* CLXVIII. Vol. v. p. 909 sq. (ed Migne).

τὸν καιρὸν] 'the opportunity;' not 'hoc tempus, scil. tempus breve quod restat huic aëvo,' Bretsch. (Sever. ὁ καιρὸς ὁ παρών, comp. Stier), but, as rightly explained by Cornel. a Lap., 'occasione et opportunitatem scil. mercandi.' On the use of καιρὸς ('tempus, seu punctum temporis opportunum') and its distinction from αἰὼν, χρόνος, and ὥρα, see Tittm. *Synon.* p. 39 sq. πονηραί] 'evil,' in a moral sense (Gal. i. 4), not 'difficultatum et asperitatis plena,' Beza (comp. Gen. xlvii. 9), which would introduce an idea foreign to the context. Christians are bidden to walk ἀκριβῶς, and to seize every opportunity, because 'the days' (of their life, יָמֵי חַיָּה, or of the period in which they lived) were marked by so much moral evil and iniquity; ἐπεὶ οὖν ὁ καιρὸς δουλεύει τοῖς πονηροῖς, ἐξαγοράσασθε αὐτόν, ὥστε καταχρήσασθαι αὐτῷ πρὸς εὐσέβειαν, Sever. ap. Cram. *Caten.*

17. διὰ τοῦτο] 'For this cause;' commonly referred to the clause immediately preceding, ἐπειδὴ ἡ πονηρία ἀνδεῖ, Œcum., Theophyl. (so De W., Olsh.), but far more probably (see Mey.) to ver. 15, 16, — 'for this cause, sc. because ye ought to walk with such exactness;' εἰ γὰρ ἔσεσθε ἄφρονες ἀκριβῶς οὐ περιπατήσετε, Schol. ap. Cram. *Caten.* συνιέντες] 'understanding;' 'plus est συνιέναι quam γινώσκειν, ut apparet ex hoc loco cum Luc. xii. 47; γινώσκειν est nosse, συνιέναι attente expendere,' Grot. (Pol. *Syn.*). The reading is slightly doubtful. Lachm. reads συνίετε with AB; 6 mss.; Chrys. (ms.), but on external evidence inferior to that for the participle [συνιέντες, D<sup>3</sup>EKL (συνιόντες, D<sup>1</sup>FG, Alf.); nearly all mss.; Clarom.,



συνιέντες τί τὸ θέλημα τοῦ Κυρίου. <sup>18</sup> καὶ μὴ μεθύσκεσθε οἶνον, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν Πνεύματι, <sup>19</sup> λαλοῦντες

Vulg., Goth., Syr-Phil., al., and many Ff.], and in the face of the high probability that the imper. is due to a conformation to ver. 18. ἄφρονες]

'unwise,' 'senseless;,' 'ἄφρων est qui mente non recte utitur,' Tittm. *Synon.* p. 143, — where the distinction between this word, νήπιος, ἀνόητος, and ἀσύνετος is investigated; but see notes on *Gal.* iii. 1.

18. καὶ μὴ μεθύσκει.] 'And be not made drunk with wine;' specification of a particular instance; καὶ being here used to append the *special* to the *general*: on this and on the converse use, see notes on *Phil.* iv. 12, and comp. the good note of Fritz. *Mark* i. 5, p. 11. ἐν ᾧ]

'wherein,' Auth.; referring not simply to οἶνος (Schoettg.), but to μεθύσκεσθαι οἶνον, scil., 'in inebriatione,' Beza; so rightly Orig. 1, ap. Cram. *Cat.*

ἀσωτία] 'dissoluteness,' Hamm., 'luxuria,' Vulg., Clarom.; not inappropriately Goth., 'usstiurei' [unyokedness]; τοὺς ἀκρατεῖς καὶ εἰς ἀκολασίαν δαπανηροὺς ἀσώτους καλοῦμεν, Arist. *Ethic. Nic.* iv. 1; comp. Cic. *de Fin.* ii. 8. 'Ἀσωτος (σῶζω) appears to have two meanings, the rarer, 'qui servari non potest,' a meaning which Clem. Alex. (*Pædag.* ii. 2, p. 184, ed. Pott.) applies to this place, τὸ ἄσωστον τῆς μέθης διὰ τῆς ἀσωτίας αἰνιξάμενος, — and the more common, 'qui servare nequit;,' see Trench, *Synon.* § xvi. The latter meaning passes naturally into that of 'dissoluteness,' the only sense in which ἀσωτία and ἀσώτως are used in the N. T., e. g., Luke xv. 13, Tit. i. 6, 1 Pet. iv. 4; the substantive is found Prov. xxviii. 7 (Trench), to which add 2 Macc. iv. 6, where it is joined with κῶμοι; see also Tittm. *Synon.* p. 152 ἐν Πνεύματι]

'with the Spirit;,' ἐν being appy. primarily, though not exclusively, *instru-*

mental (Vulg., Arm.; see Origen ap. Cram. *Cat.*), — though an unusual construction with πληρώω; see however ch. i. 23. Meyer cites also *Phil.* iv. 19, but this is a doubtful instance; still more so are *Col.* ii. 10, iv. 12 (cited by Eadie after Harl.), as in the first of these passages ἐν is obviously 'in,' and in the second the reading is more than doubtful; see notes *in loc.* There would seem to have been an intentional inclusiveness in the use of this prepp., as Matthies (misrepresented by Eadie) suggests; the Spirit is not the bare instrument by which, but that in which and by which the true Christian is fully filled. Whether the passive πληροῦσθε hints at our 'reluctant will' (Mey.) seems doubtful; there is no doubt, however, that the opposition is not between οἶνος and Πνεῦμα, but, as the order of the words suggests, between the two states expressed by the two verbs. On the omission of the article (which is inserted in FG), see notes on ch. ii. 22, and on *Gal.* v. 5.

19. λαλοῦντες ἑαυτοῖς] 'speaking to one another;,' — not 'to yourselves,' Auth.; ἑαυτοῖς being used for ἀλλήλοις, as in ch. iv. 32; comp. *Col.* iii. 16, and see Jelf, *Gr.* § 654. 2. Scholefield (*Hints*, p. 103) and, before him, Bull (*Prim. Trad.* i. 12), compare the well-known quotation, 'carmen Christo quasi Deo dicere secum invicem,' Pliny, *Epist.* x. 97. Whether the reference is here to social meetings (compare Clem. Alex. *Pædag.* ii. 4, p. 194, Pott.), or expressly to religious service (Olsh.), or, more probably, to both, can hardly be determined from the context. ψαλ-

μοῖς κ. τ. λ.] 'with psalms and hymns and spiritual songs.' The distinctions between these words have been somewhat differently estimated. Olsh. and

ἐαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ, <sup>20</sup> εὐχαριστοῦντες πάν-

Stier would confine ψαλμ. to the Psalms of the Old Test., ὕμνος to any Christian song of praise; this does not seem borne out by 1 Cor. xiv. 26 (see Alford), compare James v. 13. Harless refers the former to the Jewish, the latter to Gentile Christians; Orig. (Cram. Cat.) still more arbitrarily defines the ψαλμ. as περὶ τῶν πρακτέων, the ᾠδὴ as περὶ τῆς τοῦ κόσμου τάξεως καὶ τῶν λοιπῶν δημιουργημάτων. In a passage so general as the present, no such rigorous distinctions seem called for; ψαλμὸς most probably, as Meyer suggests, denotes a sacred song of a character similar to that of the Psalms (ὁ ψαλμὸς ἐμμελής ἐστὶν εὐλογία καὶ σῶφρων, Clem. Alex. *Pædag.* II. 4, p. 194); ὕμνος, a song more especially of praise, whether to Christ (ver. 19), or God (ver. 20; comp. Acts xvi. 25, Heb. ii. 12); ᾠδὴ, a definition generally of the genus to which all such compositions belonged (ᾠδὴν πνευματικὴν ὁ Ἀπόστολος εἶρηκε τὸν ψαλμόν, Clem. Alex. *l. c.*). To this last the epithet πνευματικαῖς is added,—sc. not merely, ‘of religious import,’ Olshaus. (‘sancta,’ Æth.), but in accordance with the last clause of ver. 18, ‘such as the Holy Spirit inspired and gave utterance to;’ ψάλλοντες γὰρ Πνεύμ. πληροῦνται ἁγίου, Chrys.

Much more curious information will be found in the article ‘Hymni a Christianis decantandi,’ in Deyling, *Obs.* No. 44, Vol. III. p. 430 sq.; for authorities, see Fabricius, *Bibliogr. Antiq.* XI. 13, and for specimens of ancient ὕμνοι, ib. *Bibl. Græca*, Book v. 1. 24.

*Lachm.* inserts ἐν in brackets before ψαλμοῖς, but on authority [B; 5 mss.; Clarom., Sangerm., Vulg., Goth., al; Chrys.] nearly the same and apparently equally insufficient with that [B; Clarom., Sangerm.; Ambrst. ed.] on which he (so Alford) similarly en-

closes the scarcely doubtful πνευματικαῖς. ᾄδοντες καὶ ψάλλοντες] ‘singing and making melody in your heart;’ participial clause, coördinate with (Mey.), not subordinate to (so as to specify the moral quality of the psalmody, μετὰ συνέσεως, Chrys.) the foregoing λαλοῦντες κ. τ. λ. Harl. very clearly shows that ἐν τῇ καρδίᾳ, without ὑμῶν, could not indicate any antithesis between the heart and lips, much less any qualitative definition,—‘without lip-service’ (compare Theod., Eadie), or ‘heartily,’ like ἐκ τῆς καρδίας (κατὰ τὴν καρδ. Æcum.), but that simply another kind of psalmody is mentioned, that of the inward heart; ‘canentes intus in animis et cordibus vestris, Bulling. (cited by Harl.). The reading ἐν ταῖς καρδίαις, though fairly supported [*Lachmann* with ADEFG; mss.; Clarom., Vulg., Syr., Goth., Copt., Syr-Phil. in marg.; Bas., Chrys. (2), al.] is still properly rejected by *Tisch.*, al. as an emendation of ἐν τῇ καρδίᾳ [B (omits ἐν) KL; nearly all mss.; Syr-Phil.; Chrys., Theod., al.] derived from Col. iii. 16.

20. εὐχαριστ. πάντ.] ‘giving thanks always;’ third and more comprehensive participial member, specifying the great Christian accompaniment of this and of all their acts (ch. v. 4, Phil. iv. 6, Col. iv. 2, see notes), and preparing the way for the further duty expressed in ver. 21. It would thus appear that the imperative πληρ. ἐν Πν. has four participial clauses appended, two of which specify more particular, and the third a more pervading manifestation of the fruits of the Holy Spirit, viz. ᾠδαὶ χειλέων (Ecclus. xxxix. 15), ᾠδαὶ ἐν τῇ καρδίᾳ, and εὐχαριστία, while the fourth, ὑποτασσ. passes onward to another form of Christian duty; see notes ver. 21, and for two good sermons on this text, Barrow, *Sern.* VIII., IX. Vol. I., p. 179

τοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ  
τῷ Θεῷ καὶ πατρί, <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

Wives be subject to your  
husbands as the Church is  
to Christ.

<sup>22</sup> Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὡς τῷ  
Husbands love your wives as Christ loved His Church. Marriage is a type of the mystical  
union of Christ and the Church.

22. ἀνδράσιν] *Tisch.* has, with good judgment, rejected the addition of ὑποτάσσ-  
σεσθε, — whether after γυναῖκες with DEFG; *Lect.* 19; *Vulg.*, al., or after ἀνδράσιν,

sq. ὑπὲρ πάντων] ‘for all things,’  
*Auth.*; not *masc.*, sc. ὑπὲρ πάντων τῶν  
τῆς εὐεργεσίας μετείληχότων, *Theodoret.*  
*Meyer* needlessly limits the πάντα to  
blessings; surely it is better to say, with  
*Theophyl.*, οὐχ ὑπὲρ τῶν αγαθῶν μόνον,  
ἀλλὰ καὶ τῶν λυπηρῶν, καὶ ὧν ἴσμεν, καὶ  
ὧν οὐκ ἴσμεν, καὶ γὰρ διὰ πάντων εὐεργε-  
τούμεθα καὶ ἀνοῶμεν. Numerous in-  
stances of similar cumulation and *παρή-*  
*χσις* are cited by *Lobeck*, *Paralipom.*  
p. 56, 57. ἐν τῷ ὀνόματι] ‘in  
the name;’ obviously not ‘ad honorem’  
(*Flatt.*), nor even ‘per nomen,’ scil. ‘per  
Christum’ (a *Lap.*), but ‘in nomine,’  
*Clarom.*, *Vulg.*, *Copt.*, al.: the name of  
Christ is that general and holy element,  
as it were, in which everything (as *Harl.*  
forcibly remarks) is to be received, to be  
enjoined, to be done, and to be suffered;  
see *Col.* iii. 17. The context will always  
indicate the precise nature of the appli-  
cation; see the *exx.* cited by *Alf. in loc.*  
τῷ Θεῷ καὶ Πατρὶ] ‘to God and the  
Father;’ see notes on *ch.* i. 3, and on  
*Gal.* i. 4. The most appy. suitable mode  
of translating this special and august  
title is noticed in notes to *Transl. of Gal.*  
p. 146 (ed. 2).

21. ὑποτασσόμενοι ἀλλήλῃ.]  
‘submitting yourselves to one another;’ not  
for the finite verb (*Flatt.*; see contra  
*Hermann*, *Viger*, No. 227, *Winer*, *Gr.* §  
45. 6, p. 314), but a fourth participial  
clause appended to πληροῦσθε. The  
first three name three duties, more or  
less special, in regard to God, the last a  
comprehensive moral duty in regard to  
man, which seems to have been sug-

gested by the remembrance of the hum-  
ble and loving spirit, which is the mov-  
ing principle of εὐχαριστία. In the fol-  
lowing paragraph, and under a somewhat  
similar form (*ὑπακοή*), in v. 1 sq. and vi.  
5 sq., this general duty is inculcated in  
particular instances: ἐπειδὴ κοινὴν τὴν  
περὶ τῆς ὑποταγῆς νομοθεσίαν προσήνεγκε  
κατ’ εἶδος, λοιπὸν παραινέι τὰ κατὰ ἕνα,  
*Theod.* On the distinction between ὑπο-  
τασσ. (*sponte*) and πειθαρχεῖν (*coactus*),  
see *Tittm. Synon.* Part II. p. 3. It  
must be admitted that there is some diffi-  
culty in the connection between this and  
the foregoing participial member. We  
can, however, hardly refer the clause to  
the remote μὴ μεθύσκει. (‘don’t bluster,  
. . . but be subject,’ *Eadie*, *Alf.*), but  
may reasonably retain the connection in-  
dicated above, the exact connecting link  
being perhaps the ὑπὲρ πάντων; ‘thank-  
ing God for all things (joys — yea sor-  
rows, submitting yourselves to Him, yea),  
submitting yourselves to one another:’  
compare *Chrys.*, ἵνα πάντων κρατῶμεν  
τῶν παθῶν, ἵνα τῷ Θεῷ δουλεύωμεν, ἵνα  
τὴν πρὸς ἀλλήλους ἀγάπην διασώζωμεν.  
ἐν φόβῳ Χρ.] ‘in the fear of Christ;’  
the prevailing feeling and sentiment in  
which ὑποταγή is to be exhibited; ‘ex  
[in] timore Christi; quia scilicet Chris-  
tum reveremur, eumque timemus offend-  
ere,’ *Corn.* a *Lap.* The reading  
Θεοῦ (*Rec.*) is only supported by cursive  
mss., *Clem.*, and *Theod.*, and is rightly  
rejected by nearly all modern editors.

22. αἱ γυναῖκες] ‘Wives, — sc. be  
subject;’ first of the three great ex-  
emplifications (husbands and wives, —



Κυρίῳ, <sup>23</sup> ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς

with KL; very many Vv.; Chrys., al. (*Rec.*, *Scholz*), — though supported in the omission only by B, *all Gr. MSS. used by Jerome*, and Clem. (*Harl.*, *Mey. De W.*), *Lachm.* inserts ὑποτασσέσθωσαν after ἀνδράσιν with A; 10 mss.; Vulg., Copt., Goth.; Clem. (1), Bas., al.; the variations, however, and still more the absence of the word in the MSS. mentioned by Jerome, render it in a very high degree probable that the original text had no verb in the sentence.

parents and children, ch. vi. 1 sq., — masters and servants, ch. vi. 4 sq.) of the duty of subjection previously specified. A verb can easily and obviously be supplied from the preceding verse, — either ὑποτασσέσθωσαν (*Lachm.*), or more probably, as the imper. in ver. 25 and Col. iii. 18 suggests, ὑποτάσσεσθε (*Rec.*). τοῖς ἰδίοις ἀνδράσιν] ‘your own husbands:’ those specially yours, whom feeling therefore as well as duty must prompt you to obey; comp. 1 Pet. iii. 1. The pronominal adj. ἰδίοις is clearly more than a mere possess. pronoun (*De W.*), or, what is virtually the same, than a formal designation of the husband, ‘der Ehemann’ (*Harl.*, *Winer*), for St. Paul might have equally well used τοῖς ἀνδράσιν, as in Col. iii. 18. It seems rather, both here and 1 Pet. iii. 1, to retain its proper force, and imply, by a latent antithesis, the *legitimacy* (comp. John iv. 18), *exclusiveness* (1 Cor. vii. 2), and *speciality* (1 Cor. xiv. 35) of the connection; see esp. 1 Esd. iv. 20, ἐγκαταλείπει τὴν ἰδ. χώραν καὶ πρὸς τὴν ἰδ. γυναῖκα κολλᾷται. We may also adduce against *Harl.* his own quotation, *Stobæus, Floril.* p. 22, Θεανῶ — ἐρωτηθεῖσα, τί πρῶτον εἶη γυναικί, τὸ τῷ ἰδίῳ, ἔφη, ἀρέσκειν ἀνδρί; clearly ‘her own husband, — no one except in that proper and special relationship.’ It may still be remarked that the use of ἴδιος in later writers is such as to make us cautious how far in *all* cases in the N. T. (see *Matth.* xxii. 5, *John* i. 42) we press the usual meaning; see *Winer, Gr.* § 22, 7, p. 139, and notes on ch. iv. 28.

ὡς τῷ Κυρίῳ] ‘as to the Lord;’ clearly not ‘as to the lord and master,’ which perspicuity would require to be τοῖς κυρίοις, but, — to Christ; ‘vir Christi imago,’ *Grot.*; καλὸν τῇ γυναικὶ Χριστὸν αἰδεῖσθαι διὰ τοῦ ἀνδρός, *Greg.-Naz.* The meaning of ὡς is somewhat doubtful. Viewed in its simplest grammatical sense as the pronoun of the relative (*Klotz, Devar.* Vol. II. p. 737), the meaning would seem to be ‘yield that obedience to your husbands which you yield to Christ;’ comp. *Beng.* As, however, the immediate context and, still more, the general current of the passage (comp. ver. 32) represent marriage in its typical aspect, ὡς will seem far more naturally to refer (as in ch. vi. 5, 6, comp. Col. iii. 23) to the aspect under which the obedience is to be regarded (‘quasi Christo ipsimet, ejus locum et personam viri representant,’ *Corn. a Lap.*) than to describe the nature of it (*Eadie*), or the manner (*De W.*) in which it is to be tendered; see notes on Col. iii. 23. Still less probable is a reference merely to the *similarity* between the duties of the wife to the husband and the Church to Christ (*Kop.*, comp. *Eadie*), as this interpr. would clearly require ὡς ἡ ἐκκλ. τῷ Κυρ.; see *Mey.* It is thus well and briefly paraphrased by *Chrys.*, ὅταν υπείκης τῷ ἀνδρί, ὡς τῷ Κυρίῳ δουλεύουσα ἡγοῦ πεῖθεσθαι (*Sav.*): see also *Greg.-Naz. Orat.* xxxi. p. 500 (*ed Morell.*).

23. ἀνὴρ] ‘a husband.’ The omission of the article [with all the uncial MSS., and nearly all modern editors] does not affect the meaning of the proposition, but only modifies the form in which it is



κεφαλὴ τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος. <sup>24</sup> ἀλλ' ὡς ἡ

expressed; ὁ ἀνὴρ would be 'the husband,' i. e. 'every husband' (see notes on *Gal.* iii. 20); ἀνὴρ is 'a husband,' i. e. any one of the class; comp. Winer, *Gr.* § 19. 1, p. 111; γυνή, on the contrary, has properly the article as marking the definite relation it bears to the ἀνὴρ ('his wife'), on which the general proposition is based. ὡς καὶ ὁ Χρ. κ. τ. λ.]

'as Christ also is head—of the Church;' the 'being head' is common to both ἀνὴρ and Χρ.; the bodies, to which they are so, are different. In sentences thus composed of correlative members, when the enunciation assumes its most complete form, καὶ appears in both members, e. g. *Rom.* i. 13; comp. Kühner, *Xen. Mem.* i. 1. 6. Frequently it appears only in the demonstrative, or, as here, only in the relative member; see Hartung, *Partik.* καί, 2. 2, Vol. i. p. 126. In all these cases, however, the particle καὶ preserves its proper force. In the former case, 'per aliquam cogitandi celeritatem,' a double and reciprocal comparison is instituted between the two words to each of which καὶ is annexed; see Fritz, *Rom.* Vol. i. p. 38; in the two latter cases a single comparison only is enunciated between the word qualified by καὶ and some other, whether expressed or understood; see Klotz, *Devar.* Vol. ii. p. 635, and compare Winer, *Gr.* § 53. 5, p. 390, who, however, on this construction is not wholly satisfactory.

αὐτοσ σωτήρ] 'He Himself is the saviour of the body;' declaration, apparently with a paronomasia (σωτήρ . . . σώματος), of an important particular in which the comparison did not hold; the clause not being appositional (Harl.), but, as the use of ἀλλὰ in the following verse seems distinctly to suggest (see notes on ver. 24), independent and emphatic (Mey.); 'He—and, in this full sense, none other than He—is the σωτήρ of the body.'

The reading καὶ αὐτός ἐστι [Rec. with D<sup>2</sup>D<sup>3</sup>E<sup>2</sup>KL; majority of mss; Syr. (both), Goth., al.; many Ff.] seems clearly an explanatory gloss, and is rightly rejected by nearly all recent editors.

24. ἀλλὰ] 'Nevertheless.' The explanation of this particle is here by no means easy. According to the usual interpr: αὐτός κ. τ. λ. (ver. 23) forms an apposition to the preceding words, the pronoun αὐτός (comp. Bernhardt, *Synt.* vi. 10, p. 287) being inserted with a rhetorical emphasis. The proof is then introduced by ἀλλὰ, which, according to De W., preserves its adversative character in the fresh aspect under which it presents the relation; 'But as the Church, etc.:' see Winer, *Gr.* § 57. 8, p. 529. This is plausible, but, as Meyer has ably shown, cannot be fairly reconciled with the clear adversative force of ἀλλὰ, — 'aliud jam esse, de quo sumus dicturi' (Klotz, *Devar.* Vol. ii. p. 2); δὲ or οὖν would have been appropriate; ἀλλὰ is wholly out of place. Rückert and Harless explain it as resumptive (Hartung, *Partik.* ἀλλὰ, 2. 7, Vol. ii. p. 40), but surely, after a digression of only four words, this is inconceivable. Eadie supposes an ellipsis, 'be not disobedient, etc.,' an assumption here still more untenable; as in all such uses of ἀλλὰ, and in all those which he has adduced (some of which, e. g. *Rom.* vi. 5, 2 *Cor.* vii. 11, are not correctly explained) the ellipsis is simple, and almost self-evident; compare Klotz, *Devar.* Vol. i. p. 7.

Amid this variety of interpretation, that of Calv., Beng., Meyer, and recently Alf. alone seems simple and satisfactory. Αὐτός κ. τ. λ. is to be considered as forming an independent clause; it introduces a particular peculiar only to Christ, and therefore in the conclusion is followed, not by οὖν or δέ, but by the fully

ἐκκλησία ὑποτάσσεται τῷ Χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί. <sup>25</sup> Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἡγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς, <sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ

25. τὰς γυναῖκας ἑαυτῶν] The reflexive pronoun was omitted in ed. 1, with AB; 5 or 6 mss.; Clem., Origen, al. (*Lachmann, Tisch.*), but is apparently more rightly inserted with DEKL (FG add ἑμῶν); most mss.; Chrys., Theod., al. (*Rec., Mey., Alf., Wordsw.*), as the introduction is not easy to account for, and the omission might have arisen from a conformation to the preceding verse.

adversative ἀλλὰ: 'He is the saviour of the body (*that* certainly man is not), nevertheless, as the Church is subject unto Christ, so, etc.' The various attempts to explain the σωτηρία in reference to the other members of the comparison, the husband and wife (comp. Bulling., Beza, Hofm. *Schriftb.* Vol. II. 2, p. 115), are all forced and untenable.

The reading ὥσπερ for ὡς [*Rec.* with D<sup>3</sup>E KL; most mss.; Theod., Dam.] is rightly rejected by most recent editors. οὕτως καὶ κ. τ. λ.] 'so let wives also be (subject) to their husbands in everything,' — scil. ὑποτασσέσθωσαν, supplied from the preceding member. The *Rec.* inserts ἰδίῳ before ἀνδράσιν with AD<sup>3</sup>E<sup>2</sup>K; many mss., Vv. and Ff., — but in opp. to preponderant authority; BD<sup>1</sup>E<sup>1</sup>FG; 2 mss.; Clarom., Sangerm., al., and to the internal objection that the word was an interpolation in accordance with ver. 22.

25. οἱ ἄνδρες κ. τ. λ.] 'Husbands love your own wives;' statement of the reciprocal duties of the husband; ἄκουε καὶ πῶς σε πάλιν ἀναγκάζει ἀγαπᾶν αὐτήν, ἀλλ' οὐχὶ δεσποτικῶς προσφέρεσθαι. ἀγάπα γὰρ αὐτήν ποίῳ μέτρῳ; ᾧ καὶ ὁ Χρ. τὴν ἐκκλησίαν. προνοεῖ αὐτῆς, ὡς καὶ ὁ Χρ. ἐκείνης· κὰν δέη τι παθεῖν, κὰν ἀποθανεῖν δι' αὐτήν, μὴ παραιτήσῃ, Theophyl. On this and the two following verses, see a good sermon by Donne, *Serm.* LXXXV. Vol. IV. p. 63 sq. (ed. Alf.).

καθ' ὡς καὶ κ. τ. λ.] 'even as Christ also loved the Church and gave Himself

for it;' nearly a repetition of the latter part of ver. 2, where see the notes on the different details.

26. ἵνα αὐτὴν ἁγ.] 'in order that He might sanctify it;' immediate, not (as De W.) remote purpose of the παραδιδόναι, — sanctification of the Church attendant on the remission of sins in baptism; see Pearson, *Creed*, Vol. I. p. 435 (Burt.), Taylor, *Bapt.* IX. 17, Waterland, *Eucharist.* IX. 3, Vol. IV. p. 645. Both sanctification and purification are dependent on the atoning death of Christ, the former as an act contemplated by it, the latter as an act included in it. There is thus no necessity to modify the plain and natural meaning of the verb; ἀγιάζ. here neither implies simple consecration (Eadic) on the one hand, nor expiation, absolution (Matth.), on the other, but the communication and infusion of holiness and moral purity; see Pearson, *Creed*, Vol. I. p. 404, comp. Suicer, *Thesaur.* s. v. II. a, Vol. p. 54.

καθαρίσας] 'having purified it;' temporal participle, here more naturally denoting an act antecedent to ἀγιάσῃ (Olsh., Mey.) than one contemporaneous with it, as appy. Syr., Vulg., al., and, as it would seem, our own Version. Eadie is far too hasty in imputing 'error' to Harl. for maintaining the latter; it is clearly tenable on grammatical (see Bernhardy, *Synt.* x. 9, p. 383, notes ch. i. 9), but less probable on dogmatical grounds; compare 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιάσθητε. τ φ

λουτρῷ τοῦ ὕδατος ἐν ῥήματι, <sup>27</sup> ἵνα παραστήσῃ αὐτὸς ἑαυτῷ

λουτρῷ τοῦ ὕδατος] 'by the [well-known] laver of the water;' gen. 'materiæ,' Scheuerl. *Synt.* § 12, p. 82; comp. Soph. *Œd. Col.* 1599. The reference to baptism is clear and distinct (see Tit. iii. 5, and notes *in loc.*), and the meaning of λουτρον ('lavacrum,' Vulg., Clarom., **مَسْحَا** Syr., 'ḡvahla.' Goth.) — indisputable: instances have been urged in behalf of the active sense of λουτρον, adopted by Auth. (and perhaps Copt., Æth.), — but in all that have yet been adduced (Ecclus. xxxiv. 25 [30], τί ὠφέλησεν τῷ λουτρῷ αὐτοῦ), the peculiar force of the termination (instrumental object; comp. Donalds. *Crat.* § 267, Pott, *Etym. Forsch.* Vol. II. p. 403) may be distinctly traced: see exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 83, and comp. Suicer, *Thesaur.* s. v. Vol. II. p. 277. 'It seems doubtful whether Olsh. is perfectly correct in positively denying that there is here any allusion to the bride's bath before marriage (Elsner, *Obs.* Vol. II. p. 226); see ver. 27, which, considered in reference with the context, and compared with Rev. xxi. 2, makes such an allusion far from improbable. ἐν ῥήματι] 'in the word,' 'in verbo,' Clarom., Vulg., Copt., Goth. There is great difficulty in determining (1) the exact meaning, (2) the grammatical connection of these words. With regard to the former, we may first remark that ῥῆμα occurs (excluding quotations) five times in St. Paul's Epp. and four in Heb., and in all cases, directly Rom. x. 17, Eph. vi. 17, Heb. vi. 5, xi. 3) or indirectly (Rom. x. 8, 2 Cor. xii. 4, Heb. i. 3, xii. 19) refers to words proceeding ultimately or immediately from God. The ancient and plausible reference to the words used in baptism (Chrysost., Waterl. *Justif.* Vol. VI. p. 13) would thus, independently of the omission of the article, scarcely seem probable; see Estius

*in loc.* The same observation applies with greater or less force to every interp. except 'the Gospel,' τὸ ῥῆμα τῆς πίστεως, Rom. x. 8, the word of God preached and taught preliminary to baptism (comp. notes ch. i. 13); the omission of the article being either referred to the presence of the prep. (Middleton, *Gr. Art.* VI. 1), or, more probably, to the fact that words of similarly definite import (e. g. νόμος, χάρις, κ. τ. λ.) are frequently found anarthrous; see Winer, *Gr.* § 19, p. 112. (2) Three constructions obviously present themselves; (a) with ἀγίστη; (b) with λουτρῷ τοῦ ὕδατος; (c) with καθάρισας, or rather with the whole expression, καθ. λουτρ. τ. ὕδ. Of these (a), though adopted by Jerome, and recently maintained by Rück., Winer, (*Gr.* § 20. 2, p. 125) and Meyer, is seriously opposed to the order of the words, and (if ἐν be considered simply instrumental) introduces an idea (ἀγ. ἐν ῥήμ.) which is scarcely doctrinally tenable; the second (b) is plainly inconsistent with the absence of the article, this being a case which is not referable to any of the three cases noticed on ch. i. 17, — appy. the only ones in which, in constructions like the present, the omission can be justified; — the third (c) though not without difficulties, is on the whole fairly satisfactory. According to this view, ἐν ῥήματι has neither a purely instrumental, nor, certainly, a simple modal force ('verheissungsweise,' Harl.), but specifies the necessary accompaniment, that in which the baptismal purification is vouchsafed (comp. John xv. 3), and without which it is not granted; comp. Heb. ix. 22, ἐν αἵματι πάντα καθαρίζεται κ. τ. λ., where the force of the prep. is somewhat similar.

27. ἵνα παραστήσῃ] 'in order that He might present;' further and more ultimate purpose of ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς (ver. 25), the full accomplishment



ἐνδοξον τὴν ἐκκλησίαν, μὴ ἔχουσαν σπῖλον ἢ ρυτίδα ἢ τι τῶν τοιούτων, ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος·<sup>28</sup> οὕτως καὶ οἱ ἄνδρες

of which must certainly be referred to *ὁ αἰὼν μέλλων* (August., Est.), not to *ὁ αἰὼν οὗτος* (Chrysost., Beng., Harl.), see Pearson, *Creed*, Vol. I. p. 406 (ed. Burt.). Schoettg. appositely cites the Rabbinical interpr. of Cant. i. 5, *וְהָיָה כְּהָרִיזִי*, in which the swarthinness is referred to the Synagogue, *הָהָרִיזִי בְּעוֹלָם* [in hoc seculo], the comeliness to it, *הָהָרִיזִי בְּעוֹלָם הַבָּא* [in seculo futuro]; see Petersen, *von der Kirche*, III. 220. The verb *παραστήσῃ* is here used as in 2 Cor. xi. 2, of the presentation of the bride to the bridegroom, — not of an offering (Harl.; Rom. xii. 1), which would here be a reference wholly inappropriate.

*αὐτὸς ἐαυτῷ* ‘*Himself to Himself*,’ not ‘for Himself,’ i. e. for His joy and glory (Olsh.), but, with local reference, ‘to Himself.’ Christ permits neither attendants nor paranympths to present the Bride: He alone presents, He receives. The reading *παρστ. αὐτὴν ἐαυτῷ* [*Rec.* with D<sup>3</sup>EK; most mss.; Chrys., Theod.] is rightly rejected on preponderant evidence [ABD<sup>1</sup>FGL; 15 mss.; Clarom., Goth., Vulg., al.; Greek and Lat. Ff.] by most modern editors.

*ἐνδοξον τὴν ἐκκλησίαν* ‘*the Church glorious*,’ the tertiary predicate *ἐνδοξον* (Donalds. *Gr.* § 489) being placed emphatically forward, and receiving its further explanation from the participial clause which follows: so, with a correct observance of the order, Syr., Copt., Æth., probably Clarom., Vulg., and all the best modern commentators.

*μὴ ἔχουσιν σπῖλον* ‘*not having a spot*.’ The word *σπίλος* (*μιασμός*, *ρύπος*, Suid.) is a *δὲς λεγόμεν* in the N. T. (2 Pet. ii. 13), and belongs to later Greek, the earlier expression being *κηλὶς*; see Lobeck, *Phryn.* p. 28. Lachmann, Bruder (*Concord.*), Meyer, and others, still retain the accentuation *σπίλος*. As the iota is

short (comp. *ἄσπιλος*, Antiph. ap. *Anthol.* Vol. VI. 252) the accentuation in the text seems most correct; comp. Arcad. *Accent.* VI. p. 52 (ed. Barker).

*ρῡτίδα* ‘*a wrinkle*,’ *ῡτίς* ἢ *συνελευμένη σάρξ*, *Etym. M.*; derived from *ΡΥΩ*, *έρύω*, see Benfey, *Wurzellex.* Vol. II. p. 317. *Ruga* and ‘wrinkle’ are probably cognate forms; see ib. p. 314, and comp. Diffenbach, *Lex.* Vol. I. p. 236.

*ἀλλ' ἵνα* ‘*but in order that it might be*,’ change of construction, as if *ἵνα μὴ ἔχη* had preceded; similar exx. of ‘*oratio variata*’ are cited by Winer, *Gr.* § 63. II. 1, p. 509. On the true meaning of *ἁγία*, as applied to the Church, see Pearson, *Creed*, Art. IX. Vol. I. p. 403 (Burton), Jackson, *Creed*, XII. 4. 3, and on *ἄμωμος*, see notes ch. i. 4. The context might here seem to favor the translation, ‘*omni maculâ carens*’ (comp. Cant. iv. 7), but it seems more correct to say that the first part of the verse presents the conception of purity, etc., in *metaphorical language*, the second in words of simply *ethical meaning*.

28. *οὕτως* ‘*Thus*,’ ‘*in like manner*,’ ‘*ita*, scilicet uti Christus dilexit ecclesiam quemadmodum jam dixi,’ Corn. a Lap. Even if the reading of the *Rec.* be retained (*οὕτως ὁ. οἱ ἄνδρ. ἁγ. κ. τ. λ.*; see below), the reference must still clearly be to *καθώς καὶ ὁ Χρ. κ. τ. λ.* ver. 25—27, not as Est. (comp. De W.) suggests, to the following *ῥς*; this latter construction being contrary, not necessarily ‘to grammatical law’ (Eadie; for comp. John vii. 46, 1 Cor. iv. 1), but to the natural use of *οὕτως*, of which ‘*non alia est vis quam quæ naturæ ejus consentanea est, ut eo confirmentur præcedentia*,’ Herm. Viger, *Append.* x. p. 747. In passages like 1 Cor. i. c. there is an obvious emphasis, which would here be out of place. The reading is doubtful, as in addition to the



ὁφεΐλουσιν ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα.  
ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ. <sup>29</sup> οὐδεὶς γὰρ ποτε

evidence in favor of *Rec.* [KL; nearly all mss.; perhaps Syr., Arm.; Chrys., Theod., al.] that of B (ὁφείλ. καὶ οἱ ἄνδρες) may now be urged for the inversion; still the authority in favor of the text [ADEFG; 2 mss.; Clarom., Vulg., Goth., Copt.; Clem., Lat. ff.] seems fairly to preponderate, and owing to the testimony of B being of a divided nature, may perhaps be most safely followed. ὡς τὰ ἑαυτῶν σώματα]

'as (being) their own bodies;' not 'wie ihre eigenen Leiber,' Meier (comp. Alf.), but 'als ihre eigenen Leiber,' Luth., Mey. The context clearly implies that Christ loved the Church not merely *just* as (comparatively) He loved His own body (scil. ὡς ἑαυτόν, Schoettg.), but *as being* His own body, the body of which He is the Head. In the hortatory application, therefore, ὡς must have a similarly semi-argumentative force; otherwise, as Harl. remarks, we should have two comparisons, the one with οὕτως, the other with ὡς, which certainly mar the perspicuity of the passage. In the present view, on the contrary, the distinction is logically preserved; οὕτως alone introduces the comparison; ὡς with its regular and proper force marks the *aspects* (see notes on ver. 22) in which the wives were to be regarded ('as being, in the light of, their own bodies'), and thus tacitly supplies to the exhortation an argument arising from the thus acknowledged nature of the case. For a defence of the simply comparative use of ὡς, see Alf. *in loc.*

ὁ ἀγαπῶν κ. τ. λ.] 'He that loveth his own wife, loveth himself;' explanation of the preceding ὡς τὰ ἑαυτῶν σώμ. The Apostle's argument rests on the axiom that a man's wife is a part of his very self. Husbands are to love them as being their own bodies; thus their love

to them is in fact self-love; it is not κατ' ὁφείλην, but κατὰ φύσιν.

29. οὐδεὶς γὰρ κ. τ. λ.] 'For no one ever hated;' confirmation and proof of the position just laid down, ὁ ἀγαπῶν κ. τ. λ.; first, it is ultimately based on a general law of nature, οὐδεὶς ποτε κ. τ. λ. ('insitam nobis esse corporis nostri caritatem,' Senec. *Epist.* 14, cited by Grot.); secondly, it is suggested by the example of Christ, καθὼς καὶ ὁ Χρ. κ. τ. λ. The whole argument then seems to run, 'Men ought to love their wives as Christ loves His Church, as being in fact (I might add) their own (ἑαυτῶν) bodies; yes, I say the man who loves his wife loves himself (ἑαυτόν); for if he hated her he would hate (according to the axiom; see above) his own flesh, whereas, on the contrary, unless he acts against nature, he nourishes it, even as (to urge the comparison again) Christ nourishes His Church.'

τὴν ἑαυτοῦ σάρκα] 'His own flesh.' This word appears undoubtedly to have been chosen in preference to σῶμα, on account of the allusion to Gen. ii. 23, which is still further sustained by the longer reading of ver. 30 and the quotation in ver. 31. ἀλλὰ ἐκτρέφει]

'but nourisheth,' 'ministers to its outward growth and development.' The prep. does not appear intensive ('valde nutrit,' Beng.), but marks the evolution and development produced by the τρέφειν; comp. Xenoph. *Æcon.* xvii. 10, ἐκτρέφει ἡ γῆ τὸ σπέρμα εἰς καρπόν. καὶ ἀλάπτει]

'and cherisheth;' 'fovet' Clarom., Vulg.,—more derivatively, Syr.,

سوف [et curam habet] sim. Æth.

Platt, 'solicite conservat,' Meyer maintains the literal meaning, 'warmeth' (comp. Goth. 'varmeiþ'), citing Beng., 'id spectat amictum, ut nutrit victum.'

τὴν ἑαυτοῦ σάρκα ἐμίσησεν, ἀλλὰ ἐκτρέφει καὶ θάλπει αὐτήν, καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν <sup>30</sup> ὅτι μέλη ἐσμὲν τοῦ

30. ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ] *Tisch.* (ed. 2) and *Lachm.* omit these words, with AB; 17. 67\*\* ; Copt, Æth. (both) ; Method. (?) Ambrst. (*Mill*, *Prolegom.* p. 69). The external authorities for their insertion are DEFGKL ; nearly all mss., and Vv. ; Iren., Chrys., Theodoret, Dam., al. ; Hieron., al. (*Rec.*, *Scholz*, *Harl.*, *Mey.*, *De W.* (?) *Alf.*, *Words.*, — to which now may be added *Tisch.*, ed. 7). The preponderance of external authority is thus very decided ; *paradiplomatic* considerations (See Pref. to *Galat.* p. xvi.) also suggest the probability of an accidental omission, from the transcriber's eye having fallen on the third αὐτοῦ instead of the first ; and lastly, internal considerations seem to suggest that the words, if an insertion from the LXX, would have been cited more exactly, while the omission might so easily have arisen from the appy. material conception presented by the clause. On these grounds we retain the longer reading.

This seems, however, here an interpr. far too definite and realistic ; θάλπειν certainly primarily and properly implies 'to warm,' but still may, as its very etymological affinities (ἀηλή θάω) suggest, bear the secondary meaning, 'to cherish,' the fostering warmth of the breast (compare Theocr. *Idyll.* xiv. 38) being the connecting idea ; see 1 Thess. ii. 7, ὡς ἂν τροφὸς θάλπῃ τὰ ἑαυτῆς τέκνα. καθὼς καὶ κ. τ. λ.] 'Even as Christ the Church,' scil. ἐκτρέφει καὶ θάλπει, with general reference to the tender love of Christ towards His Church. Any special applications ('nutrit eam verbo et Spiritu, vestit virtutibus,' Grot.) seem doubtful and precarious. The reading of *Rec.* (ὁ Κύριος τὴν ἐκκλ.) rests only on D<sup>3</sup>KL ; majority of mss. ; Dam., Æcum., and is rightly rejected by nearly all modern editors.

30. ὅτι μέλη ἐσμὲν] 'because we are members ;' reason why Christ thus nourishes and cherishes His Church. The position of μέλη seems emphatic ; 'members,' — not accidental, but integral parts of His body (Meyer), united to Him not only as members of His mystical body, the Church, but by the more mysterious marital relation in which Christ in His natural and now glorified body stands to His Church. On the

important dogmatical application of this passage to the Holy Communion, see Waterland, *Eucharist*, ch. vii. Vol. iv. p. 600, 608, and compare J. Johnson, *Works*, Vol. ii. p. 129 sq. (A. C. Libr.). ἐκ τῆς σαρκὸς κ. τ. λ.] 'being of His flesh and of His bones ;' more exact specification of the foregoing words, ἐκ with its primary and proper force pointing to the origin, to which we owe our spiritual being ; comp. notes on *Gal.* ii. 16. The true and proper meaning of these profound words has been much obscured by a neglect of their strict reference to the context, and by the substitution of deductions and applications for the simple and grammatical interpretation. We must thus set aside all primary reference to the sacraments (Theod.), to the Holy Communion (Olsh.), to Baptism (comp. Chrys.), and certainly to the Crucifixion ('per corporis ejus et sanguinis pretium redempti,' Vatabl. ap. Poli *Syn.*). A reference to the ἐνσάρκωσις (Irenæ, *Hæc.* v. 2) is plausible, but untenable ; for Christ, thus considered, is of our flesh, not we of His, John i. 14 ; and even if this be explained away ('quia in hac naturâ ipse caput est,' Est., comp. Stier) the reference would have to be extended to all mankind, not, as the context requires, limited to the members of Christ's

σώματος αὐτοῦ, ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ.  
<sup>31</sup> ἀντὶ τούτου καταλείψει ἄνθρωπος πατέρα καὶ μητέρα καὶ προσ-

Church. The most simple and natural view (comp. Chrys., Beng., Mey.) then seems to be this, that the words are cited (in substance) from Gen. ii. 23, to convey this profound truth, — that our real (spiritual) being and existence is as truly, as certainly, and as actually (not ὥσπερ, Theod.-Mops., but γνησίως ἐξ αὐτοῦ, Chrysost.) ‘a true native extract from His own body’ (Hooker), as was the physical derivation of Eve from Adam; see esp. the forcible language of Hooker, *Ecol. Pol.* v. 56. 7, and comp. Bp. Hall, *Christ Mystical*, ch. iii. § 2, 3, and the good note of Wordsw. *in loc.* This is the general truth, which of course admits a forcible *secondary* application to the sacraments (comp. Kahnis, *Abendm.* p. 143 sq.); we may truly say, with Waterland, that ‘the true and firm basis for the economy of man’s salvation is this, that in the sacraments we are made and continued members of Christ’s body, of His flesh and of His bones.’ Our union with the Deity rests entirely in our mystical union with our Lord’s humanity, which is *personally* united with His divine nature, which is *essentially* united with God the Father, the head and fountain of all,’ *Charge*, A. D. 1739, Vol. v. p. 212. These are weighty words.

31. ἀντὶ τούτου] ‘For this cause;’ ἔνεκεν τούτου. Gen. ii. 24. The meaning is practically the same; ἀντὶ passes by a natural transition from its primary idea of *local opposition* (Xenoph. *Anab.* iv. 7. 6) through that of *counterchange* (see Winer, *Gr.* § 47. a, p. 326) to that of mere ethical relation. It can scarcely be doubted that this verse is nothing more than a free citation from Genes. ii. 24, ἀντὶ taking the place of ἔνεκεν, and referring to the same fact, — the derivation of woman from man, which is

clearly presupposed in the allusions of ver. 30. Meyer refers ἀντὶ τούτου with punctilious accuracy to the words immediately preceding, and gives the passage a directly mystical interpretation in reference to the final and *future* union of Christ with His Church. Somewhat differently, and more probably, Chrys., Theodoret, Theophyl., Jerome, refer to Christ’s coming in the flesh; compare Taylor, *Serm.* xvii. 1, ‘Christ descended from His Father’s bosom, and contracted His divinity with flesh and blood, and married our nature, and we became a church;’ see Beng. *in loc.* To denounce summarily such an interpr. as ‘wild and visionary’ (Eadie), seems alike rash and inconsiderate. That St. Paul adduces the verse as containing a definite allegorical meaning, may perhaps be considered doubtful; but that St. Paul intended his readers to make some such *application*, seems to have been the general opinion of the early commentators, is by no means incompatible with the context, and cannot be confidently denied; see Alford *in loc.* Thus, then, in a *certain* sense, we may with Hofmann (*Weiss. u. Erf.* Vol. i. p. 71), recognize in this the first prophecy in Scripture; ‘primus vates Adam,’ Jerome.

καταλείψει κ. τ. λ.] ‘shall leave father and mother.’ • Meyer presses the tense somewhat unnecessarily, as referring to something yet to come. — Even if in the original passage it designate something positively future, there is no reason why, in this application and free citation, it may not state, not only what *will*, but whatever *shall* and *ought* to happen; on this ethical force of the future, see Winer, *Gr.* § 40. 6, p. 250, Thiersch., *de Pent.* iii. 11, p. 158 sq. The longer reading of *Rec.* τὸν πατ. αὐτοῦ καὶ τὴν μητ. is fairly supported [AD<sup>3</sup>EKL;



κολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ, καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν. <sup>32</sup> τὸ μυστήριον τοῦτο μέγα ἐστίν, ἐγὼ δὲ λέγω εἰς

most mss.; Syr., Copt., al.; Orig., al., but is rightly rejected by *Lachm.*, *Tisch.*, *Meyer*, al., as a conformation to the LXX.; see especially the critical comment of Origen, cited by *Tisch. in loc.* προσκολλ. πρὸς τὴν γυναῖκα] ‘shall be closely joined unto his wife;’ comp. Matt. xix. 5, προσκολληθήσεται τῇ γυναίκι αὐτοῦ, where the dat. is used, but with little difference of meaning. On the close affinity between the dat. and the accus. with εἰς and πρὸς, and their interchange in many passages, see Winer, *Gr.* § 31. 5, p. 190. The reading, however, is somewhat doubtful; *Lachm.* maintains the dat. with AD<sup>1</sup>E<sup>1</sup> FG; 3 mss.; Meth., Epiph. (compare 1 Cor. vi. 16); but owing to the fair evidence for the text [BD<sup>3</sup>EKL; nearly all mss.; Orig., Chrys., Theod.], and the distinct notice by Origen (see *Tisch. in loc.*), with less probability than the accus. with πρὸς (*Tisch.*, *Mey.*, al.).

32. τὸ μυστήριον τοῦτο] ‘This mystery is great, sc. deep;’ explanatory comment on the preceding verse. But what mystery? The answer is not easy, as four antecedents are possible; — (a) the text immediately preceding; τὸ εἰρημένον, τὸ γεγραμμένον, Stier, *Meyer*, compare Chrys., Theodorus; — (b) the whole preceding subject, the strict parallelism between the conjugal relation and that between Christ and his Church; — (c) the spiritual purport, ‘non matrimonium humanum sed ipsa conjunctio Christi et ecclesiæ,’ Beng.; — (d) the simple purport and immediate subject of the text, ‘arctissima illa conjunctio viri et mulieris,’ Est. Of these, (a), though not otherwise untenable, involves a meaning of μυστήριον, which cannot be substantiated by St. Paul’s use of the word; μυστ. being only used by the Apostle to imply either something not

cognizable by (ch. i. 9, iii. 4, and appy. vi. 19), or not fully comprehensible by unassisted human reason (1 Cor. xiv. 2, 1 Tim. iii. 9, 16), but not, as here (compare Schoettg. *Hor.* Vol. i. p. 783), ‘a passage containing an allegorical import:’ see Tholuck, *Rom.* xi. 25, and compare Lobeck, *Aglaoph.* Vol. i. p. 85, 89. Of the rest, (b) and (c) are less plausible, as in both cases — more especially in the latter — the remark ἐγὼ δὲ λέγω κ. τ. λ. would seem superfluous, and the force of the pronoun obscure. On the whole, then, (d) seems best to harmonize with the context. Thus, then, ver. 29 states the exact similarity (καθὼς) of the relationship; ver. 30 the ground of the relation in regard of Christ and the Church; ver. 31 the nature of the conjugal relation, with a probable application also to Christ; ver. 32 the mystery of that conjugal relation in itself, and still more so in its typical application to Christ and to His Church. It is needless to observe that the words cannot possibly be urged in favor of the sacramental nature of marriage (Concil. Trid. xxiv. init.), but it may fairly be said that the very fact of the comparison (see Olsh.) does place marriage on a far holier and higher basis than modern theories are disposed to admit; see Harl. *in loc.*, and for two good sermons on this text, Bp. Taylor, *Serm.* xvii. xviii. Vol. i. p. 705 sq. (Lond. 1836). ἐγὼ δὲ λέγω] ‘but I am speaking;’ antithetical comment on the foregoing; ἐγὼ having no special reference to his own celibacy (comp. Stier), but, as De W. admits, marking, and with emphasis, the subjective character of the application and comparison (Winer, *Gr.* § 22. 6, p. 138, *ed.* 6), while the slightly opposite δὲ contrasts it with any other interpretation that might have been



Χριστὸν καὶ εἰς τὴν ἐκκλησίαν. <sup>33</sup> πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν, ἥ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.

Children, obey and honor  
your parents according to

God's commandment: fathers provoke not your children, but educate them holily.

VI. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν

adduced (Mey.): 'the mystery of this closeness of the conjugal relation is great, *but* I am *myself* speaking of it in its still deeper application, in reference to Christ and the Church;' μέγα ὄντως μυστήριον, τέως μέντοι εἰς Χριστὸν ἐκλαμβάνεται, παρ' ἐμοῦ τουτό, φησιν, ὡς προφητικῶς περὶ αὐτοῦ λεχθέν, Theoph. On the general use of λέγω δέ, formula 'explanandi atque pressius eloquendi ea quæ antea obscurius erant dicta,' see Raphel on 1 Cor. i. 12, and notes on Gal. iv. 1. εἰς Χριστόν] 'in reference to;' not 'of,' Conyb. (comp. Syr.), still less 'in Christo,' Vulg., but 'in Christum,' Beza (comp. Æth., Syr.-Phil.), the preposition correctly marking the ethical direction of the speaker's words; comp. Acts ii. 25, and see Winer, Gr. § 49. a, p. 354, and notes on 2 Thess. i. 11.

The prep. is omitted by BK; 10 mss.; Iren., Epiph., Marc., and is bracketed by Lachm., but without sufficient reason, as the external authorities against it are weak, and the probability of an omission, from not being understood, by no means slight.

33. καὶ ἡ] 'Nevertheless,' i. e. not to press the mystical bearings of the subject any further; the particle not being resumptive (Beng., Olsh.), but, in accordance with its primary meaning, comparative, and thence contrasting and slightly adversative; see esp. Klotz, Devar. Vol. 11. p. 725, Donalds. Gr. § 548. 33, and notes on Phil. i. 18, where the derivation and force of πλὴν are briefly discussed.

καὶ ὑμεῖς οἱ καθ' ἓνα] 'Ye also severally;' ye also—as well as Christ towards His Church. The plural thus specified by the distributive οἱ καθ' ἓνα, 'vos singuli' (comp. 1 Cor. xiv. 27, 31,

and see Winer, Gr. § 49 a, p. 357), passes easily and naturally into the singular in the concluding member of the sentence. On the striking equivalence of κατὰ with ἀνὰ in nearly all its meanings (here evinced in the distributive use), see esp. Donalds. Cratyl. § 183 sq. ὡς ἑαυτόν] 'as himself,' scil. 'as being one with himself,' see notes on ver. 28.

ἡ δὲ γυνὴ κ. τ. λ.] 'and the wife (I bid), that she fear her husband:' emphatic specification (with slight contrast) of the duties of the wife: ἡ γυνὴ being a simple and emphatic nominative absolute (Mey.; contra Eadie, — but erroneously), though not of a kind so definitely unsyntactic as Acts vii. 40 and exx. cited by Winer (Gr. § 28. 3, p. 207, ed. 5; see p. 507 ed. 6), and most probably dependent, not on an imper., but on some verb of command which can easily be supplied from the context; see Mey. on 2 Cor. viii. 7, Fritz. Diss. in 2 Cor. p. 126, Winer, Gr. § 44. 4, p. 365 (ed. 5). Alford (Cor. l. c.) suggests βλέπετε, citing 1 Cor. xvi. 10, but this is not fully in point, as the subject of the imperative and the subjunctive is not the same: more pertinent is Soph. (Ed. Col. 156, where, as Ellendt correctly observes, 'φύλαξαι adsignificatum habet loquentis consilium; hæc tibi dico ne,' etc., Lex. Soph. Vol. 1. p. 840.

CHAPTER VI. 1. ὑπακούετε κ. τ. λ.] 'obey your parents in the Lord;' ἐν Κυρίῳ (Christ, — not God, as Chrys., Theod.; compare ch. iv. 7, v. 21) as usual, denoting the sphere to which the action is to be limited (not for κατὰ Κύρ., Chrys.), and obviously belonging, not to τοῖς γονεῦσιν, nor to τοῖς γον. and to ὑπακ.

ἐν Κυρίῳ· τοῦτο γάρ ἐστιν δίκαιον. <sup>2</sup> τίμα τὸν πατέρα σου καὶ τὴν μητέρα, ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ, <sup>3</sup> ἵνα εὖ

(comp. Origen ap. Cramer, *Caten.*), but simply to the latter, — serving thus to define and characterize the nature, and possibly limits, of the obedience; ἐν οἷς ἂν μὴ προσκρούσῃς [Κυρίῳ], Chrys. On the more exact nature of these limits (here, however, not perhaps very definitely hinted at; comp. Alf.), see Taylor, *Duct. Dub.* III. 5, Rule 1 and 4 sq. The reading is somewhat doubtful, as ἐν Κυρίῳ is omitted by *Luchm.* on fair authority [BD<sup>1</sup>FG; Clarom., Sang., Aug., Boern.; Clem., al.]. The external authorities, however, for its insertion [AD<sup>3</sup>EKL; nearly all mss. and Vv.; Chrys. (expressly), Theod.] seem clearly to predominate, and the internal arguments are in its favor, as if it had come from Col iii. 20 it would have been inserted after δίκαιον; see Meyer, p. 238.

τοῦτο γὰρ ἐστὶν δίκαιον] ‘for this is right;’ not merely πρέπον, nor merely κατὰ τὸν τοῦ Θεοῦ νόμον (Theod.), but ‘in accordance with nature’ (τέκνα γονεῦσιν) and, as the next verse shows, the law of God: καὶ φύσει δίκαιον, καὶ ὑπὸ τοῦ νόμου προστάσσεται, Theophyl.; comp. Coloss. iii. 20. On the position of children in the early church, and the relation such texts bear to infant-baptism, see Stier, *Reden Jes.* Vol. vi. p. 924 sq.

2. τίμα κ. τ. λ.] ‘Honor thy father and thy mother;’ specification of the commandment as an additional confirmation of the foregoing precept, and as supplying the reason on which it was based. Had δίκαιον referred only to this command, some causal particle would more naturally have been appended. As it stands, however, the solemn recitation of the commandm. blends the voice of God with that of nature. ἥτις] ‘the which;’ the pronoun not having here a strongly causal, but rather an explanatory force; see notes on Gal. ii. 4,

v. 24. πρώτη ἐν ἐπαγγελίᾳ] ‘the first in regard of promise,’ scil., ‘as a command of promise;’ compare Syriac

ܡܠܟܝܐ ܡܥܬܝܐ [primum quod promittit]: not exactly ‘with promise’

Beza, Alf., al., as the prep. here seems naturally used not so much to state the accompaniment as to specify the exact point in which the predication of πρώτη was to be understood; so rightly Chrys. (οὐ τῇ τάξει [‘in regard of order,’ notes on Gal. i. 22] εἶπεν αὐτὴν πρώτην, ἀλλὰ τῇ ἐπαγγελίᾳ), and expressly Winer, *Gr.* § 48. a. obs. p. 349. Meyer cites Diod. Sic. XIII. 37, ἐν δὲ εὐγενείᾳ καὶ πλούτῳ πρῶτος. Some little difficulty has been found in the use of πρώτη, owing to the 2nd commandm. seeming to involve a kind of promise; see Orig. ap. Cram. *Cat.* If this be considered as not a definite ἐπαγγελία (Calv.), still πρώτη would seem unusual, as the fifth commandm. would then be the only one which has a promise: nor would the assumption that it is ‘first’ on the second table (not such a recent division as Meyer after Erasm. seems to think, see Philo, *de Special. Legg.* Vol. II. p. 300, ed. Mang.) relieve the difficulty, as the same objection would still remain. We may perhaps best explain the statement of priority by referring it, not to all other foregoing commands (Harl.), but to all the other Mosaic commands (Mey.), of which the decalogue forms naturally the chief and prominent portion; simply, then, ‘the first command we meet with which involves a promise.’

It may be observed that the article is not needed with πρῶτος; ordinals being from their nature sufficiently definite; comp. Acts xvi. 12, and see Middleton, *Greek Art.* VI. 3, p. 100.

3. ἵνα εὖ σοι κ. τ. λ.] ‘in order that

σοι γένηται καὶ ἔση μακροχρόνιος ἐπὶ τῆς γῆς. <sup>4</sup> Καὶ οἱ πατέρες,

*it may be well with thee;* a slightly varied citation from the LXX, Exod. xx. 12, Deuteron. v. 16, ἵνα εὖ σοι γένηται καὶ ἵνα μακροχρόνιος γένη ἐπὶ τῆς γῆς [τῆς ἀγαθῆς, Exod. l. c.] ἧς Κύριος ὁ Θεός σου δίδωσί σοι. The omission of the latter words can scarcely have arisen from the Apostle's belief that his hearers and readers (Gentiles) were so familiar with the rest of the quotation, that it would be unnecessary to cite it (see Mey.); for thus τῆς γῆς must be translated 'the land' (of Canaan, — simply and historically, Meyer) and the promise denuded of all its significance to Christian children. It is far more probable (see Eadie) that the omission was intended to generalize the command, and that, not merely 'toti genti' (Beng.), nor in typical ref. to heaven (Hamm., Olsh., see Barrow, *Decal.* Vol. vi. 524), but simply and plainly, to *individuals*, subject, of course, to the conditions which always belong to such temporal promises; see Leighton, *Expos. of Command.*, p. 487 (Edinb. 1845). καὶ ἔση μακρ.] 'and (that) thou be long-lived,' et sis longævus, Vulgate. The future is commonly explained as a lapse into the 'oratio directa' (see Winer, *Gr.* § 41. b. 1, p. 258), but is more probably to be regarded as dependent on ἵνα (so Vulg., Æth., Arm., all of which use the subjunct.), — a construction which though not found in Attic Greek (see Klotz, *Devar.* Vol. II. p. 630) certainly *does* occur in the N. T. (comp. 1 Cor. ix. 18, Rev. xxii. 14, and see Winer, *l. c.*), harmonizes perfectly with the classical use of ὅπως (see the numerous exx. cited by Gayler, *Partic. Neg.* p. 209, sq.), and is here eminently simple and natural; compare Meyer *in loc.* Whether, however, we can here recognize a 'logical climax' (Mey.), is doubtful; the future undoubtedly does often express the more *lasting*

and *certain* result (compare Rev. l. c., where the single act is expressed by the aor. subj., the lasting act by the future); still, as the present formula occurs in substance in Deut. xxii. 7 (*Alex.*), and might have thence become a known form of expression, it seems better not to press the future further than as representing the *temporal evolution* of the εὖ γένεσθαι.

4. καὶ οἱ πατέρες] 'And ye fathers;' corresponding address to the parents in the persons of those who bore the domestic rule, the πατέρες; compare Meyer *in loc.* Bengel remarks on the presence of the καὶ here and ver. 9, and its absence, ch. v. 25; 'facilior parentes et heri abutuntur potestate suâ quam mariti.' This distinction is perhaps over-pressed; καὶ here and ver. 9 introduces a marked and quick appeal (see Hartung, *Partikel.* καὶ, 5. 7, Vol. I. 149), and also marks that the obligation was not all on one side, but that the superior *also* had duties which he owed to the inferior. The duty is then expressed negatively and positively. μὴ

παροργίζετε] 'provoke not to wrath;' see Col. iii. 21, μὴ ἠρεδίετε τὰ τέκνα (*Rec., Tisch.*); negative side of exhortation (οὐκ εἶπεν, ἀγαπάτε αὐτά. τοῦτο γὰρ καὶ ἀκόντων ἡ φύσις ἐπισπᾶται, Chrys.), not with reference to any stronger acts such as by disinheriting, etc. (Chrys.), but, as Alf. rightly suggests, by all the vexatious circumstances which may occur in ordinary intercourse; θεραπεύειν καὶ μὴ λυπεῖν ἐκέλευσε, Theod.

ἐκτρέφετε] 'bring up, educate;' in an ethical sense, καλῶς ἐκτρέφει πατήρ δικαίος, Prov. xxiii. 24; so, frequently in Plato; compare Polyb. *Ilist.* i. 65. 7, ἐν παιδείᾳ καὶ νόμοις ἐκτετραμμένον (Winer). In ch. v. 29, the reference is simply physical, but the force of the compound is the same in both passages;



μὴ παροργίζετε τὰ τέκνα ὑμῶν, ἀλλὰ ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νοουθεσίᾳ Κυρίου.

Servants obey and faithfully do your duty to your masters as unto Christ, and ye shall receive your reward; masters do the like in return.

<sup>5</sup> Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ

see notes *in loc.*

ἐν παιδείᾳ καὶ νοουθεσίᾳ] ‘in the discipline and admonition;’ ‘in disciplinâ et conreptione;’ Vulg.; not instrumental, but as usual ‘in the sphere and influence of;’ see Winer, *Gr.* § 48. a, p. 346 note. These two words are not related to one another as the general (παιδ.) to the special (Harl., Mey.), but specify the two methods in the Christian education of children, training by act and discipline, and training by word; so Trench, *Synonymus*, § XXXII., and before him, Grot., ‘παιδ. hic. significare videtur institutionem per pœnas; νουθ. autem est ea institutio quæ fit verbis.’ This Christian meaning of παιδεύω and παιδεία, ‘per molestias eruditio’ (August.), seems occasionally faintly hinted at in earlier writers; comp. Xen. *Mem.* i. 3. 5, and Polyb. *Hist.* ii. 9. 6, where the adverb ἀβλαβῶς marks that the παιδεύειν was a word that needed limitation. On the later form νοουθεσία instead of νουδέτησις, see Moeris, *Lex.* p. 248 (ed. Koch), Lobeck, *Phryn.* p. 512, 520.

Κυρίου] ‘Of the Lord;’ *subjecti*, — belonging to the general category of the *possessive* genitive, and specifying the Lord (Christ), as Him by whom the νοουθεσία and παιδεία were, so to say, prescribed, and by whose Spirit they must be regulated; so Harl., Olsh., Meyer. The gen. *objecti* ‘about the Lord’ (‘monitis ex verbo Dei petitis,’ Beza), though apparently adopted by all the Greek commentators (compare Theodoret. τὰ θεῖα παιδεύειν), seems far less satisfactory. Meyer reads τοῦ Κυρίου but as it would seem, by accident; there is no trace of such a reading in any of the critical editions.

5. τοῖς κυρίοις κατὰ σάρκα]

‘to your masters according to the flesh;’ κατὰ σάρκα here, as in Col. iii. 22 (where it precedes κυρ.), serving to define and qualify κυρίοις, ‘your bodily, earthly masters;’ see notes on ch. i. 19, ii. 11. Both here and Col. *l. c.* (where the mention of ὁ Κύριος immediately follows) the adverbial epithet would seem to have been suggested by the remembrance of the different relation they stood in to another Master, τῷ κατὰ πνεῦμα καὶ κατὰ σάρκα Κυρ. Whether anything *consolatory*, (κατὰ σάρκα ἐστὶν ἡ δεσποτεία, πρόσκαιρος καὶ βραχεῖα, Chrys.) or *alleviating* (‘manere nihilominus illis intactam libertatem,’ Calv.) is further couched in the addition, is perhaps doubtful (see Harl.), still both, especially the latter, are obviously *deductions* which must have been, and which the Apostle might possibly have intended to be made. On the stricter but here neglected distinction between κύριος and δεσπότης, see Trench, *Synon.* § XXVII.

Lachm. places κατὰ σάρκα before κυρίοις with AB; 10 mss; Clem., Chrys. (1), Dam., al., — but such a position is rightly rejected by Tisch., and most recent editors, as so probable a conformation to Col. iii. 22.

μετὰ φόβου καὶ τρόμου] ‘with fear and trembling.’ By comparing 1 Cor. ii. 3, 2 Cor. vii. 15, Phil. ii. 12, where the two words are united, it does not seem that there is any allusion to the ‘durior servorum conditio’ (Wolf, Bengel, compare Chrys.), but only to the ‘anxious solicitude’ they ought to feel about the faithful performance of their duties; comp. Hammond on Phil. ii. 12, where, however, the idea of ταπεινοφροσύνη (Hamm.) is not so prominent as that of distrust of their own powers, anxiety that they could not do enough;



σάρκα μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ ὃ μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνδρωπάρεσκοι, ἀλλ'

see notes *in loc.*

ἐν ἀπλότητι τῆς καρδίας ὑμῶν.] 'in singleness of heart;' 'in simplicitate cordis,' Clarom., Vulg., Syr.; element in which their anxious and solicitous obedience was to be shown: it was to be no hypocritical anxiety, but one arising from a sincere and single heart; καλῶς εἶπεν, ἐνι γὰρ μετὰ φ. καὶ τρ. δουλεύειν οὐκ ἐξ εὐνοίας δέ, ἀλλ' ὡς ἂν ἐξῇ, Chrys. The term ἀπλότης occurs seven times (2 Cor. i. 12 is doubtful) in the N. T. (only in St. Paul's Epistles), and in all marks that *openness* and sincerity of heart (not *per se* 'liberality,' see the good note of Fritz. *Rom.* Vol. III. 62) which repudiates *duplicity*, in thought (2 Cor. xi. 3) or action (*Rom.* xii. 8). It is joined with ἀκακία (*Philo.* *Opif.* § 41, p. 38, § 55, p. 61), with ἀγαθότης (*Wisdom* i. 1), and is opposed to ποικιλία, πολυτροπία (*Plato*, *Rep.* 404 E; comp. *Hipp. Min.* 364 E, where Achilles is contrasted with Ulysses), κακουργία, and κακοηδεία (*Theoph.*, *Theod.*, *in loc.*); see Suicer, *Thesaur.* Vol. I. p. 436, comp. Tittm. *Synon.* p. 29, and on the scriptural aspects of singleness of heart, Beck, *Seelenl.* III. § 26, p. 105 sq.

6. μὴ κατ' ὀφθαλμοδουλείαν] 'not in the way of eye service;' further specification on the negative side of the preceding ἐν ἀπλότ., the prep. with its usual force designating the rule or 'normam agendi,' which in this case they were not to follow; see *exx.* in Winer, *Gr.* § 49. d, p. 358. The word ὀφθαλμοδ. appears to have been coined by St. Paul, being only found here and Col. iii. 22: the adj. ὀφθαλμόδουλος occurs in *Constitut. Apost.* Vol. I. p. 299 A (ed. Cotel.), but in reference to this passage. The meaning is well expressed by Clarom., Vulg., 'non ad oculum servientes' (comp. Syr.), the ref. being primarily to the master's eye (μὴ μόνον παρόντων τῶν

δεσποτῶν καὶ δρώντων ἀλλὰ καὶ ἀπόντων, *Theophyl.*; compare Xen. *Econ.* XII. 20), and thence generally, and as in the present case, ἡ οὐκ ἐξ εἰλικρινούς καρδίας προσφερομένη θεραπεία, ἀλλὰ τῷ σχήματι κεχρωσμένη, *Theodoret.* The more correct form seems ὀφθαλμοδουλία, see L. Dindorf in *Steph. Thesaur.* Vol. V. p. 1088, 2446.

ἀνδρωπάρεσκοι] 'men-pleasers;' *Psal.* lli. 6, ὁ Θεὸς διεσκόρπισεν ὅσα ἀνδρωπάρεσκον. *Lobeck* (*Phryn.* p. 621) remarks on the questionable forms εὐάρεσκος, δυσάρεσκος, but accepts ἀνδρωπάρεσκος.

ἀλλ' ὡς δοῦλοι Χρ.] 'but as bondservants of Christ;' contrasted term to ἀνδρωπαρ.; τίς γὰρ Θεοῦ δούλου ὢν ἀνδρώποις ἀρέσκειν βούλεται; τίς δὲ ἀνθρώποις ἀρέσκων Θεοῦ δύναται εἶναι δούλος; Chrys.: comp. ver. 7, where the opposition is more fully seen. Rückert removes the stop after Χρ., thus regarding ποιῶντες as the principal member in the opposition, δοῦλοι Χρ. only a subordinate member which gives the reason and foundation of it. This, though obviously harsh, and completely marring the studied antithesis between ἀνδρωπάρεσκοι and δοῦλοι Χριστοῦ is reintroduced by *Tisch.* (ed. 7), but properly rejected by other recent editors. The article before Χριστοῦ [*Rec.* with D<sup>3</sup>EKL; most mss.; Chrys., *Theod.*] is rightly struck out by *Lachm.*, *Tisch.*, al., on preponderant external authority.

ποιῶντες κ.τ.λ.] 'doing the will of God from the soul;' participial clause defining the manner in which their δουλεία to Christ was to be exhibited in action. The qualifying words ἐκ ψυχῆς are prefixed by Syr., *Æth.*-*Platt.*, *Arm.*, Chrys., and some recent editors and expositors (*Lachm.*, *De W.*, *Harl.*, *Alf.*, al.) to the participial clause which follows, but more naturally and it would seem correctly connected

ὡς δοῦλοι Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς,  
<sup>7</sup> μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ καὶ οὐκ ἀνθρώποις,  
<sup>8</sup> εἰδότες ὅτι ὁ ἐν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομίζεται

8. ὁ ἐν τι ἕκαστος] So *Tisch.* with KL; great majority of mss.; Syr. (both), al.; Chrys. (3), but ἀνθρ. for ἕκ. (2), Theod. (adds ἡμῶν), Dam., Theoph., Œcum. (*Rec.*, *Griesh.*, *Scholz*, *De W.*, *Meyer*). The shorter and inverted reading, ἕκαστος ὁ ἐν, is supported by very strong external authority, viz., by ADEFG; many mss.; Vulg., Clarom., al.; Bas., al. (*Lachm.*, *Rück.*, *Wordsw.*); still the internal arguments derived from *paradiplomatic* (see Pref. to *Gal.* p. xvi.) considerations are so decided that we seem fully authorized in retaining the reading of *Tisch.* The example is instructive, as it would seem the numerous variations can all be referred either to (a) correction, or (b) error in transcription, or both united. For example, (a) the tmesis seems to have suggested a correction ὁ τι ἐν, and then, on account of the juxtaposition of ὅτι ὁ τι, the further correction of AB, al. Again it is (b) not improbable that owing to the homæoteleuton, ὁ ἐν τι was, in some mss. accidentally omitted, and that the unintelligible reading ὅτι ἕκαστος ποιήσῃ then received various emendations: thus we may account for the insertion of ὁ ἐν τις (1. 27. 31), ἐν τις (62. 179), ἐν τι (46. 115), ὁ ἐν (23. 47), between ὅτι and ἕκ., all of which have this value, that they attest the position of ἕκαστ. adopted in the text.

by Clarom. (where ἐκ ψυχῆς concludes the στίχος), Copt., Æth.-Pol., Syr.-Phil., Auth. (*Tisch.*, *Mey.*, *Wordsw.*, al.), with the present participial clause. Far from there thus being any tautology (*De W.*), there is rather a gentle climactic explanation of the characteristics of the δοῦλ. Χρ.; he does his work heartily, and besides this, feels a sincere good-will to his master: comp. Col. iii. 23, ἐκ ψυχῆς ἐργάζεσθε, which, though claimed by *De W.* as supporting the other punctuation, is surely more in favor of that of the text. On the varied uses of ψυχή (here in ref. to the inner principle of action), see *Delitzsch*, *Psychol.* iv. 6, p. 159 sq.

7. μετ' εὐνοίας δουλ.] 'with good will doing service;' further specification of the nature and character of the service; μετ' εὐνοίας implying not merely 'lubenti animo' (*Grinf. Hell. Test.*), but 'cum benignitate,' Clarom., 'cum cogitatione bonâ,' Copt., in reference to the well-disposed ('well-affected,' *Eadie*) mind with which the service was to be performed. *Raphel* (*Obs.* Vol. 11. p.

489) very appositely cites *Xenoph. Œcon.* p. 673 [xii. 5], οὐκοῦν εὐνοίαν πρῶτον, ἔφην ἐγώ, δεήσει αὐτὸν [τὸν ἐπίτροπον] ἔχειν σοὶ καὶ τοῖς σοῖς εἰ μέλλοι ἀρκέσειν ἀντὶ σοῦ παρών. ἄνευ γὰρ εὐνοίας τί ὄφελος κ. τ. λ. This quotation certainly seems to confirm the distinction made by *Harl.* (to which *Mey.* objects) that while ἐκ ψυχῆς seems to mark the relation of the servant to his work, μετ' εὐνοίας points to his relation to his master: so also the author of the *Constit. Apost.* iv. 22, εὐνοίαν εἰσφέρειτω πρὸς τὸν δεσπότην, Vol. i. p. 302 (ed. *Cotel.*): see *exx.* in *Elsner, Obs.* Vol. i. p. 228. The Atticists define εὖν. as both ἀπὸ τοῦ μείζονος πρὸς τὸν ἐλάττωνα and vice versa, εὐμέλεια as only the former, see *Thom. Mag.* p. 368 (ed. *Jacobitz*), and *exx.* in *Wetst. in loc.* The insertion of ὡς before τῷ Κυρ. [*Rec.* omits with D<sup>2</sup>EKL; mss.; Theod., al.] is supported by preponderant authority.

8. εἰδότες] 'seeing ye know;' concluding participial member, giving the encouraging reason (σφόδρα θαρρύνειν περὶ

παρὰ Κυρίου, εἴτε δούλος εἴτε ἐλεύθερος. <sup>9</sup> Καὶ οἱ κύριοι, τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς, ἀνιέντες τὴν ὑπείλην, εἰδότες ὅτι καὶ

τῆς ἀμοιβῆς, Chrys.) why they were to act with this honesty and diligence. The imperatival translation, 'atque scitote' (Raphel, *Annot.* Vol. II. p. 491), is not grammatically tenable (compare Winer, *Gr.* § 45. 6, p. 313), and mars the logical connection of the clauses. The translation of participles, it may be observed, must always be modified by the context; see Winer, *Gr.* § 45. 2, p. 307, but correct, there what cannot be termed otherwise than the erroneous observation that such participles admit of a translation by means of *relatives*; the observation so often illustrated in these commentaries — that a participle *without* the article can never be strictly translated as a part. with the article — appears to be of universal application; see esp. Donalds. *Gr.* § 490.

ὃ ἐάν τι κ. τ. λ.] 'whatsoever good thing each man shall have done;' ἐὰν coalescing with the relative and being in such connections used simply for ἂν both by writers in the N. T., LXX, and late Greek generally. In the passages collected by Viger (*Idiom.* VIII. 6), from classical authors, ἂν clearly must be written throughout; see Herm. *in loc.* and Winer, *Gr.* § 42. 6. obs. p. 277. The relative is separated from τι by a not uncommon 'tmesis,' instances of which are cited by Meyer, *c. g.* Plato, *Legg.* IX. 864 E, ἦν ἂν τινα καταβλάψῃ [Lysias], *Polyst.* p. 160, ὅς ἂν τις ὑμᾶς εὖ ποιῇ, — but here some edd. read ὅταν. The reading κομίζεται [Rec. with D<sup>3</sup>E KL; most mss.; Bas., Chrys., Theod.] is rightly rejected by recent editors, both on preponderant external authority, and as derived from Col. I. c. The τοῦ is also rightly struck out before Κυρίου.

τοῦτο κομ. παρὰ Κυρίου] 'this shall he receive (back) from the Lord (Christ);' 'this, — and fully this,' ex-

pressed more at length Col. iii. 24, 25. The 'appropriative' middle κομίζεσθαι (see esp. Donalds. *Gr.* § 432. bb, and § 434, p. 450) refers to the receiving back again, as it were, of a deposit; so that in κομίζεται ὁ ἡδίκησε, Col. I. c. (comp. 2 Cor. v. 10), there is no brachylogy; see Winer, *Gr.* § 66. 1. b, p. 547, and compare notes *in loc.* The tense seems obviously to refer to the day of final retribution; ἐπειδὴ εἰκὸς ἐστὶ πολλοὺς τῶν δεσποτῶν μὴ ἀμείβεσθαι τῆς εὐνοίας τοῖς δούλοις, ἕκει αὐτοῖς ὑπισχνεῖται τὴν ἀμοιβήν, Œcum. εἴτε δοῦλος

εἴτε ἐλ.] 'whether he be bond-slave or free;' whatever be his social condition here, the future will only regard his moral state; μετὰ τὴν ἐντεῦθεν ἐκδομὴν [ἐδείξε] οὐκ ἔτι δουλείας διαφορὰν, Theod.

9. καὶ οἱ κύριοι] 'And ye masters;' corresponding duties of masters similarly enunciated positively and negatively (ἀνιέντες τὴν ἀπ.), and concluded with a similar participial clause expressing the motive. The negative statement of the duty is omitted in the parallel passage, Col. iv. 1. On the use of καί, see notes on ver. 4. τὰ αὐτὰ ποιεῖτε]

'do the same things towards them;' 'evinced in action the same principles and feelings towards them; preserve the 'jus analogum' (Calv.) in your relations to them.' It does not seem necessary to restrict τὰ αὐτὰ το μετ' εὐνοίας δουλεῦειν (Chrys.), or to ποιῆν τὸ θέλ. κ. τ. λ. (Rück.), or, on the other hand, to extend it to ἐν ἀπλ., as well as to the other details (Origen, Cram. *Cuten.*; compare Eadie), the reference being rather to the general expression of feeling, the εὐνοια which was to mark all their actions, ἵνα εὐνοϊκῶς — θεραπεύσωσι, Theodoret, or, as more correctly modified by Stier, — κυριεύσωσι; 'ea quæ benevolentiae sunt compensato,' Beng. ἀνιέντες







τῷ κράτει τῆς ἰσχύος αὐτοῦ. <sup>11</sup> ἐνδύσασθε τὴν πανοπλίαν τοῦ Θεοῦ, πρὸς τὸ δύνασθαι ὑμᾶς στῆναι πρὸς τὰς μεθοδείας τοῦ διαβόλου. <sup>12</sup> ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα,

Orig. Cat.] is only found once, Col. i. 11, see Lobeck, *Phryg.* p. 605.

καὶ ἐν τῷ κ. τ. λ.] 'and in the power of His might;' not an ἐν διὰ δυοῖν, Beng., but with a preservation of the proper sense of each substantive; see notes on ch. i. 19. This appended clause (καὶ) serves to explain and specify the principle in which our strength was to be sought for, and in which it abided; compare 2 Cor. xii. 9, ἵνα ἐπισκηνώσῃ ἐπ' ἐμὲ ἡ δύναμις τοῦ Χριστοῦ. On the familiar ἐν Κυρίῳ ('in the Lord,' our only element of spiritual life), see notes ch. iv. 1.

11. ἐνδύσ. τὴν πανοπλίαν] 'Put on the whole armor, the panoply.' The emphasis rests on this latter word (Mey.) as the repetition in ver. 13 still more clearly shows, not τοῦ Θεοῦ (Harless); 'significat debere nos ex omni parte instructos esse, ne quid desit,' Calv.; the term here clearly denoting not merely the 'armatura,' Vulg., but the 'universa armatura,' Beza, the armor in all its parts, offensive and defensive; 'omnia armorum genera, quibus totum militis corpus tegitur,' Raphael, *Annot.* Vol. II. 491; see Judith, xiv. 4, πανοπλίαν, compared with ver. 2, τὰ σκεύη τὰ πολεμικά, and comp. παντελὴς πανοπλία, Plato, *Legg.* VII. 796 B. It has been doubted whether St. Paul is here alluding to the armor of the Hebrew or the Roman soldier; the latter is most probable, but both were substantially the same; see esp. Polyb. *Hist.* vi. 23, a good Art. in Kitto, *Cyclop.* ('Arms, Armour'), and Winer, *RWB.* Art. 'Waffen,' Vol. II. p. 667. For a sermon on this text see Latimer, *Serm.* III. p. 25 (ed. Corrie). Θεοῦ] 'of God;' 'quæ a Deo donantur,' Zanch.; gen. of the source, origin, whence the arms came (Hartung, *Casus*, p. 23, notes, on 1 Thess.

i. 6), well expressed by Theod. ἅπασιν διανέμει τὴν βασιλικὴν παντευχίαν.

πρὸς τὸ δύνασθαι κ. τ. λ.] 'in order that ye may be able to stand against;' object and purpose contemplated in the equipment; compare notes on ch. iii. 4 with those on iv. 12. The verb στῆναι, as Raphael (*Annot.* Vol. II. p. 493) shows, is a military expression, 'to stand one's ground,' opp. to φεύγειν; see esp. Kypke, *Obs.* Vol. II. p. 301. The second πρὸς in this connection has thus the meaning 'adversus' (Clarom., Vulg.), with the implied notion of hostility ('contra') which is otherwise less usual, unless it is involved in the verb; see Winer, *Gr.* § 49. h, p. 361 note. τὰς μεθοδείας τοῦ διαβόλου] 'the wiles of the Devil,' — or perhaps, as more in harmony with the context, 'the stratagems' (Eadie; μεθοδεύσαι ἐστι τὸ ἀπατῆσαι καὶ διὰ μηχανῆς ἐλεῖν, Chrysost.); the plural denoting the various concrete forms of the abstract singular; see notes on Gal. v. 20. On the form μεθοδίας, which it must be admitted is here very strongly supported [AB<sup>1</sup>D<sup>1</sup>EGKL; many mss.], see notes on ch. iv. 14. The only reason for not accepting it is, that in cases of apparent itacism caution is always required in estimating the value of external evidence.

12. ὅτι οὐκ ἔστιν ἡμῖν ἡ πάλη] 'because our struggle is not,' 'the struggle in which we are engaged;' reason for the special mention of the μεθοδείας τοῦ διαβόλου, ver. 11. It is commonly asserted that the metaphor is not here fully sustained, on the ground that πάλη (πάλλω) is properly 'lucta;' see Plato, *Legg.* VII. 795 D. As, however, we find πάλη δορός (Eur. *Herul.* 160), πάλην μίξαντες λόγχης (Lycophron, *Cassand.* 1358), it is clear such a usage as

ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτο-

the present can be justified; indeed it is not unlikely that the word (an ἄπ. λεγόμεν. in New Test., not found in LXX) was designedly adopted to convey the idea of the *personal, individualizing* nature of the encounter.

The reading ὑμῖν adopted by *Lachm.* is well supported [BD<sup>1</sup>FG; 3 mss.; Clarom., Sang., Aug., Boern., Syr., Goth., al.; Lucif., Ambrst.], but appy. less probable than ἡμῖν [AD<sup>3</sup>EKL; nearly all mss.; Vulg., Copt., Syr.-Phil., al.; Clem., Orig., al.], for which it might have been easily substituted as a more individualizing address.

πρὸς αἷμα καὶ σάρκα] ‘against flesh and blood,’ mere feeble man; οὐ πρὸς τοὺς τυχόντας ἐχομένῃ φησιν, οὐδὲ πρὸς ἀνθρώπους ὁμοιοπαθεῖς ἡμῖν καὶ ἰσοδυνάμους, Theophyl.; comp. Polyænus, *Strateg.* iii. 11, μὴ ὡς πολέμοις συμβάλλοντες ἀλλ’ ἀνθρώποις αἷμα καὶ σάρκα ἔχουσι [the exhortation of Chabrias to his soldiers], and see notes on *Gal.* i. 16, where the formula is more fully explained.

ἀλλὰ] There is here no ground for translating οὐκ ἀλλὰ, ‘non tam . . . quam;’ comp. *Glass. Philolog.* i. 5. 22, Vol. i. p. 420 sq. (ed. Dathe). The negation and affirmation are both absolute; ‘non contra homines [‘vasa sunt, alius utitur,’ August.], sed contra dæmones,’ Cornel. a Lap.; see esp. Winer, *Gr.* § 55. 8, p. 439, where this formula is very satisfactorily discussed, and comp. Kühner on *Xenoph. Mem.* i. 6. 2, and notes on 1 *Thess.* iv. 8. In those exx. where the negation cannot, by the nature of the case, be considered completely absolute, it will be observed, as Winer ably shows, that the negation has designedly a *rhetorical* coloring, which, in a faithful and forcible translation, ought always to be preserved without any toning down; see Fritz. *Mark.* Excurs. ii. p. 773 sq., Klotz, *Devar.* Vol. ii. p. 9, 10.

πρὸς τὰς

ἀρχάς] ‘against the principalities;’ see esp. notes on ch. i. 23, and observe that the same terms which are there used to denote the classes and orders of *good*, are here similarly applied to *evil* angels and spirits; comp. Usteri, *Lehrb.* ii. 2. B, p. 355.

τοὺς κοσμοκράτορας κ. τ. λ.] ‘the world-rulers of this darkness;’ those who extend their worldwide sway over the present (comp. ch. ii. 1) spiritual and moral darkness; πολιοὺς σκότους; ἀρα τῆς νυκτός [compare Wetst.]; οὐδαμῶς, ἀλλὰ τῆς πονηρίας, Chrys., see ch. v. 8. Meyer rightly maintains (against Harless) the full meaning of κοσμοκρ., as not merely ‘rulers’ (‘magnates,’ Æth.), ‘fairwuhabandans,’ Goth. (comp. Syr.), but ‘rulers over the world,’ *munditenentes*, Tertull. (*Marc.* v. 18), κόσμος preserving its natural and proper force. So even in the second of the three exx. cited by Schoetgg. *Hor.* Vol. i. p. 790, out of Rabbinical writers (‘qui vocem hanc, רַשְׁטִרְמִירְמִיר civitate suâ donarunt’), which Harl. here adduces, — ‘Abraham persecutus est quatuor רַשְׁטִרְמִירְמִיר, sc. reges,’ — the word appears used designedly with a rhetorical force; ex. 3 is perfectly distinct. Further exx. from later writers are cited by Elsner, *Obs.* Vol. i. p. 219. The dogmatical meaning is correctly explained by the Greek commentators; the evil spirits exercise dominion over the κόσμος, not in its mere material nature (οὐχὶ τῆς κτίσεως κρατοῦντες, Theophyl.), but in its ethical and perhaps intellectual character and relations (ὡς κατακρατοῦντες τῶν τὰ κοσμικὰ φρονούντων, *Æcumen.*), the depravation of which is expressed by τοῦ σκ. τοῦτου; see John xvi. 11, ὁ ἐρχων τοῦ κ. τοῦτου, i. ib. v. 19, ὁ κ. ὅλος ἐν τῷ Πονηρῷ [see notes, ver. 16] κεῖται, 2 Cor. iv. 4, ὁ Θεὸς τοῦ αἰῶνος τοῦτου, compare John xiv. 30. On the meanings of κόσ-

ρας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς

μος, see Bauer, *de Regno Divino*, III. 2, 3 (*Comment. Theol.* Vol. II. p. 144, 154), and comp. notes on *Gal.* iv. 3. The insertion of τοῦ αἰῶνος before τούτου [*Rec.* with D<sup>8</sup>EKL; majority of mss.; Syr-Phil. with an ast.; Orig., Chrys., Theod., al.] seems clearly explanatory, and is rightly rejected by nearly all modern editors.

τὰ πνευματικὰ τῆς πονηρίας] 'the spiritual hosts, communities, of wickedness,' sc. characterized by essential πονηρία; gen. of 'the characteristic quality' (Scheuerl. *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 3. b, p. 211); ἐπεὶ γὰρ εἰσι καὶ οἱ ἄγγελοι πνεύματα, προσέθηκε τῆς πονηρίας, Theoph., comp. *Cæcumen. in loc.* τὰ πνευματικὰ are not, however, merely τὰ πνεύματα (Elsn. 1, comp. Syr., *Æth.*), but, in accordance with the force of the collective neut. adjunct. (Bern. *Synt.* VI. 2, p. 326, Jelf, *Gr.* § 436, 1. δ.), denote the bands, hosts, or confraternities of evil spirits: Winer and Meyer aptly cite τὰ ληστρικά ('robber-hordes), Polyæn. *Strateg.* v. 14. 1 [τὰ δοῦλα, τὰ αἰχμάλωτα, cited by Mey. after Bernhardt, are not fully appropriate; see Lobeck, *Phryn.* p. 378]; comp. τὰ δαιμόνια, and see esp. Winer, *Gr.* § 34. 3. b. obs. 3, p. 213. The gloss of Auth. 'spiritual wickedness,' does not seem tenable, for if τὰ πνευματικὰ be taken as the abstract neuter (so perhaps Copt., — which adopts the singular πνευματικόν) expressive of the properties or attributes (the 'dynamic neut. adj.' of Krüger, *Sprachl.* § 43. 4. 27; comp. Stier), the meaning must be, not 'spiritaes malignitates,' Beza, but 'spiritualia nequitiae,' Vulg., Clarom. (comp. Goth.), i. e. 'spiritual elements, properties, of wickedness' (see Jelf, *Gr.* § 436, obs. 2), — an abstract meaning which obviously does not harmonize with the context; see Meyer *in loc.* The concrete interpretation, on the other hand, is grammati-

cally correct, and far from unsuitable after the definite τοὺς κοσμοκράτορας.

ἐν τοῖς ἐπουρανίοις] 'in the heavenly regions,' 'in the sky or air;' Dobree, *Adv.* Vol. I. p. 574: see notes ch. i. 20, ii. 6. Here again we have at least three interpretations; (a) that of Chrys. and the Greek commentators, who give τὰ ἐπουρ. an ethical reference, 'heavenly blessings;' (b) that of Rück., Matth., Eadie, al., who refer the expression to the scene, the locality of the combat, 'the celestial spots occupied by the church;' (c) the ancient interpr. (see Jerome *in loc.*; comp. Tertull. *Marc.* v. 18, where, however, the application is too limited) according to which ἐν τοῖς ἐπ. is to be joined with τὰ πν. τῆς πον. as specifying the abode or rather haunt of the τὰ πνευματ.; 'qui infra cælum,' *Æth.* (both). Of these (a) is opposed to the previous local interpretations of the words, and involves an explan. of ἐν (= ὑπέρ, Chrys., or περί, Theod., wholly untenable; (b) seems vague and not fully intelligible; (c) on the contrary is both grammatically admissible (as the clause thus presents a single conception, 'supernal spirits of evil,' see notes on ch. i. 19) and exegetically satisfactory. The haunt of the evil spirits was indirectly specified in ch. ii. 2 as being in the regions τοῦ ἀέρος; here the latent opposition, αἷμα καὶ σὰρξ (on earth) and τὰ πνευμ. (in supernal regions), suggests a word of greater antithetical force, which still can include the same lexical meaning; comp. Matth. vi. 26, τὰ πετεῖνὰ τοῦ οὐρανοῦ. As in ch. ii. 2 there was no reason for limiting the term to the mere physical atmosphere, so here still less need we adopt any more precise specification of locality; see notes *in loc.*, and comp. generally Hofm. *Schriftb.* Vol. I. p. 401 sq. The repetition of πρὸς before each of the substantives is somewhat of



ἐπουρανίοις. <sup>13</sup> διὰ τοῦτο ἀναλάβετε τὴν πανοπλίαν τοῦ Θεοῦ, ἵνα δυνηθῇτε ἀντιστῆναι ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ καὶ ἅπαντα κατεργασάμενοι στῆναι. <sup>14</sup> στῆτε οὖν περιζωσάμενοι τὴν ὀσφὺν ὑμῶν ἐν

a rhetorical nature, designed to give emphasis to the enumeration; see Winer, *Gr.* § 50. 7. obs. p. 374.

13. διὰ τοῦτο] ‘On this account,’ ‘wherefore;’ since we have such powerful adversaries to contend with; ἐπειδή φησι, χαλεποὶ οἱ ἐχθροί, (Æcum.

ἀναλάβετε] ‘assume,’ ‘take up,’ not necessarily ‘to the field of battle,’ Conyb., but with simple local reference, as opposed to κατατίθεσθαι; ἀναλαμβάν. τὰ ὅπλα κ. τ. λ. being the technical expression: see Deut. i. 41, Jer. xxvi. 3, Judith xiv. 3, 2 Macc. x. 27, xi. 7, and exx. in Kypke, *Obs.* Vol. II. p. 302, Elsner, *Obs.* Vol. I. p. 231, and Wetst. *in loc.*

ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ] ‘in the evil day — of violent temptation,’ Fell, Cocc.: ἡμέραν πονηρὰν τὴν τῆς παρατάξεως ἡμέραν καλεῖ, ἀπὸ τοῦ ἐνεργούντος αὐτῇ διαβόλου τὸ ὄνομα τεδεικνύσας, Theod.; Schoettg. compares חַר חַר בַּשָּׁמַיִם ‘in hora mala, quando periculum nobis imminet,’ *Hor. Hebr.* Vol. I. p. 793. The use of ἡμέρα rather than αἰὼν (Gal. i. 4) is opposed to the interpr. of Chrys., Æcum., Theophyl., τὸν παρόντα βίον φησί; and the foregoing earnest tone of exhortation to the idea that any consolation (scil. το βραχὺ ἐδήλωσε, Theophyl., comp. Chrys.) was implied in the use of ἡμέρα. Still more untenable is the view of Meyer, that St. Paul is here specifying the day when the last great Satanic outbreak was to take place (comp. notes on Gal. i. 4); the Apostle has at heart what he knew was much more present and more constantly impending; ‘bellum est perpetuum; pugna alio die minus, alio die magis fervet,’ Beng.

ἅπαντα κατεργασάμενοι] ‘having accomplished, fully done all,’ not merely before the fight, Beng., but as στῆναι (‘to stand your ground’) obviously suggests,

in and appertaining to the fight; all things that the exigencies of the conflict required. The special interpr. of Æcum. (comp. Chrys.) κατεργασ. = καταπολεμήσαντες, i. e. ‘having overcome all,’ Auth. in Marg. (comp. Ezek. xxxiv. 4, 3, Esdr. iv. 4), though adopted by Harl., is very doubtful; for, in the first place, the masc. would have seemed more natural than the neut. ἅπαντα (Est., contr. De W.); and secondly, though κατεργάζ. occurs 20 times in St. Paul’s Epp., it is only in one of two senses, either *perficere* (‘notat rem arduam,’ Fritz.), as here, Rom. vii. 18, Phil. ii. 12, al., or *perpetrare* (‘de rebus quæ fiunt non honeste’), Rom. i. 27, ii. 9, al.; see Fritz. *Rom.* II. 9, Vol. I. p. 109, and the numerous exx. cited by Raphel, *Annot.* Vol. II. p. 495 sq. The concluding στῆναι is, then, not ‘stare tanquam triumphatores’ (Zanch. ap. Pol. *Syn.*, comp. even Meyer), but as in ver. 11, ‘to stand firm’ (the battle is life-long), ‘ut non cadatis aut loco cedere cogamini,’ Est.

14. στῆτε οὖν] ‘Stand then,’ not as in ver. 13, in the fight, but, as the context obviously requires, *ready for the fight*; ‘kampffertig,’ De Wette. The several portions of the πανοπλία are then specified in regular order; παραδρασύνas αὐτοῦς, λοιπὸν αὐτοῦς καὶ καθοπλίζει, Chrys.

περιζωσάμενοι τὴν ὀσφύν] ‘having girt your loins about;’ comp. Isaiah, xi. 5, ἔσται δικαιοσύνη ἐξωσμένος τὴν ὀσφύν αὐτοῦ, καὶ ἀληθεία ἐιλημένος τὰς πλευράς. The remark of Holz., that the aorists are improperly used for presents, is wholly mistaken; the different acts specified by the participles were all completed before the soldier took up his position; comp. notes on ch. iv. 8.

It may be observed that the girdle was no mere ornament (Harless,



ἀληθείᾳ, καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικαιοσύνης, <sup>15</sup> καὶ

compare Eadie), but the first and most necessary part of the equipment; a στρατιώτης ἄζωστος was, as Meyer observes, a very 'contradictio in adjecto.' Independently of serving to keep the armor in its proper place, it appears also, — except in the Homeric age, when it formed a part of the cuirass, and in later times, when ornamented 'baltei' came into use (Smith, *Dict. of Antiq.* Art. 'Balteus'), to have been commonly used to support the sword; see plates in Montfaucon, *L'Antiq. Expl.* Vol. iv. 1, p. 19 sq. and *Suppl.* Vol. iv. p. 14 sq., Smith, *Dict. Art.* 'Ζώνη,' and Winer, *RWB.* Art. 'Gürtel,' Vol. i. p. 448.

ἐν ἀληθείᾳ] 'with truth,' as the girdle which bound all together, and served to make the Christian soldier expedite and unencumbered for the fight; ἐν being instrumental, or perhaps rather semi-local, with a ref. to the cincture and equipment; see Isaiah xi. 5 quoted above, Psalm lxiv. 7, περιεζωσμένος ἐν δυναστείᾳ, and comp. Green, *Gramm.* p. 289. It has been doubted (see *Æcumen. in loc.*) whether by ἀλήθεια is meant what is termed *objective* truth (ἀλήθεια δογμάτων *Æcum.* 1), i. e. 'the orthodox profession of the Gospel' (Hamm. on *Luke*, xii. 35), or *subjective* truth; the latter is most probable, provided it is not unduly limited to mere 'truthfulness' (*Chrysost.* 1) or sincerity (*Calv., Olsh.*). It must be taken in its widest sense ἀλήθ. ἐν Ἰησοῦ, ch. iv. 21, the inward practical acknowledgment of the truth as 'it is in Him; δύνη δὲ ὡς πρὸς τὸν Χρ. νοῆσαι, τὸν ὕπνω ἀληθείαν, *Æcum.*; comp. Reuss, *Theol. Chret.* iv. 16, Vol. ii. p. 169. τῆς δικαιοσύνης] 'of righteousness; ' gen. of *apposition* or *identity*; see Winer, *Gr.* § 59. 8, p. 470, comp. Scheuerl. *Synt.* § 12. 1, p. 82; so similarly in regard of sentiment, Isaiah, lix. 17, καὶ ἐνεδύσατο δικαιοσύνην

ὡς θώρακα, *Wisdom*, v. 19, ἐνδύσεται θώρακα δικαιοσύνην. This δικαιοσύνη is not 'righteousness' in its deeper scriptural sense, scil. by faith in Christ (*Hareless*), as πίστις is mentioned independently in ver. 16, but rather Christian moral rectitude (*Meyer, Olsh., Usteri, Lehrb.* ii. 1. 2, p. 190; τὸν καθολικὸν καὶ ἐνάρκτον βίον, *Chrys.*), or, more correctly speaking, the righteousness which is the result of the renovation of the heart by the Holy Spirit; see Waterl. *Regen.* Vol. iv. p. 434. Eadie presses the article, but without grammatical grounds; its insertion is merely due to the common principle of correlation; see *Middl. Art.* iii. 1. 7, p. 36.

15. ὑποδησάμενοι τοὺς πόδας, γ] 'having shod your feet,' calceati pedes,' *Clarom., Vulg.* It does not seem necessary to refer this *specialty* to the Roman 'caliga' (*Mey.*; see *Joseph. Bell. Jud.* vi. 1. 8), as the reference to the Roman soldier, though probable, is not certain; any strong *military* sandal (*Heb.* נֶחֱשֶׁת, Isaiah ix. 4, see *Gesen. Lex. s. v.*) is perhaps all that is implied; compare *Lydus, Synt. Sacr.* iii. 2, p. 46 sq. ἐν ἐτοιμασίᾳ] 'with the readiness;' not 'in præparationem,' *Clarom.* but 'in præparatione,' *Amit., Copt.*; ἐν being instrumental, or semi-local, as in ver. 14. The somewhat peculiar form ἐτοιμασία, used principally in the *LXX* and *eccl. writers*, denotes properly 'preparation' in an active sense (*Wisdom* xiii. 12, ἐτοιμ. τροφῆς, *Mart. Polyc.* § 18, ἄσκησίν τε καὶ ἐτοιμ.), then 'a state of readiness,' whether outwardly considered (*Joseph. Antiq.* x. 1. 2, ἵππους εἰς ἐτοιμ. παρέχειν) or inwardly estimated (*Hippocr. de Dec. Habitu.* Vol. i. p. 74, ed. Kühn; compare *Psalms* ix. 38, ἐτοιμ. καρδίας, i. e. τὸ ἐμπαράσκεινον, *Chrys.*), and thence by a conceivable transition (*esp.* as הִתְעַדָּהוּ admits both meanings, see

ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου τῆς εἰρήνης·  
<sup>16</sup> ἐπὶ πᾶσιν ἀναλαβόντες τὸν θυρεὸν τῆς πίστεως, ἐν ᾧ δυνήσεσθε

Gesen. *Lex.* s. v.), 'something fixed, settled' (compare Theodot. Prov. iv. 18, ἐτοιμασία ἡμέρας = σταθερά μεσημβρία), and further even 'a basis, a foundation,' Heb. רִצְּזָה (Dan. xi. 7, τῆς ρίζης αὐτῆς, τῆς ἐτοιμασίας αὐτοῦ, compare Esra ii. 68, Psalm lxxxviii. 14). This last meaning, however, may possibly have originated from a misconception of the translator (see Holzh. and Meyer *in loc.*), but at any rate is very inappropriate in this place. There is then no reason to depart from the more correct meaning,

'readiness,' 'preparedness' (ⲡⲁⲛⲓⲃⲁ, Syr., 'manviba,' Goth.), not, however, ὥστε ἐτοίμους εἶναι πρὸς τὸ εὐαγγέλιον (Chrys.), but, as the context and metaphor suggest, 'ad militiam, impedimentis omnibus soluti,' Calv. τὸ ὑ εὐαγγ. τῆς εἰρήνης] 'of the Gospel of peace;' scil. caused by the εὐαγγ. τῆς εἰρήνης; the first gen. εὐαγγελίου being that of the source or agent (see notes on 1 Thess. i. 6, Scheuerl. *Synt.* § 17, p. 126), the second, εἰρήνης, that of the purport and contents; comp. ch. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας, where see notes, and Bernhardt, *Synt.* iii. 44, p. 161. The sum and substance of the Gospel was ἡ εἰρήνη, Peace, not with one another merely, but with God (Est.), a peace that can only be enjoyed and secured if we war against His enemies; ἂν τῷ διαβόλῳ πολεμῶμεν εἰρηνεύομεν πρὸς τὸν Θεόν, Chrys. On the different terms with which εὐαγγ. is associated in the N. T., see Reuss, *Théol. Chrét.* iv. 8, Vol. ii. p. 81.

16. ἐπὶ πᾶσιν] 'in addition to all;' not, with local ref., 'super omnibus, quæcumque induistis,' Beng. (comp. Goth. 'ufar all'), nor, with ethical ref., 'above all,' Auth., — but simply in ref. to the last accompaniment; comp. Luke iii. 20.

προσέθηκε τοῦτο ἐπὶ πᾶσι, and see Winer, *Gr.* § 48. c, p. 350. Eadie cites Col. iii. 14, ἐπὶ πᾶσι τούτοις, but neither this passage nor Luke xvi. 26 are strictly similar, as the addition of τούτοις implies a reference to what has preceded, while ἐπὶ πᾶσιν is general and unrestricted, and more nearly approaches a 'formula concludendi;' see Harless, and exx. collected by Wetst. on Luke xvi. 26. In both the force of ἐπὶ is the same, 'accession,' 'superaddition;' comp. Donalds. *Gr.* § 483. aa.

The reading ἐν πᾶσιν, adopted by Lachm., with B; a few mss; Clarom.; Vulgate (appy.); Method., Greg.-Naz.; al., has not sufficient external support, and may have been a correction for the ambiguous ἐπὶ. τὸν θυρεόν] 'the shield,' 'scutum,' Clarom., Vulg. The term θυρεός, as its derivation suggests, is properly anything, 'quod vicem januæ præstat' (Homer, *Od.* ix. 240, 313, 340), thence in later writers (see Lobeck, *Phryn.* p. 366) a large oblong or oval shield (οἷδ' τις θυρεὸς φυλάττων τὸ σῶμα, Theophyl.), differing both in form and dimensions from the round and lighter ἄσπις ('clypeus'); see esp. Polyb. *Hist.* vi. 23. 2, comp. Lips. *de Milit. Rom.* iii. 2, and exx. in Kypke, Elsner, and Alberti *in loc.* Harl. doubts whether θυρεός was intentionally used instead of ἄσπις, and cites the very similar passage, Wisdom v. 20, λήψεται ἄσπιδα δσιότητα; it is not, however, improbable that in the time of St. Paul (perhaps 150 years later) the distinction had become more commonly recognized; see Plutarch, *Flamin.* § 12.

τῇς πίστεως] 'of faith;' appositional gen. similar to δικαιοσύνης, ver. 14. ἐν ᾧ δυνήσεσθε] 'with which ye will be able;' scil. as protected by and under cover of which (comp. ver. 16), or, with a still more definite instrumental force

πάντα τὰ βέλη τοῦ πονηροῦ τὰ πεπυρωμένα σβέσαι<sup>17</sup> καὶ τὴν

(Goth., Arm.), as specifying the defensive implement by which the extinction of the fire-tipped darts will be facilitated and effected; ἡ πλῆσις οὖν ταῦτα σβέννυσιν, Theophi. 'The future must not be unduly pressed (Mey.); it points simply and generally to the time of the contest, whenever that might be: the future is only 'a conditioned present,' see Bernhardy, *Synt.* x. 5, p. 377.

τοῦ πονηροῦ] 'the wicked One;' 'nequissimi,' Clarom., Vulg.; not 'evil,' τὸ πονηρόν, but in accordance with the individualizing and personal nature of the conflict which the context so forcibly depicts, — the Devil; μόνον ἐκεῖνος πονηρὸς κατ' ἐξοχὴν λέγεται, Chrys. *de Diab.* II. Vol. II. p. 309 (ed. Ben. 1834), comp. 2 Thess. iii. 3, 1 John v. 18, probably Matth. v. 37, John xvii. 15, al., and see Suicer, *Thesaur.* s. v. Vol. II. p. 807, notes on 1 Thess. I. c., and on the conflict generally, the instructive remarks of Mayer, *Hist. Diab.* § 7, p. 681 sq. comp. also Reuss, *Théol. Chrét.* IV. 20, Vol. II. p. 226 sq.

τὰ βέλη τὰ πεπυρ.] 'the fire-tipt, or fiery darts;' the addition of the epithet serving to mark the fell nature of the attack, and to warn the combatant; πεπ. δὲ αὐτὰ κέκληκεν διεγείρων τοὺς στρατιώτας, καὶ κελύων ἀσφαλῶς περιφράττεσθαι, Theodoret. Allusion is here distinctly made to the πυρφόροι διστοί, arrows, darts, etc., tipped with some inflammable substance, which were used both by the Hebrews (Psalm vii. 14), Greeks (Herodotus, VIII. 52, Thucyd. II. 75, Arrian, *Alex.* II. 18), and Romans ('malleoli,' Cicero *pro Milone*, 24: 'falaricæ,' Livy XXI. 8, were much larger), in sieges, or, under certain circumstances, against the enemy in the field; see Vegetius, *de Re Mil.* IV. 18, Winer, *RWB.* Art. 'Bogen,' Vol. I. p. 190.

Any reference to 'poisoned' darts (Hamm. al.) is not in accordance

with the meaning and tense of the part. πεπυρωμένα. It may be remarked that the art. is not found in BD<sup>1</sup>FG, and is rejected by *Lachm.*; in which case πεπυρ. will become a 'tertiary' predicate, and must be translated 'fire-tipt as they are,' see esp. Donalds. *Gr.* § 489 sq., and comp. Winer, *Gr.* § 20, 1. obs. p. 122. It seems, however, much more probable that the art. was omitted by an oversight, than that the transcriber felt any grammatical difficulty, and sought to remedy it by insertion. σβέσαι] 'to quench.' It seems too much to say with Calv., 'improprie loquitur.' That the use of σβέσαι was suggested by πεπυρ. is not improbable; as, however, it is certain that the larger shields, which for lightness were made of wood, were covered with hides (μοσχειφ δέρματι, Polyb. *Hist.* VI. 23. 3, Lips. *de Milit.* III. 2) and similar materials designed to prevent the full effect of the βέλη πεπυρ., the particular verb cannot in any way be considered here as inappropriate; comp. Arrian, *Alex.* II. 18.

17. καὶ τὴν κ.τ.λ.] Meyer rightly objects to the punctuation of *Lachm.* and *Tisch.*: a comma, or perhaps rather a colon (Wordsw.), is here far more suitable than a period. We have here only one of St. Paul's rapid transitions from the participial structure to that of the finite verb; see Col. i. 6, and notes ch. i. 20. δέξασθε] 'receive,' as from Him who furnishes the armor (ver. 13), and whose Spirit puts in our hands the sword; 'accipite, oblatam a Domino,' Beng. The verb is omitted by D<sup>1</sup> FG; Clarom.; Cypr., Tertull., al., and converted into δέξασθαι by Matth. with AD<sup>3</sup> (E<sup>3</sup>) KL; mss.; Cypr. (1), — but in neither case on sufficient external evidence.

τοῦ σωτηρίου] 'of salvation;' gen. of apposition, as in ver. 14, 16. The use of this abstract neuter is,



περικεφαλαίαν τοῦ σωτηρίου δέξασθε, καὶ τὴν μάχαιραν τοῦ Πνεύματος, ὃ ἐστὶ ῥῆμα Θεοῦ.<sup>18</sup> διὰ πάσης προσευχῆς καὶ δεήσεως προσευχόμενοι ἐν παντὶ καιρῷ ἐν Πνεύματι, καὶ εἰς αὐτὸ ἀγρυπ-

with the exception of this place, confined to St. Luke (see Luke ii. 30, iii. 6, Acts xxviii. 28), though sufficiently common in the LXX; compare Isaiah lix. 17, *περικεφ. σωτηρίου*, — a passage to which its present occurrence may perhaps be referred. There is no ground for supposing that τοῦ σωτ. is masculine ('salutaris, sc. Christi,' Beng.), either here or Acts i. c., nor can we say with Mey. that τὸ σωτήριον is 'any ideal possession:' in 1 Thess. v. 8, the *περικεφαλαία* is the *ἐλπίς σωτηρίας*, in the present case there is no such limitation. Salvation in Christ, as Harl. remarks, forms the subject of faith; in faith (by grace, ch. ii. 5) it is apprehended, and becomes even, in a certain sense, a present possession; see notes, ch. ii. 8. τοῦ Πνεύματος] 'of the Spirit;' sc. given by, supplied by the Spirit; the gen. of the source or origin, as in verse 13, τὴν πανοπλ. τοῦ Θεοῦ. The gen. is clearly not appositional (Æcum. i., Theophyl. i., and even Harl., Olsh.), as the explanatory clause would thus be wholly out of place. Still less probable is a gen. of quality, ἡ μάχαιρα πνευματικὴ (Chrys. 2), or a simple gen. of possession, in reference to the τιμωρητικὴ ἐνέργεια (Sever. ap. Cram. Cat.) of the Spirit, both of which seem at variance with the general tenor of the passage, which represents the 'armatura' as furnished to us by God. Thus then it is from the Spirit that we receive the sword, that sword being the Word of God, the Gospel (ver. 15), which is the δύναμις Θεοῦ (Rom. i. 16, 1 Cor. i. 18) to every one who believeth; comp. Heb. iv. 12.

18. διὰ πάσης κ. τ. λ.] 'with all (every form of) prayer and supplication praying;' participial clause expressive of the manner and accompaniments of

the action, dependent on the principal imperative *στήτε ὄν* (Mey.), not on the subordinate *aor. imper. δέξασθε*, which is only a variation of the participial structure, and with which the idea of duration expressed in *πάσης* and *παντὶ καιρῷ* would not be consistent. The seeming tautology and an imaginary logical difficulty in *προσεύχεσθαι διὰ πάσης προσ. ἐν παντὶ καιρῷ* have induced Mey. to disconnect *διὰ πάσης κ. τ. λ.* and *προσευχόμενοι*. This, though not inconsistent with the use of *διὰ* ('conditio in qua locatus aliquid facias,' Fritz. Rom. ii. 27, Vol. i. p. 138), is still neither necessary nor satisfactory: *διὰ πάσης κ. τ. λ.* simply and correctly denotes the earnest (because varied) character of the prayer (see Theophyl.); ἐν παντὶ καιρῷ, the constancy of it (ἐνδελεχῶς, Theod., comp. Luke xviii. 1, 1 Thess. v. 17, 2 Thess. i. 11); ἐν Πνεύματι (see infra), the holy sphere of it. Conyb. (comp. Syr., but not Æth., Syr.-Phil.) translates the part. as a simple imperat., and makes ver. 18 the beginning of a new paragraph; this, however, cannot be justified; see Winer, Gr. § 45. 6, p. 313.

It has been doubted whether there is here any exact distinction between *προσευχὴ* (πρξϋχη) and *δέησις* (δεησις). Chrys. and Theodoret on 1 Tim. ii. 1 explain *προσ.* as *αἰτησις ἀγαθῶν* (see Suicer, *Thesaur.* s. v. 1), *δέησ.* as *ὑπὲρ ἀπαλλαγῆς λυπηρῶν ἱκετεία* (so Grot., as ἀπὸ τοῦ δεοῦς, but see 2 Cor. i. 11); comp. Origen, *de Orat.* § 33, Vol. xvii. p. 292 (ed. Loimm.). Alii alia. The most natural and obvious distinction is that adopted by nearly all recent commentators, viz. that *προσευχὴ* is a 'vocabulum sacrum' (see Harl.) denoting 'prayer' in general, *precatio*, *δέησις*, a 'vocabulum commune,' denoting a special character or form of it, 'pe-



νοῦντες ἐν πάσῃ προσκαρτερήσῃ καὶ δεήσει περὶ πάντων τῶν  
 ἁγίων, <sup>19</sup> καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοῶ ἡ λόγος ἐν ἀνοίξει τοῦ

tion,' *rogatio*; see Fritz. *Rom.* x. 1, Vol. II. p. 372, and notes on 1 *Tim.* I. c. ἐν παντὶ καιρῷ] 'in every season.' There is no necessity to restrict this to 'every fitting season,' Eadie; the *mind* of prayer (τὸ δμῖλεῖν τῷ Θεῷ, Theophyl. on 1 *Thess.* v. 17) is alluded to as much as the outward act; see Alford on *Luke* xviii. 1. ἐν Πνεύματι] 'in the

*Spirit*;' certainly not the *human* spirit ('cum devoto cordis effectu,' Est.), nor as in contrast to *βαττολογεῖν* (Chrys.), but, the Holy Spirit (Jude 20), in whose blessed and indwelling influence, and by whose merciful aid we are enabled to pray (*Rom.* viii. 15, *Gal.* iv. 6), yea, and who Himself intercedes for us (*Rom.* viii. 26). εἰς αὐτὸ δ' 'for this,'

thereunto; scil. τὸ προσεύχεσθαι ἐν παντὶ καιρῷ ἐν Πνεύματι. The reference is obviously not to what follows (Holzh.), but to what *precedes*. It was 'for this' (scarcely more than 'in respect of this,' Mey.) that the Ephesians were to be watchful; not that all should abide in continual prayer (Olsh., Harl.), for the prayer for the Apostle (ver. 19) is to be for a different spiritual grace, but that *they themselves* might have that grace ('ut quotidie oretis,' Est.), and exercise it in general, persistent, and appropriate supplications for all saints.

The addition of τοῦτο after αὐτὸ [*Rec.* with D<sup>3</sup>EKL; mss.; Chrys.-text, Theod., al.] is rightly rejected by *Lachm.*, *Tisch.*, al., with AB (D<sup>1</sup>FG; αὐτὸν); *Clarom.*, *Vulg.*, *Copt.*, al., as a mere explanatory addition: 'αὐτὸς sæpius dicitur de eo de quo cum maxime sermo est,' Kühner *Xen. Mem.* III. 10, 14, comp. *Matth. Gr.* § 469. 7.

ἀγρυπν. ἐν πάσῃ προσκαρτ. κ. τ. λ.] 'watching in all perseverance and supplication,' 'in omni instantiâ et observatione,' *Vulg.*; supplementary clause, specifying a particu-

lar accompaniment to their prayer and watchfulness in regard to themselves, and a particular phase and aspect which it was to assume; 'in praying for themselves, they were uniformly to blend petitions for all the saints,' Eadie; compare *Col.* iv. 2, γρηγοροῦντες ἐν αὐτῇ (προσευχῇ) ἐν εὐχαριστίᾳ, where ἐν εὐχ. denotes the attendant, concomitant act, one of the forms which προσευχῇ was to assume.

The two substantives προσκαρτ. καὶ δεήσ., though not merely equivalent to 'precantes sedulo' (*Syr. comp.* *Æth.*), still *practically* amount to a 'hendiadys.' According to the regular rule, the substantive which contains the 'accidens' ought to *follow* rather than *precede* (see Winer, *de Hypall. et Hendiad.* p. 19), still here προσκ. so clearly receives its explanation from καὶ δεήσει, that the expression, though not a strict and grammatical, is yet a virtual, or what might be termed a *contextual* ἐν διὰ δυοῖν; see esp. Fritz. *Matth.* p. 857. On προσκαρτ. comp. notes on *Col.* iv. 2.

19. καί] 'and, to add a particular case;' on this use of καί in appending a special example to a general classification, see Winer, *Gr.* § 53. 3, p. 388, notes on ch. v. 18, and on *Phil.* iv. 21.

ὑπὲρ ἐμοῦ] 'for me,' 'in behalf of me.' Eadie (after Harl.) endeavors to trace a distinction between ὑπὲρ here, and περὶ ver. 18, as if the former was more special and individualizing, the latter more general and indefinite; 'sorgt um Alle, auch für mich,' Harl. This, in the present case, where the two prepp. are so contiguous, is *plausible*, but, as a general rule, little more can be said than that ὑπὲρ in its ethical sense perhaps retains some stronger trace of its local meaning than περὶ; see notes on *Gal.* i. 4, on *Phil.* i. 7, and compare Krüger, *Sprachl.* § 68. 28. 3. ἵνα μοι δοῶ ἡ

στόματός μου ἐν παρρησίᾳ γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου,  
<sup>20</sup> ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῷ παρρησιάζωμαι ὡς  
 δεῖ με λαλῆσαι.

λόγος] 'that there may be given to me;' particular object of the ἀγρυπν. ἐν προσκαρτ., with an included reference to the subject of the prayer; comp. notes on ch. i. 17. The δοθῆ, as its position seems to indicate, is emphatic: it was a special gift of God, and felt to be so by the Apostle, 'non nitebatur Paulus habitu suo,' Beng. The reading of *Rec.*, δοθείη (which rests only on the authority of a few cursive mss.), would give the purpose a more subjective reference, and represent the feeling of a more dependent realization; comp. ch. i. 17, and see esp. Klotz, *Devar.* Vol. II. p. 622, Herm. *Soph. Elect.* 57.

ἐν ἀνοίξει στόμ.] 'in the opening of my mouth;' act in which and occasion at which the gift was to be realized, the connection clearly being with the preceding (Syr., Chrysost., al.), not with the following words (Auth., Kypke), and the meaning not 'ad apertionem,' i. e. 'ut os aperiam' (Beza), or, in passive reference to himself, and active to God, 'ut Deus aperiat os meum' (comp. *Æth.*), i. e. 'that my mouth may be opened' (a Lap., Olsh.; comp. Psalm l. 17), but simply 'in the opening of my mouth' ('occasione datâ,' Grot.), 'dum os aperio,' Est.; so Mey., Eadie, al.; see esp. Fritz. *Dissert.* II. ad 2 Cor. p. 99 sq.

The expression ἀνοίγειν στόμα may be briefly noticed. When not specially modified or explained by the context (comp. 2 Cor. vi. 11), it does not, on the one hand, appear to have any prelusive reference to the nature or quality of the discourse (οὐκ ἄρα ἐμελέτα ἄπερ ἔλεγεν, Chysost., 'ore semiclauso proferuntur ambigua,' Calv.), nor, on the other, is to be considered as merely graphic and unemphatic (Fritz. *loc. cit.*, and on *Matth.* v. 2), but nearly always appears to specify the

solemnity of the act and the occasion; compare *Matth.* v. 2, *Job* iii. 1, *Dan.* x. 16, *Acts* viii. 35, and *appy.* xviii. 14 [it was a grave answer before a tribunal], and see Tholuck, *Bergpr.* p. 60 sq.

ἐν παρρησίᾳ γνωρίσαι] 'with boldness (of speech) to make known,' 'cum fiducia, notum facere,' Clarom., Vulg.; specification of the result contemplated in the gift ('ut mihi contingat λόγος, inde autem nascatur τὸ ἐν παρρ. γνωρίσαι,' Fritz. ad 2 Cor. p. 100), and of the spirit by which it was to be marked. As ἐν ἀνοίξει τοῦ στόμ. hinted at the solemn and responsible nature of the act, so ἐν παρρ. refers qualitatively to the character and spirit of the preaching; θάρσος καὶ λόγου χορηγίαν ἵνα κατὰ τὸν θεῖον λόγον πληρώσω τὸν δρόμον, Theodoret. On the meaning of παρρησία, see notes on 1 *Tim.* iii. 13.

τὸ μυστ. τοῦ εὐαγγελ.] 'the mystery of the Gospel.' The gen. is somewhat different to τὸ μυστήρ. τοῦ θελήματος, ch. i. 9; there it was 'the mystery in the matter of, concerning the θέλημα,'—gen. *objecti*; here it is rather 'the mystery which the εὐαγγέλ. has, involves,'—gen. *subjecti*. The distinction between these two forms of gen. is briefly but ably stated by Krüger, *Sprachl.* § 47. 7. On the meaning of μυστήριον, comp. notes on ch. v. 32.

The concluding words τοῦ εὐαγγελ. are omitted by BFG; Boern.; Tert., Ambrst., and bracketed by Lachmann, but rightly retained by Tisch., Alf., Wordsw. on distinctly preponderating evidence.

20. ὑπὲρ οὗ] 'in commodum cuius,' 'to preach which.' The reference of οὗ is doubtful; it can, however, scarcely be 'to the preceding clause,' Eadie; for as this involves two moments of thought, ἐν παρρ. and γνωρ., and as αὐτὸ would





πράσσω, πάντα ὑμῖν γνωρίσει Τύχικος ὁ ἀγαπητὸς ἀδελφὸς καὶ πιστὸς διάκονος ἐν Κυρίῳ, <sup>22</sup> ὃν ἐπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

*Stud. u. Krit.* 1832, p. 500) and perhaps external considerations (see Wieseler, *Syn.* p. 450 sq.), is still very doubtful (see Credner, *Einleit.* § 157, Reuss, *Gesch. des N. T.* § 119), this seems all that can be said, — that the use of καὶ is certainly noticeable, and not to be explained away, and that though *per se* it cannot safely be relied upon as an argument in favor of the priority of the Ep. to the Colossians, it still, on that hypothesis, admits of an easy and natural explanation. The article by Wiggers, above referred to, though in several points far from conclusive, deserves perusal.

The reading is somewhat doubtful: *Lachm.* adopts the order καὶ ὑμεῖς εἰδ. with ADEFG (AD'FG *id.*); *Clarom.*, *Vulg.*, al.; *Theod.*, *Lat. Ff.*, — but appy. with less probability than the text, which is found in *BKL*; great majority of mss.; *Syr.* (both), *Basm.*; *Chrys.*, *Dam.*, *Jerome*, al., and adopted by *Tisch.*, and most recent editors.

τί πρᾶσσω] 'how I fare;' not 'quid (in carcere) agam' (Wolf), but simply 'quid agam,' *Clarom.*, *Vulg.*, — in simple explanation of τὰ κατ' ἐμέ; see *Arrian*, *Epict.* i. 19, τί πρᾶσσει Φηλικίων, *Ælian*, *Var. Hist.* ii. 35, ἤρετο, τί πρᾶττοι [ὁ ὑπὸ Ἀσδενέλας καταληφθεὶς], comp. *Hor. Sat.* i. 9. 4. Illustrations of τὰ κατ' ἐμέ, 'res meas' (*Phil.* i. 12, *Col.* iv. 7), are cited by *Elsner*, *Obs.* Vol. ii. p. 234: see *West.* and *Kypke*. Τύχικος] Not Τυχικός (*Griesb.*, *Tisch.* ed. 7), see *Winer*, *Gr.* § 6, p. 49. Tychicus was an Ἀσιανός, and is mentioned *Acts* xx. 4, *Col.* iv. 7, 2 *Tim.* iv. 12, *Tit.* iii. 12. Tradition represents him as afterwards bishop of Chalcedon in Bithynia, of Colophon, or of Neapolis in Cyprus; see *Acta Sanct.* April 29, Vol. iii. p. 613. The order γνωρίσει ὑμῖν, though found in *BP*

*EFG*; 3 mss.; *Clarom.*, *Sangerm.* *Aug.*, *Boern.*, *Goth.*, al; *Ambrst.* (*Lachm.*), is rightly reversed by *Tisch.*, *Alf.*, *Wordsw.*, on fair evidence [*AKL*; nearly all mss.; *Vulg.* (*Amit.*, *Demid.*, — not *Fuld*), *Syr.-Phil.*, al.; *Chrys.*, *Theod.*, al.], being not unlikely a conformation to *Col.* iv. 7. πιστός] 'faithful,' 'trusty;' not ἀξιόπιστος, scil. οὐδὲν ψεύσεται ἀλλὰ πάντα ἀληθεύσει, *Chrys.*, *Beng.*; for, as *Mey.* remarks, he was probably known to the Ephesians (comp. *Acts* xx. 4), though probably not to the Colossians. διάκονος ἐν Κυρίῳ] 'minister in the Lord;' Christ was the sphere of his ministrations, Christ's Spirit animated and actuated his labors. It does not seem necessary to refer the term διάκονος to any special ('sacra ordinatione diaconum fuisse,' *Est.*), or any general office ('qui Evangelio navat operam,' *Grot.*) in relation to the Gospel, but merely in reference to his services to *St. Paul*; see *Col.* iv. 7, πιστὸς διάκονος καὶ σύνδουλος, where, as *Meyer* and *De W.* observe, the latter term is intended to heighten and dignify the former; comp. also 2 *Tim.* iv. 7.

22. ὃν ἐπεμψα πρὸς ὑμᾶς] 'whom I have sent to you;' not 'I send' (*Words.*) — which, though not appy. inconsistent with the usage of the New Testament (see *Winer*, *Gr.* § 40. 5. 2, p. 249), does not seem accordant with the probable circumstances. Tychicus appears to have been sent with Onesimus to Colossæ on a special mission (*Col.* iv. 8), of which the Apostle availed himself so far as to send this letter by him; this mission, however, the Apostle naturally regards as an act belonging to the past, and so probably uses ἐπεμψα in its ordinary sense. εἰς αὐτὸ τοῦτο] 'for this very purpose, and no other,'



Peace be to the brethren,  
and grace to all true Chris-  
tians.

<sup>23</sup> Εἰρήνη τοῖς ἀδελφοῖς καὶ ἀγάπη μετὰ  
πίστεως ἀπὸ Θεοῦ πατρὸς καὶ Κυρίου Ἰησοῦ  
Χριστοῦ. <sup>24</sup> Ἡ χάρις μετὰ πάντων τῶν ἀγαπῶντων

viz., in reference to, and further explained by what follows; not 'for the same purpose,' Auth.; comp. Phil. i. 28, Col. iv. 8, and notes *in loc.* The preposition is sometimes omitted; see Plat. *Sympos.* 204 A, and Stalb. *in loc.*; comp. ib. *Legg.* III. 686 C, *Protag.* 310 E.

ἵνα γνῶτε κ. τ. λ.] 'in order that ye may know the things concerning us;' obviously similar in meaning to εἰδῆτε τὰ κατ' ἐμέ, but perhaps with a more inclusive reference both to himself and those with him.

παρακαλέσῃ] 'comfort,' 'consoletur,' Vulg. (comp. Goth. 'gabrvasstjai'), here judiciously changed from the 'exhort[e]n[tur]' of Clarom.; see Col. iv. 7. The subject of the παράκλησις may have been 'ne offenderetis in meis vinculis' (Bengel), or 'ne animis deficiatis ob meas tribulationes' (Est.; compare ch. iii. 13); so also Œcum., Theophyl.; it is better, however, from our ignorance of the exact state of the church to leave the precise reference undefined, and to extend it generally to all particulars in which they needed it. On the meaning of the word, see notes on ch. iv. 1, and on 1 Thess. v. 11.

23. εἰρήνη] 'Peace,' simply; not 'concordia,' Calvin, 'peaceableness,' Hamm. (comp. εἰρηνέετε, 2 Cor. xiii. 11), as the Epistle, though εἰρηνικὸς (De Wette) in relation to the doctrinal aspects of the union of Jews and Gentiles (see ch. ii.), contains no special exhortations on the subject of concord generally. Εἰρήνη is however no mere parting salutation (comp. notes ch. i. 3, and on Gal. i. 3), but is in effect a valedictory prayer for that γαλήνη καὶ εὐδία ψυχῆς (Orig. ap. Cram. Cat.) which was the blessed result of reconciliation with God, and His Spirit's special gift; see Steiger on 1 Pet. i. 2, Reuss, *Théol. Chrét.* iv.

18, Vol. II. p. 200 sq.

τοῖς ἀδελφοῖς] 'the brethren at Ephesus.' Wieseler (*Synops.* p. 444) refers ἀδελφ. specially to the Jewish Christians, πάντων to the Gentile Christians. This is surely a very doubtful, and even improbable interpretation; for is it likely that, in an epistle so opposed in its tenor to all national distinctions, any such special recognition of their existence would be found? Clearly οἱ ἀδελφοὶ can only mean 'the whole Christian brotherhood.' ἀγάπη μετὰ πίστεως] 'love with faith,' not ἀγάπη καὶ πίστις; the Apostle does not simply pray for the presence of each of these graces in his converts, for, as Olsh. correctly observes, he assumed πίστις to be there already; what he prays for is their coexistence. As love (not here the divine love, Beng.) is the characteristic of a true faith, the medium by which its energy is displayed (Gal. v. 6), so here faith is represented as the perpetual concomitant of a true love. If it had been ἀγάπ. σὺν πίστει it would rather have conveyed the here scarcely realizable conception of their coherence; compare ch. iv. 31, πικρία . . . . σὺν κακίᾳ [badness of heart was the 'fermentum,' the active principle]; 1 Cor. x. 13, σὺν τῷ πειρασμῷ καὶ τὴν ἐκβασιν [not the one without the other]; see Krüger, *Sprachl.* § 68. 13. 1. On the connection of love and faith, compare Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 205, and on the whole verse, a short but not very connected sermon of Augustine, *Serm.* CLXVIII. Vol. v. p. 911 (ed. Migne).

24. ἡ χάρις] 'Grace,' κατ' ἐξοχήν; the grace of God in Jesus Christ (Mey.). The use of the article is in harmony with the immediately preceding and succeeding mention of Him through whom

τὸν Κύριον ἡμῶν Ἰησοῦν Χριστὸν ἐν ἀφθαρσίᾳ.

(John i. 17) ἡ χάρις ἐγένετο.

μετὰ πάντων κ. τ. λ.] 'with all that love our Lord, J. C. ;' second and more general and comprehensive form of benediction. Meyer compares the similar *maledictory* form in 1 Cor. xvi. 22.

ἐν ἀφθαρσίᾳ] 'in incorruption,'

ⲛⲓⲁⲓ ⲙⲓⲁⲓ [sine corruptione] Syr., 'in

incorruptione,' Vulg., Copt., 'incorruptione,' Clarom., Arm., 'in unriurein,' Goth., 'in non-interitu,' Æth.-Platt. The connection of this clause and the meaning of the words are both somewhat doubtful, and must be noticed separately. (1) *Meaning*; excluding all arbitrary interpretations of the preposition, *e. g.* ὑπέρ (Chrys. 2), διὰ Theophyl.), μετά (Theod.), εἰς (Beza), and all doubtful explanations of ἀφθαρσίᾳ, whether temporal (*sc.* εἰς τὸν αἰῶνα, Matth.), brachylogical (ἵνα ζῶν ἔχωσιν ἐν ἀφθ., Olsh.), abstr. for concrete — really (ἐν ἀφθάρτοις, Chrys. 2) or virtually ('in unvergänglichem Wesen,' Harless), — we have *three* probable interpr. ; (a) *ethical*, 'sincerity,' Auth. Version, Chrys., compare 1 Pet. iii. 4 ; (b) *quasi-local*, in reference to the sphere of the ἀγάπη ; comp. ἐν ἐπουρανίοις ; (c) simply *qualitative*, *i. e.* 'imperishableness,' Æcum., Mey., al. To (a) the lexical meaning of the word is seriously opposed ; see Meyer. St. Paul's use of ἀφθαρσίᾳ is perhaps rather in favor of (b), as in all the six other passages where it occurs (Tit. ii. 3 [Rec.] is very doubtful) ἀφθ. refers directly or indirectly to a higher sphere than the present ; still as ἀφθ. is

anarthrous, and the explanation difficult, unless the unsatisfactory construction (β), see below, be adopted, we decide in favor of (c), and regard ἐν as marking the manner, or rather conditioning *sphere*, in which the action takes place ; comp. esp. Tit. iii. 15. (2) *Connection* ; three constructions have been suggested ; (a) with Ἰησ. Χρ., *scil.* 'Christum immortalem non humilem,' Wetst. ; — (β) with ἡ χάρις, Harl., Stier ; — (γ) with ἀγαπώντων, Chrys., Theod. Of these (α) is inadmissible, being exegetically unsatisfactory, and, on account of the absence of the article, grammatically suspicious ; (β) is harsh, especially in a simple benediction, on account of the intercalation of so many words between the nom. and the modal factor of the sentence ; (γ) is adopted by all the Greek commentators, and seems most simple and satisfactory ; we translate, therefore, 'grace be with all who love our Lord Jesus Christ *in incorruption*, *i. e.* in a manner and in an element that knows neither change, diminution, nor decay ;' ἡ γὰρ εἰς τὸν Χρ. ἀγάπη ἀφθαρτος καὶ ἀμείωτος μᾶλλον δὲ καὶ ἐκάστην ἐπιδιδοῦσα τὴν ἡμέραν ὠφελεῖν εἶναι, Æcumen. Thus, then, this significant clause not only defines what the essence of the ἀγάπη is, but indicates what it ought to be, — perennial, immutable, incorruptible. The concluding ἀμὴν [Rec. with DEKL ; most Vv. and Ff.] is perhaps rightly rejected by Lachm., Tish., al. [with ABFG ; 2 mss., Aug., Boern., Amit\*, Tol., Basm., Æth.-Pol., and some Ff.], as a liturgical addition.



TRANSLATION.





## NOTICE.

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THE principles on which this translation is based are explained in the general Preface to the commentary *on the Galatians*, and in the notice prefixed to the translation of that Epistle. The English Versions with which the translation is compared, and the editions which have been used, are the same as those used in the Translation of the former Epistle, with this exception, that I have also made extracts from the second *edition* (if indeed that be a right title) of the Genevan Version published in 1560. My attention has been particularly called to this Version by a kind correspondent (Mr. H. Craik), who appears to me to have so far successfully confirmed the statements in Kitto's *Biblical Cyclopædia* (Art. 'Versions'), relative to this Version, as to make it seem *very* doubtful whether the edition of 1557, reprinted by Messrs. Bagster, has in any degree the same claims to be considered *THE GENEVAN VERSION*, as that published three years later. Without venturing to come to a positive decision on a question which requires much investigation, I have still thought it highly desirable to place before the student, under the title of *Gen. 2*, extracts from this later and for a long time popular edition, and to call attention to the apparently slender authority of the edition of 1557 as a formal representation of the views of the translators of Geneva. Fresh citations from the other Versions have in a few cases been added, and some errors detected and rectified.



# THE EPISTLE TO THE EPHESIANS.

## CHAPTER I. 1.

**P**AUL, an apostle of Christ Jesus by the will of God, to the saints which are in Ephesus, and to the faithful in Christ Jesus. <sup>2</sup> Grace be to you, and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup> Blessed be God and the Father of our Lord Jesus Christ, who blessed us with every blessing of the Spirit in the heavenly regions

1. *Christ Jesus*] \* 'Jesus Christ,' *Auth.* *In Ephesus*] 'At Ephesus,' *Auth.* and all the other Vv.

2. *And the Lord*] So *Wicl., Cov., Rhem.*: 'and from the Lord,' *Auth.* and remaining Vv. The prep. in such cases as the present should certainly be omitted, as tending to make that unity of source from whence the grace and peace come less apparent than the Greek; comp. notes on *Phil.* i. 2. *God and the Father*] So *Wicl., Cov. (Test.), Rhem.*: 'the God and Father,' *Auth.*; 'God the Father,' *Tynd.* and remaining Vv. except *Gen.* 2, 'God even the Father.'

3. *Blessed us*] 'Hath blessed us,' *Auth.* and all the other Vv. The aorist here ought certainly to be maintained in translation, as the allusion is to the past act of the Redemption. The idiom of our language frequently interferes with the regular application of the rule, but it

is still no less certain that the English præterite is the nearest equivalent of the Greek aor., see Latham, *Engl. Lang.* § 360, 361, and compare Scholefield's *Hints* (Pref.), p. xi. It is possible that there are cases when the English present, owing to its expressing an habitual action (Latham, § 573), might seem to correspond to the Greek aor., but as the iterative force of the latter tense, even if admitted (see notes on *Gal.* v. 24), seems radically to differ from that of the English pres. (the one expressing indefinite recurrence in the past, see Jelf, *Gr.* § 402, 1, the other indef. recurrence in the present), it will seem best not to venture on any such translation.

*Every blessing*] So *Cov. (Test.)*, and sim. *Tynd., Cov., Cran., Gen.* 1: 'all,' *Auth.* and the remaining Vv.

*Of the Spirit*] 'Spiritual,' *Auth.* and all the other Vv.; see notes. *The heavenly regions*]



in Christ: <sup>4</sup> even as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him; <sup>5</sup> having foreordained us IN LOVE for adoption through Jesus Christ into Himself, according to the good pleasure of His will, <sup>6</sup> to the praise of the glory of His grace, wherein He bestowed grace on us in the Beloved; <sup>7</sup> in whom we are having redemption through His blood, the forgiveness of our transgressions, according to the richness of His grace, <sup>8</sup> which He made to abound towards us in all wisdom

‘Heavenly places,’ *Auth.* and all Vv. except *Rhem.*, ‘in celestials.’

4. *Even as*] ‘According as,’ *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; ‘as,’ *Wicl.*, *Cov.* (Test.), *Gen.* 2, *Rhem.* Chose] So *Rhem.*: ‘hath chosen,’ *Auth.*, *Wicl.*, *Coverd.* (Test.), *Gen.* 2; ‘had chosen,’ *Tynd.*, *Cran.*, *Gen.* Blameless] ‘Without blame,’ *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*; ‘without wemme,’ *Wicl.*; ‘unspotted,’ *Cov.* (Test.); ‘immaculate,’ *Rhem.* The slight change has been made for the sake of retaining the same translation both here and ch. v. 27. On the distinction between *ἁμωμος* (‘in quo nihil est quod reprehendas’) and *ἁμεμπτος* (‘in quo nihil desiderari potest’), see *Tittm. Synon.* p. 29.

5. *Having, etc.*] *Auth.* and all the other Vv. connect with the preceding verse; see notes. The participle expresses probably a temporal relation, ‘after He had, etc.’ but in so profound a subject it seems best to retain the more undefined transl. of *Auth.* Fore-ordained]

*Sim.* *Wicl.*, ‘bifore ordeyned,’ *Tynd.*; *Cov.*, *Cran.*, ‘ordeyned before;’ ‘predestinated,’ *Auth.*, and *sim.* the remaining Vv.

For adoption] ‘Unto the adoption of children,’ *Auth.*, *sim.* *Rhem.*: well translated by *Gen.* (both), ‘to be adopted through J. C.’ but perhaps scarcely sufficiently literal. Through] So *Tynd.* and the other Vv. except *Auth.*, *Wicl.*, *Bish.*, *Rhem.*, ‘by.’ Into Himself]

‘To Himself,’ *Auth.*; ‘into Him,’ *Wicl.*, ‘unto Him silfe,’ *Tynd.*,

*Cran.*, *Gen.* (both), *Bish.*, *Rhem.*; ‘in Hymselfe,’ *Cov.* (Test.). Whether we adopt the translation ‘into’ or ‘unto’ matters but little, both approximating to, but neither fully expressing the meaning of the inclusive *eis*, perhaps English idiom (‘adopt into’) is slightly in favor of the former. It seems also best in English, for the sake of perspicuity, to return to the reflexive form: ‘into Him’ (ed. 1), though literal, perhaps may seem ambiguous.

6. *Bestowed grace on us*] ‘Hath made us accepted,’ *Auth.* and all Vv. except *Wicl.*, ‘hath glorified us,’ *Rhem.*, ‘hath gratified us.’

7. *We are having*] *Auth.* and all Vv., ‘we have.’ In the next words we must appy. be content to omit (with all the Vv.) the expressive article ‘the redemption;’ our idiom seeming to require some adjunct, e.g. ‘the promised red.’ to make the article perfectly intelligible.

Our transgressions] ‘Sins,’ *Auth.* and all Vv.

8. *Which He made to abound*] ‘Hath abounded,’ *Auth.*, *Bish.*; ‘He shed on us abundantly,’ *Tynd.*, and *sim.* *Cov.*; ‘He hath ministered unto us abundantly,’ *Cran.*; ‘He hath been abundant towards us,’ *Gen.* 2; ‘He abounded toward us,’ *Gen.* On this clause a friend and accurate scholar has made the observation, that as all verbs of the character of *περισσεύω* may practically be resolved into a ‘verbum faciendi’ with an appended accus. elicited from the verb

and discernment; <sup>9</sup> having made known unto us the mystery of His will, according to the good pleasure which He purposed in Himself <sup>10</sup> in reference to the dispensation of the fulness of times, to gather up again together all things in Christ, the things that are in heaven and the things that are on earth, *even* in Him; <sup>11</sup> in whom we were also chosen as *His* inheritance, having been foreordained according to the purpose of Him who worketh all things after the counsel of His will; <sup>12</sup> that we should be to the praise of His glory, who have

(‘make an abundance of’) the gen. ἡ; may here receive a simple explanation without reference to the principles of attraction. This remark appears to deserve consideration. *Discernment*] ‘Prudence,’ *Auth.*, *Wicl.*, *Cov.* (both), *Cran.*, *Bish.*, *Rhem.*; ‘perceavaunce,’ *Tynd.*; ‘understanding,’ *Gen.* (both). The transl. ‘prudence’ appears to give the word a more decided reference to *practice* than the context will admit; ‘understanding,’ on the other hand, is too abstract, and fails to recognize the distinction between σύνεσις and φρόνησις. Perhaps the transl. in the text, or ‘intelligence,’ as indicating an application and exercise of the φρόνην, and a result of (spiritual) σοφία (comp. 1 Cor. ii. 13), approaches more nearly to the true meaning of the word in this passage

9. *The good, etc.*] ‘His,’ *Auth.* *Purposed*] So *Wicl.*, *Tynd.*, *Cov.* (Test.), *Rhem.*: ‘hath purposed,’ *Auth.*; ‘had purp.’ *Cov.*, *Cran.*, *Gen.* (both), *Bish.*

10. *In reference to*] ‘That in the dispens.’ etc., *Auth.*, sim. *Gen.* (both) *Bish.*; ‘to have it declared when the tyme were full come,’ *Tynd.*, *Cran.*, sim. *Cov.*; ‘in the dispens.’ *Cov.* (Test.) *Rhem.* The translation in the text, or ‘with a view to’ (see notes), seems to make the meaning a little more distinct than the more usual ‘for.’ *To gather up again together*] So *Gen.*, omitting ‘up,’ but with a different turn of sentence: ‘He might gather together in one,’ *Auth.*, *Gen.* 2, *Bish.*; ‘shuld be gaddered toge-

ther,’ *Tynd.*, *Cov.*; ‘to enstore,’ *Wicl.*; ‘to set up all things perfectly,’ *Cov.* (Test.), sim. *Cran.* *The things, etc.*] So *Cov.* (Test.), and sim. *Cov.*, *Tynd.*, *Cran.*, ‘both which are in heaven, and which are,’ *Auth.*, *Bish.*: the repetition which the older translators thus preserve is perhaps not without force in this solemn enunciation of the eternal purpose of God.

11. *We were also, etc.*] ‘Also we have obtained an,’ *Auth.*, ‘we ben clepid bi sorte,’ *Wicl.*, sim. *Cov.* (Test.), *Rhem.*; ‘we are made heyres,’ *Tynd.*, sim. *Cran.*; ‘by whom also we are come to the inheritance,’ *Cov.*; ‘in whom also we are chosen,’ *Gen.* (both), *Bish.*

*Having been fore-ordained*] ‘Being predestinated,’ *Auth.* Some of the Vv. resolve the part. into a finite verb with the copula (‘and were thereto predestinate,’ *Tynd.*, *Cran.*), others, as *Gen.* 1, express more fully the temporal meaning (‘when we were’): the simpler translation of the text (comp. *Wicl.*, *Rhem.*) is appy. to be preferred.

*His will*] So *Wicl.*, *Rhem.*: ‘His own will,’ *Auth.* and remaining Vv.

12. *Who have, etc.*] ‘Who first trusted,’ *Auth.*, sim. *Gen.* (both); ‘that had hoped bifor,’ *Wicl.*; ‘even we whyche afore have hoped,’ *Cov.* (Test.), sim. *Rhem.*; ‘we which before believed,’ *Tynd.*, *Cran.*, sim. *Bish.* The force of the *perf.* part. should be retained in transl., esp. as this can so easily be done by the inserted ‘have,’ as *Cov.*, *Rhem.*; the English

before hoped in Christ: <sup>13</sup> in whom ye too, having heard the word of truth, the gospel of your salvation,—in whom, *I say*, having also believed, ye were sealed with the holy Spirit of promise, <sup>14</sup> which is the earnest of our inheritance, for the redemption of the purchased possession, unto the praise of His glory.

<sup>15</sup> For this cause I also, having heard of the faith which is among you in the Lord Jesus, and the love which ye have unto all the saints, <sup>16</sup> cease not to give thanks for you, making mention of you in my prayers; <sup>17</sup> that the God of our Lord Jesus Christ, the Father of glory, would give unto you the Spirit of wisdom and

perfect expresses the past in connection, by its efforts or consequences, with the present: see Latham, *Engl. Lang.* § 579 (ed. 3).

13. *Ye too having, etc.*] So with a similarly suspended member, *Rhem.*, ‘in whom you also, when you had heard,’ etc.: ‘ye also *trusted* after that, etc.,’ *Auth.*, sim. *Gen.* (both); ‘in whom ye also (after that, etc., wherein ye beveled) were sealed,’ *Tynd.*; ‘on whom also ye beveled after that,’ *Coverd.*, similarly *Cov.* (Test.); ‘we also believe forasmuch as we have,’ *Cran.*; ‘in whom also ye hoped after that ye heard,’ *Bish.*

*I say, having, etc.*] ‘Also after that ye,’ *Auth.* The change to the particip. structure in both members seems to make the sentence a little more distinct, and to preserve in the latter, the close connection of *καὶ* with *πιστεύοντες*; see notes.

*The*] So all the Vv. except *Auth.*, ‘that holy Spirit.’

14. *Which*] On the form ‘which,’ see notes on *Gal.* i. 2 (*Transl.*). *For*] So *Cov.* (Test.), sim. *Cran.*: ‘until,’ *Auth.*, *Gen.* 2 (*Gen.* 1, paraphrases, ‘that we might be fully restored to libertie’); ‘into the red.,’ *Wicl.*; ‘to redeme the,’ *Tynd.*; ‘unto the red.,’ *Bish.*; ‘to the red. of,’ *Rhem.* The translation of Turnbull, *Epp. of Paul*, p. 92, ‘in the redeemed possession,’ is very insufficient and inexact.

15. *For this cause, etc.*] ‘Wherefore I also after I heard,’ *Auth.*, sim. *Tynd.*, *Bish.*; ‘wherefore,’ *Tynd.*, *Cov.* (both), *Cran.*, *Gen.* 1, *Bish.*; ‘therefore,’ *Wicl.*, *Gen.* 2, *Rhem.* The transl. ‘for this cause’ is more consonant with the general style of *Auth.* than the equally literal and correct ‘on this account,’ and so substituted accordingly. ‘Wherefore’ (*Auth.*) is rather the transl. of *διό*.

*The faith which is among you*] ‘Your faith,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘the fayth which ye have,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.* *And the love which ye have*] ‘And love,’ *Auth.*, *Tynd.*, *Cran.*, *Gen.*, and similarly *Bish.*, *Gen.* 2, *Rhem.*; ‘the love into,’ *Wicl.*

17. *Would give*] ‘May give,’ *Auth.*, *Cov.* (both), *Cran.*, *Bish.*; ‘myght geve,’ *Tynd.*, *Gen.* (both), *Bish.* The change in the text is made as an attempt to express the conditioned, hoped for, realization (‘would please to give’) expressed by the opt. *δῆν*; comp. Latham, *Engl. Lang.* § 592, Wallis, *Gramm. Angl.* p. 107. Hermann (*Soph. Elect.* 57) asserts that in German the distinction may be observed by translating the Greek subj. by the German ind. pres., the opt. by the German imperf. subjunctive. The transl. of *Tynd.*, etc., though practically preserving the correct shade of meaning, violates the law of ‘the succession of tenses;’ see Latham, *Engl. Lang.* § 616.



revelation in true knowledge of Him; <sup>18</sup> having the eyes of your heart enlightened, that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance *are* among the saints, <sup>19</sup> and what the surpassing greatness of His power *is* to us-ward who believe, according to the operation of the power of His might, <sup>20</sup> which He wrought in Christ, when He raised Him from the dead,—and He set *Him* on His right hand in the heavenly *regions*, <sup>21</sup> over above all Principality, and Power, and Might, and Dominion, and *indeed* every name that is named not only in this world, but also in that which is to come; <sup>22</sup> and put all *things* under His feet, and gave *HIM* as Head over all

*True knowledge*] ‘The knowledge,’ *Auth.*, and all the other Vv.

18. *Having the eyes, etc.*] ‘The eyes of your\* understanding being enlightened,’ *Auth.*, *sim. Bish.* (‘lightened’); ‘and lighten the eyes of youre myndes,’ *Tynd.*, *Cran.*, *Gen.* 1, *sim. Cov.*; ‘the eyes of youre harte beyng lyghtened,’ *Cov.* (Test.); ‘the eies of your hart illuminated,’ *Rhem.*

*Are among*] ‘In,’ *Auth.* and the other Vv. except *Tynd.*, *Cov.*, *Cran.*, ‘apon the sainctes.’ It may be observed that *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), similarly insert the verb immediately before the prep., showing that they did not consider ἐν τοῖς ἀγίοις as merely κληρονομ. αὐτοῦ; see notes.

19. *What*] ‘What is,’ *Auth.* and the other Vv. except *Wicl.*, *Rhem.*, ‘whyche is.’

*Surpassing*] ‘Excellent,’ *Wicl.*: ‘passing,’ *Rhem.*; ‘exceeding,’ *Auth.* and other Vv.

*Is to us-ward*] ‘To us-ward,’ *Auth.*, *Tynd.*, *Cran.*, *Gen.* 1, *Bish.*; ‘in to us,’ *Wicl.*; ‘toward us,’ *Cov.* (Test.), *Gen.* 2, *Rhem.*

*Operation*] So *Rhem.*: ‘working,’ *Auth.* and the remaining Vv.; see notes on ch. iii. 7.

*The power of His might*] ‘His mighty power,’ *Auth.*, *Cov.*, *Bish.*, *sim. Tynd.*, *Cran.*, *Gen.*; ‘the myght of His vertu,’ *Wicl.*; ‘the myght of His power,’ *Cov.* (Test.), *Rhem.*

20. *And He set*] ‘And set,’ *Auth.*: the change in the original from the participial structure to that of the aor. indic. is better preserved by inserting the pronoun.

*On His right hand*] So *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*, *sim. Wicl.*: ‘at His own right hand,’ *Auth.*; so also *Cov.* (Test.), *Gen.* (both), but omit ‘own.’ *Heavenly regions*] ‘Heavenly places,’ *Auth.*, *Gen.* (both), *Bish.*; ‘heavenli thingis,’ *Wicl.*, *Tynd.*, *Cov.* (both), *Cran.*; ‘celestials,’ *Rhem.*

21. *Over above*] ‘Far above,’ *Auth.*, *Gen.* (both), *Bish.*: ‘above,’ *Wicl.* and remaining Vv. *And indeed*] ‘And,’ *Auth.*, see notes.

22. *Put*] ‘Hath put,’ *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*: ‘hath appointed,’ *Gen.* (both: *Wicl.* alone omits the auxiliary verb, ‘and made alle thingis,’ etc. *And gave HIM, etc.*]

‘And gave Him to be head over all things to, etc.,’ *Auth.*, *Bish.*, (‘the head’); ‘and hath made Him above all thynges, the heed of, etc.,’ *Tynd.*, *Cov.*, *Cran.*; ‘and made Hym heade over all the congr.,’ *Cov.* (Test.); ‘hath appointed Him aboue all thinges, the heade of, etc.,’ *Gen.* 1; ‘to be the heade of,’ *Gen.* 2; ‘and hath made Him head ouer al the church,’ *Rhem.* The emphatic position of αὐτόν in the original should not be left unnoticed.



things to the church, <sup>23</sup> which indeed is His body, the fulness of Him that filleth all with all.

## CHAPTER II.

AND you also being dead by your trespasses and your sins, —  
<sup>2</sup> wherein ye once walked according to the course of this world, according to the prince of the empire of the air, of the spirit that now worketh in the sons of disobedience; <sup>3</sup> among whom even we

23. *Which indeed*] ‘Which,’ *Auth.* and the other Vv. except *Wicl.*, ‘that is.’ If the distinction usually made between ‘that’ and ‘which’ is correct, viz., that the former is *restrictive*, the latter *resumptive* (see Brown, *Gramm. of Grammars*, II. 5, p. 293, and notes on *Col.* iii. 1, *Transl.*), ‘that’ will often be a correct translation of *ἥτις* when used *differentially* (see notes on *Gal.* iv. 24), e. g., ἡ πόλις ἥτις ἐν Δέλφοις κτίζεται; in the present case, however, *Wicl.* is not correct, as *ἥτις* appears here used *explicatively*. *With all*] ‘In all,’ *Auth.*, *Cov.*, *Cran.*, *Bish.*, *Rhem.*, and similarly the remaining Vv.

the *καί* is joined with, and gives prominence to *ὑμᾶς*. In the present case, then, a simple indication of their state without any temporal or causal adjunct, ‘when,’ ‘whereas,’ etc., seems most suitable to the context, as less calling away the attention from the more emphatic *ὑμᾶς*.

*By*] So *Rhem.*; ‘in,’ *Auth.* and other Vv. *Your trespasses, etc.*] ‘Trespasses and sins,’ *Auth.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*, similarly *Tynd.*; *Wicl.*, *Cov.* (Test.), *Rhem.* insert ‘your’ before the first substantive only.

2. *Once walked*] ‘In time past ye walked,’ *Auth.* and the other Vv. except *Wicl.*, ‘ye wandriden sumtyme,’ and sim. *Cov.* (Test.), *Rhem.* *Empire*] ‘Power,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘the governor that ruleth in,’ *Tynd.*, *Cran.*, *Gen.*, sim. *Cov.* This somewhat modern form of expression seems the only one that exactly represents the view taken in the notes of the collective term *ἐξουσίας*. *Of the spirit*] So *Wicl.*, *Rhem.*: ‘the spirit,’ *Auth.*, *Tynd.*, *Cov.* (Test.), *Cran.*, *Bish.*; ‘namely after the sp.,’ *Cov.*; ‘and the sp.,’ *Gen.* 1; ‘even the sp.,’ *Gen.* 2.

*Sons*] So *Wicl.*; ‘children,’ *Auth.* and the other Vv.

3. *Even we all*] ‘Also we all,’ *Auth.*; ‘we also had,’ *Tynd.*, *Cov.*, *Gen.* (both); ‘we all had,’ *Bish.* *Once had our convers.*] ‘Had our convers. in times past,’ *Auth.*, and sim. the other Vv.

CHAP. II. 1. *And you also who, etc.*] ‘And you hath He quickened who, etc.,’ *Auth.* The participle *ὄντας* has been differently translated: ‘whereas ye were,’ *Cran.*: ‘when ye were,’ *Cov.* (probably following *Vulg.*); ‘that were,’ *Tynd.*, *Gen.* (both), *Bish.*; ‘who were,’ *Auth.* Of these, the first two, though more correct in point of grammar than *Tynd.*, al., which tacitly apply an article, seem scarcely so satisfactory as the more simple translation in the text, esp. if the present verse be compared with verse 5. The part. *ὄντας* obviously marks the state in which they were at the time when God quickened them. While in verse 5 this is brought prominently forward by the *καί*; here, on the contrary,

all once had our conversation in the lusts of our flesh, doing the desires of the flesh and of the thoughts, and we were children by nature — of wrath, even as the rest: — <sup>4</sup> but God, being rich in mercy, because of His great love wherewith He loved us, <sup>5</sup> even while we were dead by our trespasses, quickened us together with Christ (by grace have ye been saved), <sup>6</sup> and raised us up with *Him*,

except *Wicl.*, 'lyueden sumtyme; *Cov.* (Test.), 'sومتyme; ' *Rhem.*, 'conversed sometime.' This lighter translation of *πότε* seems preferable both here and in ver. 2. The order of the Greek would seem to require 'had our conversation once,' but this would lead to ambiguity when read in connection with the succeeding words.

*Doing*] So *Wicl.*, *Cov.* (Test.), *Rhem.*, and similarly *Cov.*: 'fulfilling,' *Auth.*, and sim. the remaining Vv.

*Thoughts*] *Wicl.*, *Cov.* (Test.), *Rhem.*; 'mind,' *Auth.* and remaining Vv.

*We were*] 'Were,' *Auth.*

*Children*] 'The children,' *Auth.* and all other Vv. except *Wicl.*, 'the sons.'

*By nature — of wrath*] 'By nature the children of wrath,' *Auth.* and sim. all other Vv. All attempts to explain away the simple and ordinary meaning of these words must be, somewhat summarily, pronounced as both futile and untenable. Such a translation as 'children of impulse' (*Maurice, Unity*, p. 538), has only to be noticed to be rejected. The substantive *ἀπρὸς* is used in *thirty-four* other places in the N. T., and in none does it appear even to approach to the meaning thus arbitrarily assigned to it.

*The rest*] So *Rhem.*: 'others,' *Auth.*, *Gen.* 2; 'other men,' *Wicl.*; 'other,' *Tynd.* and the remaining Vv.

4. *Being rich*] 'Who is rich,' *Auth.*; 'that is,' *Wicl.*; 'which is,' *Tynd.* and the remaining Vv.

*Because of*] 'For,' *Auth.*, *Wicl.*, *Cov.* (Test.), *Cran.*, *Bish.*, *Rhem.*; 'through,' *Tynd.*, *Cov.*, *Gen.* (both).

5. *While*] 'When,' *Auth.* and all Vv. The change is only made to express more forcibly the existing state; see notes.

*By our trespasses*] Similarly *Tynd.*, 'by sinne; ' *Cran.* *Gen.* (both), *Bish.*, *Rhem.*, 'by synnes; ' *Cov.* (Test.), 'thorow synnes; ' 'in sins,' *Auth.*, *Wicl.*, *Cov.*

*Quickened*] So *Wicl.*, *Cran.*, *Rhem.*; 'hath quickened,' *Auth.* and the remaining Vv.

*Have ye been*] 'Ye are,' *Auth.* On the simplest practical rule of choosing between 'am' and 'have been' in the translation of the Greek perf. pass., see notes on *Col.* i. 16 (*Transl.*). 'Are' might indeed still be retained on the ground that 'am' with the part. does involve an essentially *past* element (*Latham, Engl. Lang.* § 568), still the change seems a little more in harmony with the context.

6. *Raised*] So *Wicl.*, *Cran.*, *Rhem.*: 'hath raised,' *Auth.* and the remaining Vv.

*Up with him*] So *Cov.* (both), *Rhem.*: 'up together,' *Auth.* and the remaining Vv. except *Wicl.*, which omits 'up.'

*Sit with him*] So *Cov.* (Test.), *Rhem.*; 'sit together,' *Auth.* and the remaining Vv. except *Cov.*; 'set us with Him.'

*The heavenly regions*] 'Heavenly places,' *Auth.*; sim. *Gen.* (both), 'the heavenly places; ' 'heavenly things,' *Wicl.*, *Tynd.*, *Cov.* (both), *Bish.*; 'among them of heaven,' *Cran.*; 'the celestials,' *Rhem.*

7. *That He might, etc.*] So as to order, *Wicl.*, *Tynd.*, *Gen.* (both), *Rhem.*; 'that in the ages to come He might,' *Auth.*, and sim. *Cov.* (both), *Cran.*, *Bish.*

*That are coming*] 'To come,' *Auth.* and

and made *us* sit with Him in the heavenly *regions*, in Christ Jesus; <sup>7</sup> that He might show forth in the ages that are coming the exceeding riches of His grace in kindness towards us in Christ Jesus. <sup>8</sup> For by GRACE have ye been saved through faith; and this *cometh* not of yourselves, the gift is GOD'S; <sup>9</sup> not of works, that no man should boast: <sup>10</sup> for His workmanship are we, created in Christ Jesus for good works, which God before prepared that we should walk in them.

<sup>11</sup> Wherefore remember, that aforetime ye, Gentiles in the flesh, who are called the Uncircumcision by the so-called Circumcision,

the other Vv. except *Wiclif*, 'above comyng,' *Rhem.* 'succeeding,' *Shew forth*] 'Shew,' *Auth.*, and all the other Vv.

*In kindness*] So *Tynd.*, *Cov.*, *Cran.*, 'in His kindness,' *Auth.*, *Gen.* (both), *Bish.*; 'in goodness,' *Wicl.*, *Cov.* (Test.); 'in bountie,' *Rhem.* *In*] So all the Vv. except *Auth.*, *Cran.*, *Bish.*, 'through.'

8. *Have ye been*] 'Are ye,' *Auth.*: see notes on ver. 5.

*And this cometh*] *Sim. Wicl.*: 'and that not,' *Auth.* and remaining Vv. It does not seem necessary to change 'of' into 'from,' the former being frequently a very suitable translation of *ἐκ*; see notes on *Gal.* ii. 16. *The gift is God's*] 'It is the gift of God,' *Auth.* and all the other Vv. The emphasis is maintained, appy. more in accordance with English idiom, by placing the gen. at the end rather than at the beginning.

9. *That no man*] So *Wicl.*, *Rhem.*: 'lest any man,' *Auth.* and the remaining Vv.

10. *His workmanship are we*] 'We are His workmanship,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.* (both), *Bish.*; 'we ben the makynge of Hym,' *Wicl.*; 'we are His work,' *Rhem.* The emphatic position of *αὐτοῦ* should not be neglected. *For good, etc.*] 'Unto,' *Auth.*, and the other Vv. except *Wicl.*, *Cov.* (Test.). *Rhem.*, 'in.'

*Prepared*] So *Cov.*

(Test.), but omits 'before;' *sim. Rhem.*, but inserts 'hath:' 'hath before ordained,' *Auth.*, and *sim. remaining Vv.*, some of which, *Wicl.*, *Gen.* (both), omit 'before,' some 'hath,' *Tynd.*, *Cov.*, some both words, as *Cran.*, *Gen.*

11. *That aforetime*] \* 'That ye being in time past,' *Auth.* This translation of *πρὸτε* (*Cov.*) is perhaps a little simpler than that of *Auth.* (and remaining Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'sumtyme'), and serves equally well to keep up the antithesis between *πρὸτε* and *τῷ καιρῷ ἐκελευσέν* in ver. 12.

*By the so-called, etc.*] 'By that which is called the circumcision,' *Auth.*, and similarly all Vv.

*Performed by hand*] So, as to order, *Wicl.*; 'made bi hand in fleisch;' *Cov.* (Test.), 'made wyth the hande in the flesh;' 'in the flesh made by hands,' *Auth.*, *sim. Gen. 2*, *Bish.*; 'which circumcision is made by hondes,' *Tynd.*, *Cran.*, *sim. Cov.*; 'and which is made by handes,' *Gen. 1*. The transposition in the text seems desirable as precluding any connection of *ἐν σαρκὶ* with *λεγομένης*, the error of *Tynd.*, *Cran.*, and most of the other Vv.; 'made with the hande,' *Cov.*, and *sim. remaining Vv.*

12. *Ye were at that time*] So *Tynd.*, *Gen.* (both), *sim. Wicl.*, *Rhem.*: 'at that time ye were,' *Auth.* and the remaining Vv. except *Cov.*, 'that ye at the time were.' *The promise*] So *Cran.*,



performed by hand in the flesh, — <sup>12</sup> that ye were at that time without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of the promise, having no hope, and without God in the world, <sup>13</sup> but now in Christ JESUS ye who once were far off are become nigh by the blood of Christ. <sup>14</sup> For He is our Peace, who made both one, and broke down the middle wall of the partition — <sup>15</sup> *to wit*, the enmity — in His flesh, having abolished the law of commandments *expressed* in decrees; that he might make the two in Himself into one new man, *so* making peace, <sup>16</sup> and might reconcile again both of us in one body unto God by the cross, having slain the enmity thereby. <sup>17</sup> And He came and preached peace to you which were afar off, and peace to them that were nigh; <sup>18</sup> since through Him we both in one Spirit have our

\**Coverd.* (Test.), \**Rhem.*: ‘promise,’ *Auth.* and the remaining Vv.

13. *Once were*] So *Gen.* (both): ‘sometimes,’ *Auth.* and the remaining Vv. except *Tynd.*, ‘a while ago;’ *Cov.*, ‘aforetime.’ *Are become*] ‘Are made,’ *Auth.* and all the other Vv. The change, however, seems desirable, if only to obviate the supposition that ἐγενήθητε is here used with a passive force; see notes on ch. iii. 7. The aorist cannot be preserved in English when in association with the particle of present time (νυν); comp. notes on ch. iii. 5.

‘14. *Made — broke*] ‘Hath made . . . . hath broken,’ *Auth.* and sim. the other Vv. except *Wicl.*, ‘made . . . . and unbindynge;’ *Rhem.*, ‘hath made . . . . and dissolving.’ *The partition*]

So *Rhem.*, and sim. *Gen.* (both): ‘partition,’ *Auth.*; ‘the myddel-walle,’ *Wicl.*; ‘that was a stoppe bitwene us,’ *Tynd.*, *Cov.*, *Cran.*, *Bish.*

15. *To wit, the enmity, etc.*] ‘Having abolished in His flesh the enmity *even*,’ *Auth.*, and similarly as to connection the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which separate ἐν σαρκὶ from καταργήσας, and appy. connect it with τὴν ἔχθραν; see notes. *Expressed* in decrees] Similarly *Cov.* (Test.), *Rhem.*:

‘contained in ordinances,’ *Auth.*, *Bish.*; ‘maundementis, bi domes,’ *Wicl.*; ‘which standeth in ordinances,’ *Gen.* 2.

*That he might make, etc.*] Similarly *Cov.* (both), *Rhem.*; ‘for to make in Himself of twain,’ *Auth.*, and similarly *Tynd.*, *Cran.*, *Gen.* (both); ‘that he make two in Hym Silf into a newe man,’ *Wicl.*; ‘for to make of twaine one new man in Hymselfe,’ *Bish.*

16. *And might*] ‘And that He might,’ *Auth.* *Reconcile again*] ‘Reconcile,’ *Auth.* and the other Vv.; see notes in loc.

*Both of us*] ‘Both,’ *Auth.* *In one body unto God*]

Similarly *Wicl.*, *Cov.* (Test.), *Rhem.*: ‘unto God in one body,’ *Auth.* and remaining Vv.

17. *And He came*] ‘And came,’ *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), ‘and He comynge;’ *Rhem.*, ‘and coming He.’ *And peace to*] \*‘And to,’ *Auth.*

18. *Since*] ‘For,’ *Auth.* and all the other Vv. *We both, etc.*] ‘We both have access by one Spirit,’ *Auth.*;

‘han nyg comynge,’ *Wicl.*; ‘have an open waye,’ *Tynd.*, *Gen.* 1; ‘an in-trance,’ *Cov.* (Test.) *Cran.*, *Gen.* 2, similarly *Cov.*; ‘we have both an entrance,’ *Bish.*; ‘have access,’ *Rhem.*



admission unto the Father. <sup>19</sup> So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, <sup>20</sup> built up upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; <sup>21</sup> in whom all the building being fitly framed together groweth into an holy temple in the Lord; <sup>22</sup> in whom ye also are builded together for an habitation of God in the Spirit.

### CHAPTER III.

FOR this cause I Paul, the prisoner of Christ Jesus for you Gentiles, — <sup>2</sup> if indeed ye have heard of the dispensation of the grace of God which was given me to you-ward; <sup>3</sup> how that BY REVELATION the mystery was made known unto me, as I have before written in few words; <sup>4</sup> agreeably to which, when ye read, ye can perceive my understanding in the mystery of Christ,

19. *So then*] 'Now therefore,' *Auth.* and the other Vv. except *Wicl.*, 'therefor now;' *Coverd.* (Test.), 'therefore;' *Rhem.*, 'now then.' *Sojourners*] 'Foreigners,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (both), 'straungers.' *But ye are*] \* 'But,' *Auth.*

20. *Built up*] 'And are built,' *Auth.* and the other Vv. except *Wicl.*, 'aboue bildid;' *Cov.* (both), *Rhem.*, 'built.'

21. *All the building*] *So Auth.*, *Gen.* (both), *Bish.*; 'echo bildynge,' *Wicl.*; 'every bilynge,' *Tynd.*, *Cov.* (both); 'what buildyng so ever,' *Cran.*: see notes. *Being fitly*] 'Fitly,' *Auth.*

22. *In the Spirit*] *So Wicl.*, *Tynd.*, *Coverd.* (both), *Rhem.*: 'through the Spirit,' *Auth.*, *Cran.*, *Bish.*; 'by the Spirit,' *Gen.* (both).

CHAP. III. 1. *Christ Jesus*] 'Jesus Christ,' *Auth.* and other Vv., but without any difference of reading in the *Rec. Text.*

2. *If indeed*] 'If ye,' *Auth.*, *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'if nethelless,'

*Wicl.*; 'accordinge as,' *Cov.*; 'if so be that,' *Cov.* (Test.); 'if yet,' *Rhem.*

*Which, etc.*] It is nearly impossible (without paraphrase) to imply that 'which' refers to 'grace:' in the original edition 'God' was followed by a comma. *Was given*] 'Is given,' *Auth.* and all the other Vv.

3. *The mystery, etc.*] \* 'He made known unto me the mystery,' *Auth.* *As I have before written*] 'As I wrote afore,' *Auth.*, *Cran.*, *Bish.*; 'wrote above,' *Tynd.*, *Cov.*, *Gen.* (both), and similarly *Wicl.*

4. *Agreeably to which*] 'Whereby,' *Auth.* and the other Vv. except *Wicl.*, 'as;' *Cov.*, (Test.), 'like as;' *Rhem.*, 'according as.' *Can*] 'May,' *Auth.* and all the other Vv., but perhaps not with perfect exactness; the rule apparently being, 'may et can potentiam innuunt, cum hoc tamen discrimine, may et might vel de jure vel saltem de rei possibilitate dicuntur, at can et could de viribus agentis,' Wallis, *Gramm. Angl.* p. 107. *Perceive my understanding*]

<sup>5</sup> which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets by the Spirit; <sup>6</sup> *to wit*, that the Gentiles are fellow-heirs, and of the same body, and joint-partakers of the promise, in Christ Jesus, through the Gospel; <sup>7</sup> whereof I became a minister, according to the gift of the grace of God which was given unto me according to the operation of His power. <sup>8</sup> Unto me, who am less than the least of all saints, was this grace given,—to preach among the Gentiles the unsearchable riches of Christ, <sup>9</sup> and to make all *men* see what *is* the dispensation of the mystery, which from the ages hath been hid in God, who created ALL THINGS;

So *Cov.*: ‘understand my knowledge,’ *Auth.*, *Cran.*, *Bish.*; ‘know myne understondynge,’ *Tynd.*, *Gen.* (both); ‘undurstonde my prudence,’ *Wicl.*, *Cov.* (Test.), ‘und. my wisdom,’ *Rhem.*

5. *Generations*] So *Wiclif.*, *Cov.* (Test.), *Rhem.*: ‘ages,’ *Auth.*, *Gen.* 2, *Bish.*; ‘tymes passed,’ *Tynd.*, and remaining *Vv.* *It hath now been*] ‘It is now,’ *Auth.* and the other *Vv.* except *Rhem.*, ‘now it is.’ This is a case where the strict translation cannot be maintained; in English the aorist has no connection with pres. time (*Latham, Engl. Lang.* § 579), and therefore cannot here properly be connected with *ᾔδν*; in Greek this is possible, from the greater temporal latitude of the tense; comp. notes on 1 *Tim.* ch. v. 15 (*Transl.*).

6. *To wit, that*] Similarly *Coverd.*, ‘namely, that:’ ‘that,’ *Auth.* and the remaining *Vv.* except *Rhem.* (which is excessively harsh), ‘the Gentiles to be, etc.’ *Are*] So *Wicl.*, *Cov.* (Test.): ‘should be,’ *Auth.* and the remaining *Vv.* except *Rhem.*, *supr. cit.* *Joint-partakers*] *Sim. Cov.* (Test.), ‘lyke partakers:’ ‘partakers,’ *Auth.* and the remaining *Vv.* except *Wicl.*, ‘parteneris to gidre;’ *Rhem.*, ‘comparticipant.’ *The promise*] \* ‘His promise,’ *Auth.* *Christ Jesus*] \* ‘Christ,’ *Auth.* *Through*] So *Cov.* (Test.): ‘by,’ *Auth.*,

*Wicl.*, *Cov.*, *Gen.* 2, *Bish.*, *Rhem.*; ‘by the means of,’ *Tynd.*, *Cran.*, *Gen.* 1.

7. *I became*] \* ‘I was made,’ *Auth.* *Which was given*] *Sim. Wicl.*, *Coverd.* (both), *Cran.*, *Rhem.*, ‘which is given:’ *Auth.* and remaining *Vv.*, ‘given.’ *According to*] So *Cov.*, *Rhem.*: ‘by,’ *Auth.*, *Wicl.*: ‘thorow,’ *Tynd.*, *Gen.* (both): ‘after the,’ *Cov.* (Test.), *Cran.*, *Bish.*

*Operation*] So *Rhem.*: ‘effectual working,’ *Auth.*; ‘worchyng,’ *Wicl.* and all the remaining *Vv.* This word is always difficult to translate: ‘effectual working’ is perhaps too strong; ‘working’ alone is appy. too weak. Perhaps the term in the text as marking a more formal nature of working is slightly preferable; comp. notes on 2 *Thess.* ii. 12, where, however, the present translation would seem less suitable.

8. *Was this*] ‘Is this,’ *Auth.* and all the other *Vv.* *To preach*] So

*Wicl.*, *Cov.* (Test.), *sim. Rhem.*; ‘that I should preach,’ *Auth.* and all the remaining *Vv.* The change is made to preserve a similar translation of the two infinitives; see *Scholef. Hints*, p. 190.

9. *Dispensation*] \* ‘Fellowship,’ *Auth.* *From the ages*] ‘From the beginning of the world,’ *Auth.* and the other *Vv.* except *Wicl.*, *Rhem.*, ‘fro worldis,’ and *Cov.* (Test.), ‘sence the worlde beganne.’ *All things*] \* ‘All things by J. C.,’ *Auth.*

<sup>10</sup> to the intent that now unto the Principalities and the Powers in the heavenly *regions*, might be made known through the church the manifold wisdom of God, <sup>11</sup> according to the purpose of the ages which he wrought in Christ Jesus our Lord; <sup>12</sup> in whom we have our boldness and our admission, in confidence, through the faith in Him. <sup>13</sup> Wherefore I entreat you not to lose heart in my tribulations for you, seeing it is your glory.

<sup>14</sup> For this cause I bow my knees unto the Father, <sup>15</sup> from whom every race in heaven and on earth is *thus* named, <sup>16</sup> that he would grant you, according to the riches of His glory, to be strengthened with might through His Spirit into the inner man, <sup>17</sup> so that Christ may dwell in your hearts by faith, — <sup>18</sup> ye having been rooted and

10. *The powers*] 'Powers,' *Auth.* and the other Vv. except *Wicl., Rhem.,* 'potestatis.' *The heavenly regions*]

'Heavenly places,' *Auth., Gen.* (both); 'heavenly things,' *Wicl., Cov.* (Test.), *Cran., Bish.*: 'in heaven,' *Tynd., Cov.*: 'in the celestials,' *Rhem.* *Might be made known*] 'Might be known,' *Auth.* and the other Vv. except *Wicl.,* 'be knowun;' *Rhem.,* 'may be notified.' *Through*] 'By,' *Auth.* and all the other Vv.

11. *Purpose of the ages*] 'Eternal purpose,' *Auth.* and the other Vv. except *Wicl.,* 'ordenaunce of worldis,' and *Rhem.,* 'predefinition of worldes.' *Wrought*] So *Cran., Gen.* (both), *Bish.*: 'purposed,' *Auth., Tynd.*: 'made,' *Wicl., Rhem.*: 'hath shewed,' *Cov.* (both).

12. *Our boldness*] 'Boldness,' *Auth.* *Our admission*] 'Access,' *Auth., Rhem.*; 'intraunce,' *Cov.* (both), *Cran., Gen.* (both), *Bish.* *In confidence*] So, as regards the prep., *Wicl., Cov.* (both), *Rhem., Bish.*; 'with,' *Auth., Cran., Gen.* (both). The words *προσαγωγῇ ἐν πεποιθήσει* are joined together by *Tynd.* and appy. all Vv. except *Wicl.,* and *Auth.* (orig. ed.).

13. *I entreat you, etc.*] 'I desire that ye faint not,' *Auth., Gen. 2, Bish.,* and similarly the remaining Vv. except *Wicl.,*

'axe that ye faile not.' *Seeing it is, etc.*] 'Which is,' *Auth.* and all the other Vv.

14. *The Father*] 'The Father\* of our Lord Jesus Christ,' *Auth.*

15. *From*] 'Of,' *Auth., Gen., Bish., Rhem.* *Every race*] 'The whole family,' *Auth., Gen.* (both), 'eche fadirheed,' *Wicl.,* similarly *Coverd.* (Test.); 'which is father over all that ys called father,' *Tynd., Cran., sim. Cov.*: 'all the familie,' *Bish.*; 'al paternitie,' *Rhem.* On the difficulty of properly translating this clause, see *Trench on Auth. Ver.* ch. ii. p. 26 (ed. 2). *And on earth*] 'And earth,' *Auth.* *Is thus named*] 'Is named,' *Auth.* The word *thus* is introduced only to make the paronomasia in the original a little more apparent.

16. *Through*] 'By,' *Auth.* and all the other Vv. *Into*] 'In,' *Auth.* and all the other Vv.

17. *So that*] 'That,' *Auth.,* and the other Vv. except *Rhem.,* 'Christ to dwell, etc.'

18. *Ye having been, etc.*] Similarly *Cov.* (Test.), *Rhem.*: 'that ye being,' *Auth.* and the remaining Vv. except *Wicl.* which omits 'being.' *That ye may be fully able*] 'May be able,' *Auth.* and *sim.* all the other Vv.

grounded in love, — that ye may be fully able to comprehend with all saints what is the breadth, and length, and depth, and height,<sup>19</sup> and to know the love of Christ which passeth knowledge, that ye may be filled up to all the fulness of God.

<sup>20</sup> Now unto Him that is able to do beyond all things, abundantly beyond what we ask or think, according to the power that worketh in us, <sup>21</sup> unto Him be glory in the church, in Christ Jesus, to all the generations of the age of the ages. Amen.

## CHAPTER IV.

I EXHORT you, therefore, I the prisoner in the Lord, that ye walk worthy of the vocation wherewith ye were called, <sup>2</sup> with all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup> striving to keep the unity of the Spirit in the bond of peace. <sup>4</sup> *There is one body, and one Spirit, even as ye*

19. *May*] So *Cov.* (both), *Gen.* (both), *Rhem.*: ‘might,’ *Auth.*, *Tynd.*, *Cran.*, *Bish.*; change made to avoid the violation of the law of ‘succession of tenses;’ see *Latham Engl. Lang.* § 616. *Up to*] ‘With,’ *Auth.* and the other Vv. except *Wicl.*, ‘in;’ *Cov.* (Test.), ‘into;’ *Rhem.*, ‘unto.’

20. *To do beyond, etc.*] ‘To do exceeding abundantly above all that, etc.,’ *Auth.* and the other Vv. except *Wicl.*, ‘more plenteously than we axen;’ *Cov.* (Test.), *Rhem.*, ‘more abundantly than we desire.’

21. *In Christ Jesus*] ‘By J. C.,’ *Auth.* *Cran.*, *Gen.* (both), *Bish.*; ‘and in J. C.,’ *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘which is in,’ *Cov.* *To all the generation, etc.*] ‘Throughout all ages, world without end,’ *Auth.*, *Bish.*, sim. *Rhem.*; ‘to alle the generaciouns of the worldis,’ *Wicl.*; ‘thorow out all gen. from tyme to tyme,’ *Tynd.*, *Cran.*; ‘throughout all gen. for ever,’ *Gen.* (both).

that,’ *Auth.*, and in similar order all the other Vv. It seems, however, desirable to maintain the emphatic collocation. (‘ad excitandum affectum, quo cit efficacior exhortatio,’ *Est.*) of the original. There is some variation in the translation of *παρακαλῶ*. The translation in the text is found in *Tynd.*, *Cov.*, *Cran.*, *Bish.*. ‘beseech,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘praye,’ *Gen.* (both). *In the Lord*] So *Coverd.* (both), *Gen.* (both), *Bish.*, *Rhem.*; ‘of the Lord,’ *Auth.*, *Cran.*; ‘for the Lord,’ *Wicl.*; ‘for the Lordes sake,’ *Tynd.*

*Were called*] ‘Are called,’ *Auth.* and all the other Vv.

3. *Striving*] ‘Endeavouring,’ *Auth.* The present current use of the verb ‘endeavour’ seems to fall so short of the real meaning of the *σπουδάζειν* as to warrant the change in the text or the adoption of ‘being diligent’ (*Tynd.*, *Cran.*), ‘using diligence,’ — terms more clearly indicative of the *σπουδῇ* and zeal that was evinced in the matter; see *Trench on Auth. Ver.* ch. iii. p. 43.

4. *There is, etc.*] It can scarcely be doubted that the *Auth.* is right in retain-



were called in one hope of your calling; <sup>5</sup> one Lord, one faith, one baptism; <sup>6</sup> one God and Father of all, who *is over all*, and through all, and in all.

<sup>7</sup> But unto each one of us the grace *which he has* was given according to the measure of the gift of Christ. <sup>8</sup> Wherefore He saith, When He ascended up on high, He led captivity captive, He gave gifts unto men. <sup>9</sup> Now that He ascended, what doth it imply but that He also descended into the lower *parts* of the earth. <sup>10</sup> He THAT DESCENDED, He it is that ascended up above all the heavens, that He might fill all things. <sup>11</sup> And Himself gave some *to be* Apostles; and some, Prophets; and some, Evangelists; and some Pastors and Teachers; <sup>12</sup> with a view to the perfecting of the saints,

ing (after *Gen. i. 2*) this assertory form. Some of the older Vv., *Wicl., Cov. (both), Bish.,* supply nothing; others, *Tynd., Cran.,* supply the participle 'being one body, etc.,' both of which forms fail to convey the force of the original; see notes. Were called] 'Are called,' *Auth.* and all the other Vv.

6. *Over*] So *Rhem.*: 'above all,' *Auth.* and all the remaining Vv. *In all*] 'In \*you all,' *Auth.*

7. *Each one*] *Sim. Wicl.*: 'every one,' *Auth.* and the remaining Vv. This change seems desirable to avoid a confusion with the usual translation of *πᾶντι*. *The grace which, etc.*] 'Is given grace,' *Auth.* and the other Vv. except *Wicl.,* 'grace is goun.'

8. *He gave*] '\*And gave,' *Auth.* *What doth it imply*] 'What is it,' *Auth., Cov. (both), Gen. ii., Rhem.*; 'what meaneth it,' *Tynd., Cran., Gen. i.* *Descended*] 'Descended \*first,' *Auth.*

10. *He it is*] So *Wicl.*: 'is the same also that,' *Auth.* *Above*] 'Far above,' *Auth.* *The heavens*] So *Cov. (Test.), Rhem.*; 'heavens,' *Auth.* and the remaining Vv.

11. *Himself*] 'He,' *Auth., Wicl., Rhem.*; 'and the very same,' *Tynd., Cran.*; 'and the same,' *Cov. (both)*; 'He therefore,' *Gen. (both).* *To be Apostles*]

So *Cov. (both), Gen. (both)*; 'some,' *Auth., Wicl., Bish., Rhem.*; 'made some,' *Tynd. Cran.* The insertion of the words in *italics* seems necessary to make the sense perfectly clear.

12. *With a view to*] 'For,' *Auth., Cov. (Test.), Gen. ii.*; 'to the ful endynge,' *Wicl.*; 'that the sainctes might have all things,' *Tynd.*; 'whereby the sayntes mighte be coupled together,' *Cov.*; 'to the edifyeng,' *Cran.*; 'that the sainctes might be gathered together,' *Gen. i.*; 'to the gathering together,' *Bish.*; 'to the consummation,' *Rhem.* *Of minis-*

*tration*] So *Bish.*; 'of the ministry,' *Auth.*; 'of mynsteri,' *Wicl.*; 'work and minystracyon,' *Cran.* *For the building up*] 'For the edifying,' *Auth., Cov. (Test.)*; 'to the edifying,' *Tynd., Cov.*; 'even to the edifying,' *Gen. i.*; 'edification,' *Gen. ii.*; 'unto the edifying,' *Bish., Rhem.* This translation is perhaps slightly preferable to that of *Auth.*, and to that adopted in ed. i. ('edification'), as both verb and substantive are now commonly associated with what is simply *instructive* or *improving*, without necessarily suggesting the wider sense which seems to prevail in the present passage. The article is required by the principles of English idiom, though confessedly thus not in exact harmony with the Greek.

for the work of ministration, for the building up of the body of Christ; <sup>13</sup> till we all arrive at the unity of the faith and of the true knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: <sup>14</sup> that we may no longer be children, tossed to and fro and borne about by every wind of doctrine, in the sleight of men, in craftiness *tending* to the settled system of Error; <sup>15</sup> but holding the truth may in love grow up into Him in all things, which is the head, *even* CHRIST: <sup>16</sup> from whom the whole body being fitly framed together and compacted by means of every joint of the *spiritual* supply, according

13. *Arrive at*] 'Come in,' *Auth.*; 'rennen into,' *Wicl.*; 'growe up unto,' *Tynd.*, *Gen.* 1; 'come to,' *Cran.*; 'al meete together (in the etc.), unto,' *Gen.* 2; 'meete together into,' *Bish.*; 'meete al into,' *Rhem.*

*The true knowledge*] 'The knowledge,' *Auth.*: the other Vv. omit the article.

*Full-grown*] 'Perfect,' *Auth.* and the other Vv.

14. *May, etc.*] 'Henceforth be no more,' *Auth.*

*Borne about by*] 'Carried about with,' *Auth.* and the other Vv. except *Wicl.*, 'borun aboute with,' *Tynd.*, 'caryed with.'

*In—in]* So *Wicl.*, *Coverd.* (Test.), *Bish.*, *Rhem.*: 'by—and,' *Auth.*, *Tynd.*; 'by—through,' *Cran.*

*In craftiness, etc.*] 'And cunning craftiness, whereby they lie in wait to deceive,' *Auth.* and the other Vv. except *Wicl.*, 'to the disceyuyng of errour;' *Cov.* (Test.), 'to the deceitfulness of errour;' *Bish.*, 'in craftiness to the laying in wayte of errour;' *Rhem.*, 'to the circumvention of errour.'

It is by no means easy to devise a literal and at the same time perfectly intelligible translation of the last clause of this verse. The difficulty is mainly in the brief and almost elliptical form of expression introduced by the prep.: of the translations that have hitherto been proposed, that in the text, or 'furthering, promoting the system, etc.' (but see notes on *Phil.* iv. 17 *Transl.*), or more

simply, 'with a view to the system,' etc., seems the most suitable.

15. *Holding the truth*] 'Speaking the truth,' *Auth.*; 'folowe the truth,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.* (both), 'do truthe;' *Wicl.*, 'perfourmyng ye truth,' *Coverd.* (Test.); 'following the truth,' *Bish.*; 'doing the truth,' *Rhem.*

*May in love*] 'In love may,' *Auth.*

16. *Being fitly framed together*] 'Fitly joined together,' *Auth.* It seems desirable to retain the same translation here and ch. ii. 21. The translation of several of the older Vv. e. g. 'coupled and knet togedder,' *Tynd.*, *Cov.* (Test.), *Cran.*, *Gen.* (both), is not unsatisfactory; 'compacted' has, however, the advantage of preserving the *σύν* in each verb without repetition; otherwise, 'knit together' would perhaps have been a more genuinely English translation.

*Active working*] 'The effectual working,' *Auth.*; 'worchyng,' *Wicl.*; 'the operation,' *Tynd.*, *Cran.*, *Rhem.*; 'the effectual power,' *Gen.* 1. The addition of the epithet 'active' or 'vital,' *Alf.*,—if in italics (see notes on ch. iii. 7, and on 2 *Thess.* ii. 11), may perhaps here be rightly admitted as serving slightly to clear up the meaning.

*By means of, etc.*] 'By that which every joint supplieth,' *Auth.*; 'in every joint wherwith one ministreth to another,' *Tynd.*, *Gen.* 1, and similarly *Cov.*, *Cran.*;

to *active* working in the measure of each single part, promoteth the increase of the body for the building up of itself in love.

<sup>17</sup> This then I say and testify in the Lord, that ye no longer walk as the other Gentiles also walk, in the vanity of their mind, <sup>18</sup> being darkened in their understanding, alienated from the life of God because of the ignorance that is in them, because of the hardness of their heart: <sup>19</sup> who as men past feeling have given

'bi echo joynture of undir seruynge,' *Wicl.*; 'every joynt of subministration,' *Cov.* (Test.), and sim. *Rhem.*; 'by every joint for the furniture thereof,' *Gen.* 2; 'by every joint yeelding nourishment,' *Bish.*

*Each single*] Sim. *Wicl.*, 'each:' 'every,' *Auth.* and all the remaining Vv.; see notes on ver. 7.

*Promoteth the increase*] 'Maketh increase,' *Auth.*; 'makith encreesyng,' *Wicl.*; 'maketh the increase,' *Rhem.*; *Tynd.*, al. paraphrase. The more modern term 'promoteth,' seems admissible as both literal, and also tending to clear up the sense.

*For the building up of itself*] 'Unto the edifying,' *Auth.*: it seems desirable, for the sake of uniformity, to preserve the same translation as in ver. 12; the simplest (paraphrastic) translation would be 'so as to build itself up in love.'

17. *This then I say*] 'This I say therefore,' *Auth.* and the other Vv. except *Rhem.*, 'this therefore I say.' The resumptive character of the address is appy. here best preserved by the more literal translation of οὖν; comp. notes on 1 Tim. ch. ii. 1.

*Ye must no longer*] 'Ye henceforth walk not,' *Auth.*, *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'ye walke not now,' *Wicl.*, *Cov.* (Test.), sim. *Rhem.*

*As the other . . . also*] Sim. *Cov.*: 'as other,' *Auth.* and the other Vv. except *Wicl.*, *Coverd.* (Test.), *Rhem.*, which omit τὰ λοιπὰ in translation.

18. *Being darkened, etc.*] 'Having the understanding darkened,' *Auth.*, *Cov.* Test. ('an und.' etc.); 'that han undir-

standynge derkned with derknesses,' *Wicl.*; 'blynded in their und.' *Tynd.*, *Cov.*; 'whyly they are blinded, etc.' *Cran.*; 'having their cogitation darkened,' *Gen.* (both); 'darkened in cogitation,' *Bish.*; 'having their und. obscured with darkness,' *Rhem.*

*Alienated*] 'Being alienated,' *Auth.* On account of the absence of ὄντες in the second member, it seems best to omit the part. of the verb substantive.

*Because of*] So *Tynd.*, *Cran.*, *Gen.* 1: 'through,' *Auth.*, *Cov.* (both), *Gen.* 2; 'bi,' *Wicl.*, *Bish.*, *Rhem.*

*Hardness*] So *Gen.* (both): 'blindness,' *Auth.* and remaining Vv.; see Trench on *Auth.* Ver. ch. vii. p. 117.

19. *Who as men*] 'Who being,' *Auth.*, and sim., as to the translation of the relative, all the other Vv.

*Wantonness*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*; 'lasciviousness,' *Auth.*; 'unchastite,' *Wicl.*; 'uncleennesse,' *Cov.* (Test.); 'impudicitie,' *Rhem.* The article joined with it tends almost to personify it, hence the capital.

*For the working*] Sim. *Wicl.*, 'in to the worchynge'; *Cov.* (Test.), 'in the workinge'; 'unto the operation,' *Rhem.*: 'to work,' *Auth.* and the remaining Vv.

*All manner of*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.* 1: 'all,' *Auth.* and the remaining Vv.; see notes on ver. 31.

*In greediness*] 'With greediness,' *Auth.* and the other Vv. except *Wicl.*, 'in coueitise'; *Cov.* (Test.), 'unto gr.'; *Rhem.*, 'unto avarice.' This translation of πλεονέξια may be retained if qualified

THEMSELVES over unto Wantonness, for the working of all manner of uncleanness in greediness. <sup>20</sup> But YE did not so learn Christ; <sup>21</sup> if indeed ye heard HIM, and were taught in HIM, as is truth in Jesus <sup>22</sup> that ye *must* put off, as concerns your former conversation, the old man, which waxeth corrupt according to the lusts of Deceit, <sup>23</sup> and *rather* become renewed by the Spirit of your mind, <sup>24</sup> and put on the new man, which after God's *image* hath been created in righteousness and holiness of Truth.

<sup>25</sup> Wherefore, having put away Falsehood, speak truth each man with his neighbor; because we are members one of another.

by the remarks *in loc.*, and not understood as indicating a mere general ἀμερπία. The true idea of πλεονεξία is 'amor habendi:' the objects to which it is directed will be defined by the context.

20. *Did not so learn*] 'Have not so learned Christ,' *Auth.* and all the other Vv.

21. *If indeed*] 'If so be that,' *Auth.*, *Bish.*, and sim. other Vv. except *Wicl.*, 'if nethless;' *Rhem.*, 'if yet.'

*Ye heard him*] *Sim. Wicl.*: 'have heard Him,' *Auth.* and all the remaining Vv.

*Were taught in Him*] 'Have been taught by Him,' *Auth.*, *Gen.* (both); 'ben taugte in Him,' *Wicl.*, *Tynd.*, *Cov.*; 'be instructe in Him,' *Cov.* (Test.); 'haue bene taught in Him,' *Cran.* and the remaining Vv.

*As is, etc.*] So *Wicl.*; 'as the truth is in Jesus,' *Auth.*, *Bish.*, and sim. remaining Vv.

22. *That ye must*] 'That ye,' *Auth.* *As concerns your former*] 'Concerning the former, etc.' *Auth.*

*Which waxeth, etc.*] 'Which is corrupt,' *Auth.*, and the other Vv. except *Cov.*, 'which marreth himselfe.'

*The lusts of Deceit*] 'The deceitful lusts,' *Auth.*; 'bi the desiris of errour,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.*; 'the deceavable lustes,' *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both); 'the lustes of errour,' *Bish.*

23. *And rather*] 'And,' *Auth.* *Become renewed*] 'Be renewed,' *Auth.*

This change is made as an attempt to express the contrast between the pres. ἀνανεοῦσθαι and the aor. ἐνδύσασθαι.

*By the Spirit*] 'In the spirit,' *Auth.* and all the other Vv.

24. *And put on*] 'And that ye put on,' *Auth.*

*After the image of God*] So *Tynd.*, 'after the ymage of God:'

'after God,' *Auth.* and the other Vv. except *Rhem.*, 'according to God.' The order of the Greek τὸν κατὰ Θεὸν κτίσθ. is similarly retained by all the Vv. except *Wicl.*, *Cov.* (both). It may be observed that the transl. of *Rhem.*, 'according to,' has the advantage of preserving the antithesis κατὰ τὰς ἐπιθ. κ. τ. λ. (ver. 23), and κατὰ Θεόν, but fails in bringing out clearly the great doctrinal truth appy. implied in the latter words.

*Hath been created*] 'Is created,' *Auth.*, and similarly all the other Vv. The transl. 'hath been,' is perhaps here slightly preferable to 'was,' as the latter tends to throw the κτίσις further back than is actually intended; the ref. being to the new κτίσις in Christ. *Holiness of Truth*] So *Wicl.*, *Cov.* (Test.), *Bish.*, similarly *Rhem.*: 'true holiness,' *Auth.* and the other Vv. except *Cov.*, where it is *more* correctly, 'true righteousness and holynes.'

25. *Having put away*] 'Putting away,' *Auth.*

*Falsehood*] 'Lying,' *Auth.* and the other Vv. except *Wicl.*, 'lesynge.'



<sup>26</sup> Be angry, and sin not: let not the sun go down upon your angered mood; <sup>27</sup> nor yet give place to the devil. <sup>28</sup> Let the stealer steal no more: but rather let him labor, working with his own hands the thing that is good, that he may have to give to him that needeth. <sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good for edification of the need, that it may minister a blessing unto the hearers; <sup>30</sup> and grieve not the Holy Spirit of God, in whom ye were sealed for the day of redemption. <sup>31</sup> Let all bitterness, and wrath and anger, and

*Truth each man*] So *Wicl.*; 'every man truth,' *Auth.* and the other Vv. except *Cov.* (Test.), *Rhem.* (omits 'the'), 'the truth every man.'

*Because*] 'For,' *Auth.*, *Gen.* 1, al.; 'for as moch,' *Tynd.*, *Cran.*; 'because,' *Rhem.*

<sup>26. Be angry</sup>] So the other Vv. except *Auth.*, *Cov.* (Test.), *Bish.*, 'be ye angry;' *Wicl.*, 'be ye wrooth.'

*Angered mood*] 'Wrath,' *Auth.* and all the other Vv. The change may perhaps be considered scarcely necessary, as the expression has become so familiar; still *παροργισμός*, 'exacerbatio,' 'exasperation,' cannot strictly be translated 'wrath.'

<sup>27. Nor yet</sup>] \*'Neither,' *Auth.*; see notes on 1 *Thess.* ii. 3 (*Transl.*)

<sup>28. The stealer</sup>] 'Him that stole,' *Auth.*, *Bish.*, and sim. all other Vv. except *Cov.*, 'he that hath stollen;' *Cov.* (Test.), 'he that dyd steale.' The *Auth.* in ver. 29 supplies a precedent for this idiomatic translation of the present part. with the article.

*His own*] 'His,' *Auth.* and all the other Vv.

*The thing that*] 'The thing which,' *Auth.*, *Cran.*, *Bish.*; 'that that,' *Wicl.*; 'some good,' *Cov.*; 'some good thing,' *Tynd.*; 'that which,' *Bish.*, *Rhem.* The slight change to 'that' is perhaps more critically exact; see *Brown, Gram. of Gramm.* II. 5, p. 293, and notes on ch. i. 23.

<sup>29. For edification</sup>] 'To the use of ' edifying,' *Auth.*, *Gen.* (both); 'good to

edefye with all,' etc., *Tynd.*, *Cov.*, *Cran.*, *Bish.*; 'to the edification of feith,' *Wicl.*, sim. *Cov.* (Test.), *Rhem.* On the difficulty of properly translating these words, see *Trench on Auth. Ver.* ch. x. p. 178.

*A blessing*] 'Grace,' *Auth.* and the other Vv. except *Cov.*, 'that it be gracious to hear;' *Tynd.*, 'that it may have faveour.'

<sup>30. In whom</sup>] *Sim.* *Wicl.*, *Rhem.*, 'in whiche:' 'whereby,' *Auth.*; 'by whom,' *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'wherewith,' *Cov.* (both). *Ye were*] 'Ye are,' *Auth.* and all the other Vv.

*For*] 'Unto,' *Auth.*, *Cov.*, *Tynd.*, *Cran.*, *Gen.* (both), *Bish.*; 'in the,' *Wicl.*: 'agaynst the,' *Cov.* (Test.).

<sup>31. All bitterness</sup>] So *Auth.* It is not always desirable to preserve the more literal transl. of *πᾶς* ('all manner of'), esp. when it is prefixed to more than one abstract substantive, as it tends to load the sentence without being much more expressive. When the adj. follows, as in ver. 19, the longer translation will often be found more admissible.

*Wrath*] So *Auth.*, *Wicl.*, *Coverd.* (Test.), 'fearfulness,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'anger,' *Bish.*, *Rhem.* The translation may be retained, whenever *δυσμὸς* and *ὀργή* occur together, as sufficiently exact, provided that by 'wrath' we understand rather the outbreak ('excandescencia,' *Cicero, Tusc. Disput.* iv. 9), by 'anger' the more settled and abiding habit. It is perhaps doubtful whether. 'wrath'

clamour, and evil speaking, be put away from you, with all malice ;  
<sup>32</sup> but become kind one to another, tender-hearted, forgiving one another, as God also in Christ forgave you.

## CHAPTER V.

BECOME then followers of God, as beloved children ; <sup>2</sup> and walk in love, even as Christ also loved us, and gave Himself for us, an offering and a sacrifice to God, for a savour of sweet smell.

<sup>3</sup> But fornication, and all manner of uncleanness or covetousness,

does not imply a greater permanence than *συμψ*, see Cogan *on the Passions*, I. 1. 2. 3, p. 111, still as it is several times applied to God as well as man, it seems generally the most proper and satisfactory translation.

*Malice*] So *Auth.* *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘maliciousness,’ *Tynd.* and remaining Vv. except *Bish.*, ‘noughtiness.’ As *κακία* points rather to the evil habit of the mind, as distinguished from *πορνεία*, the outcoming of the same (Trench, *Synon.* § XI.), — ‘malice,’ which is defined by Crabb (*Synon.* s. v.) as ‘the essence of badness lying in the heart,’ would appear a correct translation; see Cogan *on the Passions*, I. 3. 2, 1, p. 159.

32. *But*] ‘And,’ *Auth.* *Become kind*] ‘Be ye,’ *Auth.* and other Vv.; corresponding to ἀρδῆτω ἀφ’ ὑμῶν, ver. 31.

*As God also in Christ*] Similarly *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘even as God for Christ’s sake,’ *Auth.*, *Tynd.*, and the remaining Vv.

*Forgave*] So *Wicl.*, *Tynd.*, *Gen.* (both), *Bish.*; ‘hath forgiven,’ *Auth.* and the remaining Vv. The aorist seems more exact, as pointing to the past act of God’s mercy and forgiveness displayed in ‘Christ,’ i. e. in giving Him to die for the sins of the world.

‘Be ye therefore followers,’ *Auth.* and the other Vv. except *Wicl.*, ‘therfor be ye followers;’ *Cov.*, ‘be ye the folowers therefore;’ *Cov.* (Test.), ‘be ye therfore the folowers.’ The more literal transl. of *ἡγεσθε* might perhaps be here dispensed with, as necessarily involved in the action implied in *μνηταί*; as, however, it seems an echo and resumption of the preceding *ἡγεσθε* (ch. iv. 32), it will be most exact to retain this more literal translation.

*Beloved*] ‘Dear,’ *Auth.* and the other Vv. except *Wicl.*, ‘dereworthe;’ *Cov.* (Test.), *Rhem.*, ‘most deare.’

2. *Even as*] So all the other Vv. except *Wicl.*, *Rhem.*, *Auth.*, ‘as;’ *Cov.* (Test.), ‘lyke as;’ see notes on 1 *Thess.* i. 5 (*Transl.*).

*Loved us, etc.*] So all Vv. except *Auth.*, *Gen.* 2, *Bish.* (similarly *Cov.*), ‘hath loved us and hath given.’

*Savour of sweet smell*] ‘Sweet smelling savour,’ *Auth.*, *Gen.* (both), *Bish.*; ‘in to the odour of swetnes,’ *Wicl.*, sim. *Cov.* (Test.); ‘sacr. of a swete saver,’ *Tynd.*, *Cov.*, *Cran.*; ‘in an odour of sweteness,’ *Rhem.*

3. *All manner of uncleanness*] \* ‘All uncleanness,’ *Auth.*; see notes on ch. iv. 31.

*Be even*] ‘Be once,’ *Auth.*, *Cran.*, *Gen.* 2, *Bish.*, sim. *Tynd.*, *Gen.* 1; ‘so much as be,’ *Rhem.*; *Wicl.* omits *καί* in transl.

let it not be even named among you, as becometh saints; <sup>4</sup> and *no* filthiness, and foolish talking or jesting, — things which are unbecoming, — but rather giving of thanks. <sup>5</sup> For this ye know, being aware that no whoremonger, nor unclean person, nor covetous man who is an idolater, hath an inheritance in the kingdom of Christ and God. <sup>6</sup> Let no man deceive you with vain words: for because of these *sins* cometh the wrath of God upon the children of disobedience. <sup>7</sup> Do not then become partakers with them. <sup>8</sup> For ye WERE once darkness, but now *are* ye light in the Lord: walk as children of light, — <sup>9</sup> for the fruit of the light *is* in all goodness and righteousness and truth, — <sup>10</sup> proving what is well-pleasing unto the Lord. <sup>11</sup> And have no fellowship with the unfruitful works of darkness, but rather even reprove *them*. <sup>12</sup> For the things which are done by them in secret it is a shame even to speak of. <sup>13</sup> But all *these* things, when they are reproved, are made manifest BY THE LIGHT; for everything that is made mani-

4. *And no—and*] ‘Neither—nor,’ *Auth.* As several MSS., e. g. AD<sup>1</sup>E<sup>1</sup> FG; 4 mss.; Vulg., Clarom., al. (*Lachm., Meyer, al.*), read η—ξ, it seems desirable to mark in the translation the reading adopted. Or] ‘Nor,’ *Auth.*

*Jesting*] So *Auth.* and the other Vv. except *Wicl.*, ‘harlotrie;’ *Rhem.*, ‘scurrility.’ *Things which are, etc.*] ‘Which are not convenient,’ *Auth.*; ‘which are not comely,’ *Tynd.*, *Cov.*, *Cran.*, *Bish.*; ‘which are things not comely,’ *Gen.* (both).

5. *Ye know, being aware*] \*‘Ye know that, etc.,’ *Auth.* *An inheritance*] ‘Any inheritance,’ *Auth.* and the other Vv. except *Wicl.*, ‘eritage;’ *Cov.* (both), *Rhem.*, ‘inheritance.’ *Of Christ and God*] ‘Of Christ and of God,’ *Auth.* and all the other Vv.

6. *These sins*] ‘These things,’ *Auth.*

7. *Do not then become*] *Sim. Rhem.*, ‘become not therefore;’ ‘be not ye therefore,’ *Auth.*, *Cov.* (both), *Cran.*, *Gen.* 2, *Bish.*; ‘therfor nyle ye be made,’ *Wicl.*; ‘be not therefore,’ *Tynd.*,

*Gen.* 1: the insertion of ‘ye’ is not in accordance with the original.

8. *Once*] So *Tynd.*, *Gen.* (both): ‘sometimes,’ *Auth.*, *Bish.*; ‘sometime,’ *Wicl.*, *Cov.* (both), *Cran.*, *Rhem.*

9. *The light*] ‘The \* Spirit,’ *Auth.*

10. *Well-pleasing*] So *Wicl.*, *Cov.* (*Test.*), *Rhem.*; ‘acceptable,’ *Auth.*, *Bish.*; ‘pleasinge,’ *Tynd.* and the remaining Vv.

11. *But rather even*] Similarly, but rather awkwardly, *Gen.* 2, ‘but even reprove them rather;’ ‘but rather,’ *Auth.* and remaining Vv. except *Wicl.*, ‘but more;’ *Bish.*, ‘but even rebuke.’

12. *For the things, etc.*] ‘For it is a shame even to speak of those things which are done of them in secret,’ *Auth.* and in similar order, the other Vv. except *Wicl.*, *Rhem.*

13. *All these*] ‘All,’ *Auth.*

*When they are*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both), *Bish.*; ‘that are,’ *Auth.*, *Wicl.*, *Cov.* (*Test.*) *Rhem.*

*For everything, etc.*] ‘For whatsoever doth make manifest is light,’ *Auth.*; ‘for

fest is light. <sup>14</sup> Wherefore He saith, Up! thou that sleepest, and arise from the dead, and Christ shall give thee light.

<sup>15</sup> Take heed then how ye walk with strictness, not as fools, but as wise, <sup>16</sup> buying up for yourselves the opportunity, because the days are evil. <sup>17</sup> For this cause do not become unwise, but understanding what the will of the Lord *is*. <sup>18</sup> And be not made drunk with wine, wherein is dissoluteness, but be filled with the Spirit; <sup>19</sup> speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, <sup>20</sup> giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ, <sup>21</sup> submitting yourselves one to another in the fear of Christ.

<sup>22</sup> Wives, *submit yourselves* unto your own husbands, as unto the Lord; <sup>23</sup> for a husband is head of his wife, as Christ also is head of the church; *He is* the saviour of the body. <sup>24</sup> Nevertheless as the church is subject unto Christ, so *let* the wives also *be* to their hus-

al thing that is schewed is light,' *Wicl.*; 'for whatsoever is manifest, that same is light,' *Tynd., Cov., Cran.*; 'for every thing that is manifest is light,' *Cov. (Test.)*; 'for it is light that discovereth all things,' *Gen. 1*; 'for it is light that makes all things manifest,' *Gen. 2*; 'for all that which doeth make manifest is light,' *Bish.*; 'for al that is manifested is light,' *Rhem.*

14. *Up! thou that sleepest*] *So Coverd. (Test.)*: 'awake thou that sleepest,' *Auth.* and the remaining Vv. except *Wicl., Rhem.,* 'rise thou that,' etc.

15. *Take heed*] *So* all the other Vv. except *Wicl., Rhem., Auth.,* 'see.' *How ye*] *So Cran., Cov. (both), Rhem.,* similarly *Wicl.*; 'that ye,' *Auth.* and the remaining Vv.

*With strictness*] 'Circumspectly,' *Auth.* and the other Vv. except *Wicl., Rhem.,* 'warily.'

16. *Buying up, etc.*] 'Redeeming the time,' *Auth., Tynd., Cov. (Test.),* similarly *Cov., Gen. (both), Bish., Rhem.*; 'agenbynge tyme,' *Wicl.*; 'ayoydyng occasion,' *Cran.*

17. *For this cause*] 'Wherefore,' *Auth.,*

*Tynd., Cov., Cran., Gen. (both), Bish.*; 'therfor,' *Wicl., Cov. (Test.), Rhem.* *Do not become*] *Sim. Rhem.*; 'be ye not,' *Auth.* and the remaining Vv.

18. *Made drunk*] 'Be not drunk,' *Auth.* and the other Vv. except *Wicl.,* 'nyle ye be drunken;' *Cov.,* 'be not drunken;' *Cov. (Test.),* 'be not ye drunken,' *Dissoluteness*] 'Excess,' *Auth., Tynd., Cov., Cran., Gen. (both), Bish.*; 'leccherie,' *Wicl.*; 'voluptuousnesse,' *Cov. (Test.);* 'riotousness,' *Rhem.*

19. *One another*] 'Yourselves,' *Auth.* and all the other Vv.

21. *Of Christ*] 'Of \* God,' *Auth.*

22. *Submit yourselves*] *Italics;* but not so in *Auth.* which adopts the insertion.

23. *A husband*] \* 'The husband,' *Auth.* *Head of his*] 'The head of the,' *Auth.* *As Christ also*]

'Even as Christ,' *Auth.* and the other Vv. except *Wicl. Cov. (Test.), Rhem.,* 'As Christ is.' *He is*] \* 'And he is,' *Auth.*

24. *Nevertheless*] 'Therefore,' *Auth.* and the other Vv. except *Wicl., Cov.*



bands. <sup>25</sup> Husbands, love your own wives, *even* as Christ also loved the church, and gave Himself for it; <sup>26</sup> that He might sanctify it, having cleansed it by the laver of the water in the word, <sup>27</sup> that He might Himself present to Himself the church *in* glorious *beauty*, not having spot, or wrinkle, or any such thing; but that it should be holy and blameless. <sup>28</sup> Thus ought husbands also to love their own wives, as *being* their own bodies. He that loveth his own wife loveth himself. <sup>29</sup> For no man ever hated his own flesh; but nourisheth it and cherisheth it, even as Christ also *doth* the church: <sup>30</sup> because we are MEMBERS of His body, of His flesh, and of His bones. <sup>31</sup> For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. <sup>32</sup> This mystery is a great one; I however am

(Test.), *Bish., Rhem.,* 'but.'

*Also be*] 'Be,' *Auth.*

*Their husbands*] \* 'Their own husbands,' *Auth.*

25. *Your own*] 'Your,' *Auth.* and all the other Vv.

26. *Sanctify it, etc.*] 'Sanctify it and cleanse it,' *Auth., Gen. 2;* 'to sanctify it, and censed it,' *Tynd., Cov., Cran., Gen. 1;* 'to sanctify it, when he had censed it,' *Bish.;* 'sanctify it, cleansing it,' *Rhem.*

*By the laver of the, etc.*]

*So Rhem.* ('of water'): 'with the washing of water by the word,' *Auth.;* 'with the, etc., in the word,' *Wicl.;* 'in the fountayne of water thorow the worde,' *Tynd., Cran.;* 'in the f. of w. by the worde,' *Cov.;* 'with the f. of w. in the worde,' *Cov. (Test.);* 'in the washing of w. through the worde,' *Gen. 1;* 'in the fountain of water in the word,' *Bish.*

27. *He might Himself, etc.*] 'He might present it \* to Himself a glorious church,' *Auth., Bish.* ('unto'); 'to make it unto Himself a glorious congregacion,' *Tynd., Cov., Cran.,* similarly *Gen. 1;* 'to geue the chirche glorious to Him self,' *Wicl. Blameless*] 'Without blemish,' *Auth.;* 'that it hadde no wemme,' *Wicl.;* 'with-

out blame,' *Tynd., Cov., Cran., Gen.* (both), *Bish.;* 'undefyled,' *Cov. (Test.);* 'unspotted,' *Rhem.;* see notes on ch. i. 4.

28. *Thus also, etc.*] \* 'So ought men to love,' *Auth.*

*Own wife —*

*wives*] *Auth.* omits 'own.'

*As being*] 'As,' *Auth.* and all the other Vv.

29. *Ever*] *So Wicl., Rhem.;* 'ever yet,' *Auth.* and the remaining Vv. except *Cov. (Test.),* 'at any tyme.'

*Christ also, etc.*] \* 'The Lord, the Church,' *Auth.*

30. *Because*] *So Rhem.;* 'for,' *Auth.* and the remaining Vv. except *Wicl.,* 'and.'

31. *Father*] \* 'His father,' *Auth.*

32. *This mystery, etc.*] 'This is a great mystery,' *Auth., Cov. (Test.);* 'this sacrament is great,' *Wicl.;* 'is a great sacr.' *Rhem.;* 'is a great secrete,' *Tynd., Cov., Cran., Gen.* (both), *Bish.*

*I however am, etc.*] 'But I speak,' *Auth.* and the Vv. except *Wicl.,* 'ye I seie'; *Cov. (Test.),* 'but I say'; 'I speake,' *Bish.*

*In reference to*] 'Concerning,' *Auth., Gen. 2;* 'in,' *Wicl., Cov. (Test.) Rhem.;* 'bitwene,' *Tynd.;* 'of,' *Cov., Cran., Gen.*

speaking in reference to Christ and to the church. <sup>33</sup> Nevertheless ye also severally, let each one of *you* thus love his own wife as himself; and the wife, let her reverence *her* husband.

## CHAPTER VI.

CHILDREN, obey your parents, in the Lord; for this is right. <sup>2</sup> Honour thy father and thy mother, the which is the first commandment in regard of promise; <sup>3</sup> that it may be well with thee, and that thou mayest live long upon the earth. <sup>4</sup> And, ye fathers, provoke not your children to wrath; but bring them up in the discipline and admonition of the Lord.

<sup>5</sup> Bond-servants, be obedient to your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; <sup>6</sup> not with eye-service, as men-pleasers, but as bond-servants of Christ; doing the will of God from the heart; <sup>7</sup> with good will doing service, as to the Lord, and not to men: <sup>8</sup> seeing ye know that whatsoever good thing each man shall do, THIS shall

33. *Ye also, etc.*] 'Let every one of you in particular,' *Auth.*; 'do ye so, that every one,' *Tynd., Cov., Cran.; Rhem.*; 'in behest,' *Wicl.*

'you also let every one love,' *Cov. (Test.)*; 'every one of you, do ye so,' *Gen. (both), Bish.* The slight asyndeton in the original is perhaps best retained.

*Thus love his own wife as*] 'So love his wife as,' *Auth.*  
*Let her reverence*] 'See that she reverence,' *Auth.*; 'and let the wife see that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

*Let her reverence*] 'See that she reverence,' *Auth.*; 'and let the wife see that,' *Tynd., Gen. (both)*; 'but let,' etc., *Cov. (both)*; 'and let the wife feare,' *Cran., Rhem.*; 'and let the wyfe reverence,' *Bish.*

CHAP. VI. 2. *Thy mother*] So *Wicl., Cov. (both), Rhem.*; 'mother,' *Auth.* and the remaining Vv. *The which*] 'Which,' *Auth., Cov. (Test.), Gen. 2, Bish., Rhem.*; 'that is,' *Wicl., Cov., Tynd., Gen. 1*; 'the same is,' *Cran. Rhem.*; 'and let the wyfe reverence,' *Bish.*

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he receive of the Lord, whether *he be* bond or free. <sup>9</sup> And, ye masters, do the same things unto them, giving up your threatening: seeing ye know that both their Master and yours is in heaven, and there is no respect of persons with Him.

<sup>10</sup> Finally, be strengthened in the Lord, and in the power of His might. <sup>11</sup> Put on THE WHOLE ARMOUR of God, that ye may be able to stand against the stratagems of the devil: <sup>12</sup> because our struggle is not against flesh and blood, but it is against Principalities, against Powers, against the World-Rulers of this darkness, against the spiritual hosts of wickedness in the heavenly regions. <sup>13</sup> For this cause take up THE WHOLE ARMOUR of God, that ye may be able to withstand in the evil day, and having fully done all, to stand. <sup>14</sup> Stand therefore, having girt your loins about with truth,

same,' *Auth.*, *Cov.* (Test.), *Cran.*; 'that same,' *Gen.* (both); 'that,' *Tynd.*, *Bish.*; 'it,' *Cov.*

9. *Giving up your*] 'Forbearing,' *Auth.*; 'putting away,' *Tynd.*, *Cov.* (both), *Cran.*, *Gen.* (both), *Bish.*; 'remitting,' *Rhem.*

*Seeing ye know, etc.*] 'Knowing that your \* Master also is in h. neither is there,' *Auth.*

10. *Finally*] \* 'Finally my brethren,' *Auth.* *Be strengthened*] So *Rhem.*; 'be strong,' *Auth.* and the remaining Vv. except *Wicl.*, 'be ye countervailing.'

11. *Stratagems*] 'Wiles,' *Auth.*; 'aspiyngis,' *Wicl.*; 'crafty assaults,' *Tynd.*, *Cov.*, *Gen.* 1; 'assaultes,' *Cov.* (Test.), *Cran.*, *Gen.* 2, *Bish.*; 'deceites,' *Rhem.* The translation in the text seems best to convey the idea of a fixed and settled plan: see notes on ch. iv. 14.

12. *Because our wrestling*] 'For we wrestle not,' *Auth.* and remaining Vv. except *Wicl.*, 'for why stryuyng;' *Rhem.*, 'for our wrestling.'

*But it is*] 'But,' *Auth.* *The World-Rulers*] 'The rulers,' *Auth.*; 'governours of the world,' *Wicl.*, *Cov.* (Test.), *sim.* *Cov.*; 'worldly rulers,' *Tynd.*, *Cran.*; 'the worldly gouvernours,' *Gen.* (both), *Bish.* (omits 'the'); 'the rec-

tors of the world,' *Rhem.*

*Of this darkness*] \* 'Of the darkness of this world,' *Auth.*

*The spiritual hosts of wickedness*] 'Spiritual wickedness,' *Auth.*, *Bish.*; 'spiritual thingis of w.' *Wicl.*, *Cov.* (Test); 'spretual w.' *Tynd.*; 'ye spretes of w.' *Cov.*; 'spretual craftyness,' *Cran.*; 'spiritual wickednesses,' *Gen.* (both); 'the spirituals of w.' *Rhem.*

*In the heavenly regions*] 'In high places,' *Auth.*; 'in hevenli thingis,' *Wicl.*, *Coverd.* (Test.), *Cran.*; 'for hevenly thinges,' *Tynd.*; 'under the heauen,' *Cov.*; 'which are above,' *Gen.* 1; 'which are in the hie places,' *Gen.* 2; 'in heavenly places,' *Bish.*; 'in the celestials,' *Rhem.*

13. *For this cause*] So *Tynd.*, *Cov.*, *Gen.* (both): 'wherefore,' *Auth.*, *Bish.*, *Cran.*; 'therfor,' *Wicl.*, *Rhem.*

*Up*] 'Unto you,' *Auth.* *Fully done*] 'Done,' *Auth.*; 'and in alle thingis stonde parfyt,' *Wicl.*; 'having finished all thynges,' *Gen.* (both), *Bish.*

14. *Having girt, etc.*] 'Having your loins girt about,' *Auth.*, *Bish.*; 'and your loynes gyrd aboute,' *Tynd.*, *Cov.*, *Gen.* (both), *sim.* *Cran.*; 'having your loins girded in,' *Rhem.* *Having put on*] 'Having on,' *Auth.*

and having put on the breastplate of righteousness, <sup>15</sup> and having shod your feet with the preparedness of the gospel of peace; <sup>16</sup> in addition to all, having taken up the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked One; <sup>17</sup> and receive the helmet of salvation, and the sword of the Spirit, which is the word of God; <sup>18</sup> with all prayer and supplication praying always in the Spirit, and watching thereunto, with all perseverance and supplication for all the saints; <sup>19</sup> and *in particular* for me, that utterance may be GIVEN unto me in the opening of my mouth, so that with boldness I may make known the mystery of the gospel, <sup>20</sup> for which I am an ambassador in a chain; that therein I may speak boldly, as I ought to speak.

<sup>21</sup> But that ye also may know my condition, how I fare, Tychicus, the beloved brother and faithful minister in the Lord, shall make known to you all things: <sup>22</sup> whom I have sent unto you for this

15. *And having shod*] 'And your feet shod,' *Auth.* *Preparedness*

'With the preparation,' *Auth.*, *Gen.* (both); 'in makynge rede of,' *Wicl.*; '(showes) prepared by the, etc.' *Tynd.*; 'that ye may be prepared,' *Cov.*, similarly *Cran.*, 'that ye may be prepared for;' 'in the preparation,' *Bish.*; 'to the prep.' *Rhem.*

16. *In addition to*] 'Above all,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'in alle thingis.' *Having, etc.*] 'Taking,' *Auth.*, *Bish.*, *Rhem.*; 'take to you,' *Tynd.*, *Cran.*, *Gen.* 1; 'take holde of,' *Cov.*

*Wicked one*] *Sim. Rhem.*, 'of the most wicked one:' 'the wicked,' *Auth.* and the remaining Vv. except *Wicl.*, 'the worst;' *Cov.* (Test.), 'the most wicked.' The addition in the text seems desirable as marking the personality of τοῦ πονηροῦ.

17. *Receive*] 'Take,' *Auth.* and all the other Vv.

18. *With all prayer, etc.*] 'Praying always with all, etc.' *Auth.*

*All the saints*] So *Rhem.*; 'all saints,' *Auth.* and the remaining Vv. except *Wicl.*, 'alle holi men.'

19. *And in particular*] 'And,' *Auth.*: use of καὶ to add the particular to the general; see Fritz. on *Mark*, p. 11, 713, and comp. notes on *Phil.* iv. 12.

*In the opening, etc.*] 'That I may open my mouth boldly to,' etc., *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.* (both; 'in openynge of my mouth,' *Wicl.*, similarly *Cov.* (Test.), *Rhem.*: 'that I may open my mouth freely to utter,' etc., *Bish.*

20. *A chain*] So *Wicl.*; 'in this ch.," *Cov.* (Test.), *Rhem.*; 'in bonds,' *Auth.* and the remaining Vv.

21. *Condition*] *Sim. Tynd.*, *Cran.*; 'affairs,' *Auth.*, *Bish.*; 'what case I am in,' *Cov.*; change merely to avoid the homœoteleuton. *How I fare*]

'And how I do,' *Auth.*: all the other Vv., 'what I do;' but as this might be misunderstood and referred to what the Apostle was actually engaged in (see *Wolf in loc.*), it seems best, with *Harl.*, to refer τὰ κατ' ἐμέ to 'meine Lage,' τὶ πρόσσω to 'mein Befinden.'

*The beloved*] *Sim. Cran.*, *Cov.* (Test.), 'the:' 'a beloved,' *Auth.*; 'my,' *Wicl.*, *Tynd.*, *Coverd.*, *Gen.*, *Rhem.*; 'a,' *Bish.*

22. *This very purpose*] 'The same,'



very purpose, that ye may know our affairs, and *that* he may comfort your hearts.

<sup>23</sup> Peace *be* to the brethren, and love with faith, from God the Father and the Lord Jesus Christ. <sup>24</sup> Grace *be* with all them that love our Lord Jesus Christ in incorruption.

*Auth.* and all the other Vv. except *Wicl.*, 'this same.' *May — may*] 24. *In incorruption*] So *Wicl.*, *Rhem.*; 'in sincerity,' *Auth.*, *Bish.*; 'in puernes,' *Tynd.*; 'unfaynedly,' *Cov.*, *Cran.*; 'sincerely,' *Cov.* (*Test.*); 'to their immortalitie,' *Gen.* (both).  
*'Might — might,' Auth.*: change in accordance with the law of the succession of tenses, *Latham, Engl. Lang.* § 616.

A

CRITICAL AND GRAMMATICAL

COMMENTARY

ON ST. PAUL'S

EPISTLES TO THE THESSALONIANS.

WITH A

REVISED TRANSLATION.

BY

CHARLES J. ELLICOTT, B.D.,

DEAN OF EXETER, AND PROFESSOR OF DIVINITY, KING'S COLLEGE,  
LONDON.



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## PREFACE TO THE FIRST EDITION.

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THE present volume forms the fifth part of my Commentary on St. Paul's Epistles, and is constructed as nearly as possible on the same plan as the portion which appeared last year, viz., that containing the Epistles to the Philippians, Colossians, and Philemon. I peculiarly specify this, as I have been informed by friends on whose judgment I can rely, that the last portion of my labors is an improvement on those which preceded it.

If I may venture to assume that this is really the case, I cannot help feeling that it is to be attributed not only to increased experience, but also to the cautious but somewhat freer admixture of exegesis which two of the three Epistles that formed the volume seemed more especially to require. This slight modification, and so to say dilution, of the critical and grammatical severity which distinguished the earlier parts of the work, has been continued in the present volume; but it has been done so both watchfully and cautiously, and will be found really more in the way of slight addition than in actual change. Time and experience seem both to show that the system of interpretation that I have been enabled to pursue is substantially sound, that plain and patient accuracy in detail does in most cases lead to hopeful results, and serves not unfrequently to guide us to far loftier and more ennobling views of the Word of Life, than such an unpretending method might at first prepare us to expect.

The modifications, then, or rather additions and expansions, are really slight, and may be briefly summed up under *two* heads: on the one hand, an attempt to elucidate more clearly the connection of clauses and the general sequence of thought; and, on the other hand, an attempt to develop more completely the dogmatical significance of passages of a more profound and more purely theological import. Neither of these portions of sacred interpretation was neglected in the early parts of this Commentary, but in the



present a deepening sense of their extreme importance has suggested this further expansion and development.

A few slight additions to other departments of the Commentary may be briefly noticed.

To the ancient Versions which I have been in the habit of consulting, viz., the Old Latin, the Peschito, the Gothic, the Coptic, the Philoxenian Syriac, and the two Ethiopic Versions, I did not think it would be necessary for me ever to make any addition. I have been convinced, however, by the able notice of the Armenian Version in Horne's *Introduction*, by my learned acquaintance Dr. Tregelles, that this venerable Version has greater claims on our attention than I had before believed. In spite of the excellent edition of Zohrab, I had shared the opinion entertained by the majority of critics, that the once-called "Queen of the Versions" had but slender claims to that supremacy, and had suffered so much from Latinizing recensions as to be but of doubtful authority. The charges brought against the labors of King Halthom in the thirteenth century, and the admissions of the collator Usean at a more recent period, tended of late years to awaken the suspicions of critical scholars. It is fair, however, to say that the charges of Latinism do not appear to be well founded, and that this ancient version deserves the attention of the critic and commentator; still, if I am not presumptuous in hazarding an opinion, I do seem to myself to perceive a generally Occidental tinge in its interpretations, and I have more than once verified the observation of Loebe and De Gabelentz, that there are coincidences and accordances with the Gothic Version that do not seem wholly accidental. My knowledge, however, is at present too limited to enable me to speak with confidence.

I have, then, deemed it my duty to make use of this Version, and to acquire such a knowledge of the language as should enable me to state faithfully its opinion in contested passages. To the student who may feel attracted towards this interesting, highly inflected, yet not very difficult language, I will venture to recommend the grammar and dictionary of Aucher.<sup>1</sup> The former is now selling at a low price, and can easily be procured. Its great defect is in the syntax, which I cannot think very clearly or scientifically arranged; and in the Chrestomathy, which is not at first sufficiently easy and progressive. The present extracts, though curious, are not well suited for a beginner, and are not introduced by any elementary lessons in parsing and grammatical application. . . . A strong sense of the

<sup>1</sup> Since the above was written a much more useful and scientifically arranged grammar has come under my notice, viz. '*Brevis Linguae Armeniacae Grammatica*' of J. H. Pefermann (Berol. 1841). It has a simple Chrestomathy and good glossary, but no syntax. The standard grammar of a larger size appears to be that of Cirbied.

value of such aids reminds me that I may not unsuitably take this opportunity of recommending the *Coptic Grammar* of Uhlemann. It is extremely well arranged, is brief and perspicuous, and, besides a good progressive Chrestomathy, is furnished with a small but very useful Vocabulary.

I again venture to commend these ancient Versions to the attention of all students who have leisure, and an aptitude for the acquisition of languages. It is startling to find how little we really know of these ancient witnesses, how erroneous are the current statements of their mere readings, how neglected their authority in interpretation. And yet we see on all sides critical editions of the sacred volume multiplying, and, in at least one instance (I regret to say that I allude to the otherwise useful edition of Dr. Tischendorf), can abundantly verify the fact that Latin translations, not always trustworthy or exact, have been the main authorities from which the readings have been derived. Is it too much to demand of a *critical* editor, of one who is by the very nature of his work free from the many distractions of thought that are the lot of the commentator,—is it too much to demand that he should consider it a part of his duties *himself* to acquire such a knowledge of these languages as to be able to tell us, plainly and unmistakably, what are and what are not the true readings of these early and invaluable witnesses? Nay, more, it is, and it will ever be found, of paramount importance that the loyal critic should use no eyes but *his own*. He may endeavor to procure collations from others, he may try to proceed on the principle of division of labor, but he will, I firmly believe, ultimately be forced to admit that this is one of those cases in which labor cannot be well divided, and in which the mechanically-made comparisons of the associated collator can never be put in the same rank with the results of the intelligent search of the professed critic. The very interest that the latter feels in what he is looking for protects him, to a great degree, from those inaccuracies which the mere collator can never hope entirely to escape; added to which his exact knowledge of the variations of the reading at issue will save him, as nothing else can, from confounding a merely greater inclusiveness of meaning with evidences of distinct textual change. To cite a single and familiar instance,—how often must the critical scholar have observed that Oriental Versions are adduced on one side or other, in such cases of prepositional variation as *ἐν* and *διὰ*, when the plain fact is that the greater inclusiveness of the Beth or the Bet of the Version leaves the actual reading which the translator had before him a matter of complete uncertainty. Are, then, our scholars, and more especially our critics, to shrink from such a useful and even necessary duty as the study of the ancient Versions? Are a certain number of weary hours, more or less, to be set in comparison with the ability and the privilege of making clearly known to

others the critical characteristics of Versions of the Book of Life, that have been the blessed media of salvation to early churches and to ancient nations?

One word, and one word only, as to my own humble, most humble efforts in this particular province. Time, toil, and patience have done something; and though, alas! my knowledge is still limited, yet I may at length venture to hope that in most of these versions the student may fully rely on my statements, and that the number of those statements that may hereafter be reversed by wiser and better scholars than myself will not be very large. I am forced to say this, as I have observed in one or two reviews with which I have been favored, that avowals of inexperience, which seemed the more suitable and becoming in proportion as the means of detecting it were in fewer hands, have been understood to imply that my citations from these ancient authorities could not confessedly be relied on. This, however, has not been, and is not the case. While I sensitively shrink from dragging into notice the amount of my own labors, I still perceive that I must beware of leading the reader to pass over what may be of real use to him, and of feeling distrust where actually there may be no just ground for it. The intelligent scholar will see at a glance that to state fairly and *correctly* the translation of words of which the subject is familiarly known, is a task which certainly does not lie beyond the reach of ordinary patience and industry.

Among other additions, the reader will, I trust, be benefited by the still increasing attention to our best English divinity. I have made it my study to refer especially to sermons on all more interesting and difficult verses, and it is unusually cheering to find that no portion of my labors has been more kindly appreciated, or has apparently been of more real service to theological students. Without drawing any unfair comparison between English and German divinity, it does not seem one whit too much to say, that if we are often indebted to the latter for patient and laborious exegesis, it is to the former alone that we must go if we would fain add to our mere contextual knowledge some true perceptions of the analogy of Scripture, and are really and sincerely interested in striving to comprehend all the profound and mysterious harmonies of Catholic Truth.

With regard to matters of textual criticism, the student will observe in this volume the same persistent attention to the principal differences of reading, even in the grammatical notes. My constant effort is to popularize this sort of knowledge, to make exegesis lend it a helping hand, and to insensibly decoy the student into examining and considering for himself what human words seem to have the best claims to be regarded as the earthly instruments by which the adorable mercies of God have been made known to the children of men. These notices, it must be remembered, are merely

selected, and neither are, nor are intended to be, enumerations of *all* the differences of reading; still I have good hope that in the present volume no reading that may be thought to deserve attention has been wholly overlooked.

I have now only to conclude with a few notices of those works to which I am especially indebted. This list is now gradually becoming shorter. I have been enabled to use so many more first-class authorities than when I commenced this work, that it does not seem disrespectful to such as can only be fairly considered as second-class, to silently omit them from pages where text and notes only too often stand in an undesirable though unavoidable disproportion.

In these Epistles, as in the Pastoral Epistles, I have lost the sagacious guidance of Dr. Meyer; I have not, however, so much to lament the change of editor as in the Epistles above alluded to. Though distinctly inferior to Meyer, especially in the critical and grammatical portion of his work, Dr. Lünemann is still a commentator of a very high order. His exegesis is commonly sound and convincing, and none, I am sure, can beneficially study these two beautiful Epistles without having at hand the Commentary of this able editor.

The larger and more comprehensive Commentaries will be found specified in former portions of this work, but I must pause to express my hearty sense of the continued excellence of my friend Dean Alford's Commentary. As our readers will see, we occasionally break a friendly lance, more especially in matters of detail. These gentle encounters, however, are not only unavoidable, but even desirable. It is by all such amicable conflicts of opinion that the truth, often lying midway between those engaged in her defence, is most surely seen and recognized.

Of the separate editions of these Epistles I desire to specify the very able Commentaries of Pelt and Schott. The former of these two writers has the great merit of being one of the first of later times who distinctly felt the importance of using the exegetical works of the Greek Fathers, and the latter supplies a good specimen of that patient mode of grammatical interpretation which has now obtained such general currency. Though both these works have been many years before the world, and though in many cases their opinions have been reversed by more modern expositors, they can neither of them be justly considered as superseded or antiquated.

Last of all, I come to the edition of Professor Jowett. And here I would rather that our differences of opinion appeared in their respective places than were thus specifically alluded to. I feel it, however, a duty to speak, and it is with pain that I must record my fixed opinion that the system of interpretation pursued by Professor Jowett is as dangerous as I believe it to be



inaccurate and untenable. Surely expressions that would be thought hard if applied to Pindar or Thucydides seem sadly out of place when directed against the diction of the inspired Saul of Tarsus. After making every possible allowance for the obvious fact that our systems of interpretation are completely and persistently antagonistic, after willingly making in my own case every correction for bias, I still feel morally convinced that the objections to Professor Jowett's system of Interpretation are such as cannot be evaded or explained away. . . . After having thus performed a very painful duty, I trust I may be permitted to express my full recognition of the genius that pervades his writings, the ease, finish, and, alas! persuasiveness of the style, the kindly though self-conscious spirit that animates his teaching, and the love of truth that, however sadly and deeply wounded by paradoxes and polemics, still seems to be ever both felt and cultivated. May these good gifts be dedicated anew to the service of Divine Truth, and be overruled to more happy and more chastened issues.

It now only remains for me, with all humility and lowliness of heart, to lay this work before the Great Father of Lights, imploring his blessing on what I may have said aright, and his mercy where mine eyes have been holden, and where I have not been permitted to see clearly all the blessed lineaments of Divine Truth.

ΤΡΙΑΣ, ΜΟΝΑΣ, 'ΕΛΕΗΣΟΝ.

LONDON, August 4th, 1858.

THE

FIRST EPISTLE TO THE THESSALONIANS.



## ADVERTISEMENT TO THE SECOND EDITION.

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THE present edition differs but little from the first. There will be found, however, traces of a regular and deliberate revision on every page. Scriptural references have been again verified ; readings and interpretations have been carefully reconsidered, and the grammatical principles on which the interpretations appear to rest, tested by fresh investigation. Though the result is a *very* small amount of change, yet the amount of time thus spent in reconsideration, has not been wholly thrown away ; as the commentary is now presented anew to the reader with a humble yet increased confidence in the general soundness of the principles on which it is based.

EXETER, December, 1861.





## INTRODUCTION.

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THIS calm, practical, and profoundly consolatory epistle was written by the apostle to his converts in the wealthy and populous city of Thessalonica (see notes on ch. i. 1) not long after his first visit to Macedonia (Acts. xvi. 9), when, in conjunction with Silas and Timothy, he laid the foundations of the Thessalonian Church (Acts xvii. 1 sq.; comp. notes on 1 *Thess.* i. 1).

The exact *time* of writing the epistle appears to have been the early months of the apostle's year-and-a-half stay at Corinth (Acts xviii. 11), soon after Timothy had joined him (1 *Thess.* iii. 6) and reported the spiritual state of their converts, into which he had been sent to inquire (ch. iii. 2), probably from Athens; see notes on ch. iii. 1. We may thus consider the close of A. D. 52, or the beginning of A. D. 53, as the probable date, and, if this be correct, must place the epistle first in the chronological list of the apostle's writings.

The arguments in favor of a later date, are based either on passages which have been thought to imply that the apostle had preached the gospel for some time elsewhere (ch. i. 8), or on statements in the epistle (ch. iv. 13, v. 12; 2 *Thess.* iii. 17), which have been judged more in accordance with a greater interval between the time of the first preaching at Thessalonica and the date of the epistle than is usually assigned. These have all been satisfactorily answered by Davidson (*Introd.* Vol. II. p. 435), and have met with no acceptance at the hands of recent expositors, or chronologers; comp. Lünemann, *Einleitung*, p. 6, Wieseler, *Chronol.* p. 40 sq.

The main *object* of the apostle in writing this epistle can easily be gathered from some of the leading expressions. It was designed alike to console and to admonish;—to console, with reference both to recent external trials and afflictions (ch. ii. 14 sq.), and still more to internal trials arising from anxieties as to the state of their departed friends (ch. iv. sq.),—to admonish, with reference to grave moral principles (ch. iv. 1 sq.), Christian watchfulness (ch. v. 1 sq.), and various practical duties (ch. v. 14) which had been neglected, owing to the feverish expectations and anxieties which appear to have prevailed at Thessalonica even from the first: comp. ch. iv. 11, and see notes *in*

*loc.* St. Paul had heard of all these things from Timothy; and this information, combined with the apostle's full consciousness that there were many points, both in knowledge and practice, in which they were deficient (ch. iii. 10), and on which he would fain have further instructed them personally (comp. ch. ii. 17 sq.), appears to have called forth this instructive and strengthening epistle.

The *authenticity* and *genuineness* of the epistle are placed beyond all reasonable doubt, both by clear external testimonies (Irenæus, *Hær.* v. 6. 1, Clem.-Alex. *Pædag.* i. p. 109, ed. Pott., Tertullian, *de Resurr. Carn.* cap. 24), and by still stronger internal arguments derived from the style and tone of thought. The objections that have been urged, like those advanced against the authenticity and genuineness of the second epistle (see *Introd.*), may justly be pronounced as rash, arbitrary, and unworthy of serious consideration. They will be found fully answered in Davidson, *Introd.* Vol. II. 454 sq.

# THE

## FIRST EPISTLE TO THE THESSALONIANS.

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### CHAPTER I. 1.

Apostolic address and  
salutation.

ΠΑΥΛΟΣ καὶ Σίλουανός καὶ Τιμόθεος,  
τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ

1. ΠΑΥΛΟΣ] The absence of the official designation ἀπόστολος in these Epp. is not due to their early date, nor to the fact that the title had not yet been assumed by St. Paul (compare Jowett), but simply to the terms of affection that subsisted between St. Paul and his converts at Thessalonica, and their loving recognition of his office and authority; compare Beng. *in loc.*, and see notes on *Phil.* i. 1. The reason of Chrys., followed by Theoph. and Œcum., διὰ τὸ νεοκατηχήτους εἶναι τοὺς ἄνδρας, καὶ μηδέπω αὐτοῦ πεῖραν εἰληφέναι, does not seem sufficient. That it was ‘propter reverentiam Silvani’ (Cajet., Est.), is far from probable, for compare 1 and 2 Cor. i. 1. ΣΙΛΟΥΑΝΟΣ] Identical with Silas mentioned in the Acts (comp. Acts xvi. 19 sq. with 1 Thess. ii. 1, 2, and Acts xv. 32 with 2 Cor. i. 19), a προφήτης (Acts xviii. 5), and one ἡγούμενος ἐν τοῖς ἀδελφοῖς in the Church of Jerusalem (ver. 22): he was sent by the Apostles and elders of that Church with St. Paul and St. Barnabas to Antioch, and accompanied the former on his second

missionary journey (Acts xv. 40) through Asia Minor to Macedonia. There he coöperates with the Apostle (Acts xvii. 4) and Timothy (comp. Acts xvi. 3, xvi. 14, 1 Thess. iii. 6) in founding the Church of Thessalonica, and after staying behind at Berea (Acts xvii. 14), rejoins St. Paul at Corinth, and actively preaches the Gospel in that city (2 Cor. i. 19). It does not seem improbable that he afterwards joined St. Peter, and is identical with the Silvanus mentioned 1 Pet. v. 12; compare Bleek on *Hebr.* Vol. i. p. 408. He is here placed before Timothy (so also Acts xvii. 14, 15, xviii. 5, 2 Cor. i. 19, 2 Thess. i. 1) as being probably the older man, and certainly the older associate of St. Paul. According to tradition, Silas was afterwards Bishop of Corinth, and Silvanus of Thessalonica (compare the list in Fabric. *Lux Evang.* p. 117); the former name, however, though paroxytone, is, in all probability, only a contracted form of the latter; see Winer, *Gr.* § 16. 1, p. 93. For further and legendary notices of Silas, see *Acta Sanct.* July 13, Vol.



πατρὶ καὶ Κυρίῳ Ἰησοῦ Χριστῷ. χάρις ὑμῖν καὶ εἰρήνη.

III. p. 476, and for an attempt to identify Silas with St. Luke, see *Journal Sac. Lit.*, Oct. 1850, p. 328 sq.

Τιμόθεος] The name of this convert is too well known to need more than a brief notice. He was the son of a Greek father (Acts xvi. 1) and a Jewish mother (Eunice, 2 Tim. i. 5), most probably from Lystra, and *perhaps* converted by St. Paul on his first visit to that city (Acts xiv. 8 sq.). He accompanied the Apostle on his second missionary journey to Macedonia, remains behind at Berea (Acts xvii. 14), is summoned by St. Paul when at Athens; probably rejoins him *there* (comp. 1 Thess. iii. 1, and see Neander, *Planting*, Vol. I. p. 195), is despatched to Thessalonica, and returns to the Apostle at Corinth (Acts xviii. 5). After an interval, he reappears in St. Paul's third missionary journey, and is sent from Ephesus to Macedonia (Acts xix. 22) and Corinth (1 Cor. iv. 17). He was with St. Paul when he wrote 2 Cor. (ch. i. 1) and Rom. (ch. xvi. 21), accompanied him from Corinth to Asia (Acts xx. 4), and subsequently was with him when he wrote Phil. (i. 1), Col. (i. 1), and Philem. (ver. 1). He appears afterwards to have been left in charge of the Church at Ephesus (1 Tim. i. 3), and finally, is summoned by St. Paul to Rome, at the close of the Apostle's second imprisonment. He is named by Eusebius (*Hist. Eccl.* iii. 4, comp. *Const. Apost.* vii. 46) as first Bishop of Ephesus, and is said to have suffered martyrdom under Domitian; see Phot. *Biblioth.* ccliv. p. 1402 (ed. Hoersch.), *Acta Sanct.* Jan. 24, Vol. II. p. 562, and *Menolog. Græc.* Vol. II. p. 128. It may be remarked that Silvanus and Timothy are here named with St. Paul, not merely as being then with him (Gal. i. 2), or as the 'socii salutationis' (comp. notes on Phil. i. 1),

but also as having coöperated with him in founding the Church of Thessalonica. τῇ ἐκκλ. Θεσσαλ. κ. τ. λ.] 'to the Church of the Thessalonians in God the Father,' etc.; not 'scribunt aut mittunt hanc epistolam' (Est.), but in the usual elliptical form of greeting (Lucian, *Conviv.* § 22), the *χαίρειν* (James i. 1) being involved and implied in the wish (*χάρις κ. τ. λ.*) which forms the second period of the salutation; see notes on 1 Tim. i. 2. Thessalonica was a large (Lucian, *Asin.*, § 46), wealthy, and populous city (Strabo, *Geogr.* vii. 7, 4, Vol. II. p. 60, ed. Kramer) at the northeast corner of the Sinus Thermaicus. It was built on the site of, or near to (Pliny, *Hist. Nat.* iv. 10 (17), ed. Sillig), the ancient Therme (Herod. vii. 121, Thucyd. i. 61), by Cassander, in honor of his wife Θεσσαλονίκη (Strabo, *Geogr.* vii. *Fragm.* 21, Vol. II. p. 79, ed. Kram.), and under the Romans was of sufficient importance to be chosen as the capital of the second district of Macedonia; see Livy, xlv. 29. It retained its importance through the middle ages (see Conyb. and Howson, *St. Paul*, Vol. I. p. 345 sq., ed. 1), and even at the present day, under the name of Saloniki, is one of the chief cities of European Turkey; see Leake, *N. Greece*, Vol. III. p. 238 sq. For further notices, see the good account of Conyb. and Hows. *l. c.*, Winer, *RWB.* Vol. II. p. 608, Pauly, *Real Encycl.* Vol. VI. p. 1880, and especially the learned and comprehensive treatises of Tafel, *Histor. Thessalon.* Tubing. 1835, and de Thessal. *ejusque agro*, Berol. 1839.

ἐν Θεῷ πατρὶ κ. τ. λ. must be closely joined with τῇ ἐκκλ. Θεσσ., to which it stands in the relation of a kind of tertiary predication (Donalds. *Gr.* § 489), and which it serves to distinguish from the πολλὰ ἐκκλησίαι καὶ Ἰουδαῖκα καὶ Ἑλληνικά (Chrys.), which were in that

We thank God for your  
spiritual progress. The  
manner in which we preached, and ye heard

<sup>2</sup> *Εὐχαριστοῦμεν τῷ Θεῷ πάντοτε περὶ πάν-*

city; *ἐν Θεῷ πατρὶ*, as De W. suggests, distinguishing it from the latter, *καὶ Κυρ. κ. τ. λ.*, from the former. To connect these words with what follows (Koppe), or to understand *χαίρειν λέγουσιν* (Schott, — not Winer [Alford], who expressly adopts the right view) is arbitrary and untenable, and to supply *τῇ* or *τῇ οὔσῃ* (De W., Alf., compare Chrysost., Syr.), unnecessary, and even inexact, such unions without an article being by no means uncommon in the N. T.; see *exx.* in Winer, *Gr.* § 20. 2, p. 123, and for the principle of such combinations, notes on *Eph.* i. 15. Commentators call

attention to the fact, that the term *ἐκκλ.* occurs only in the addresses to Thess., 1 and 2 Cor., and Gal., while in the supposed later Epp. Rom., Eph., Phil., Col., the more individualizing *τοῖς ἀγίοις κ. τ. λ.* is adopted. The variation is slightly noticeable; it does not, however, seem to point to gradually altered views with regard to the attributes of the Church (Jowett), but merely to the present comparative paucity of numbers (compare Chrysost.), and their aggregation in a single assembly; compare Koch, p. 56, note. On the meaning and application of the term, see Pearson, *Creed*, Art. ix. Vol. i. p. 397, Jackson, (ed. Burt.) *Creed*, xii. 2. 1 sq.

*χάρις ὑμῶν κ. τ. λ.*] Scil. *εἴη* not *ἔστω* Schott); see notes on *Ephesians* i. 2. On the blended form of Greek and Hebrew greeting, see notes on *Galat.* i. 2, *Ephesians* i. 2. The reading is somewhat doubtful: *Rec.* adds *ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ* on good external authority [AC (apparently) DEKL; Tol., Coptic, Syriac, (Philox., but with asterisk), Æthiop. (Platt); Chrysostom, al.]; the omission, however, is fairly supported [BFG; 47. 73. 115; Vulgate, Syriac, Æthiopic, Armenian; Chrysost. (comm.), Theophylact,

al.], and, on critical grounds, decidedly preferable, as the uniqueness of the form in St. Paul's Epp. would be likely to suggest interpolation; comp. Col. i. 2.

2. *εὐχαριστοῦμεν*] '*We give thanks*;' compare Phil. i. 3, Col. i. 3, Philem. 4. It has been doubted whether the plural is to be understood of the Apostle alone (Koch, Conyb.), as in ch. ii. 18, iii. 1 sq., or to be referred also to Silvanus and Timothy. As the plural is elsewhere used in reference to the Apostle and his *συνεργοί* (comp. 2 Cor. i. 19, and notes on Col. i. 3), and as Silv. and Tim. stood in a very close relation to the Church of Thessalonica, it seems most natural here to adopt the latter view; so Lünem., and Alford, who, however, appears inexact in claiming all the ancient comment., as Chrys. and the Greek expositors seem clearly, though indirectly, to adopt the former view. On the late use of the verb *εὐχαριστεῖν* in the sense of '*gratias agere*,' see notes on Phil. i. 3, and esp. on Col. i. 12: the more correct *χάριν ἔχω* occurs 1 Tim. i. 12, 2 Tim. i. 3, and Philem. 7 (*Tisch.*). These thanks are returned to God (the Father, compare Col. i. 3), *ὡς αὐτὸς ἐργασάμενος τὸ πᾶν*, Chrysost.; so 2 Thess. i. 3, 2 Tim. i. 3, and with the addition of *μου*, Rom. i. 8, 1 Cor. i. 4, Phil. i. 3, Philem. 4.

*πάντοτε* κ. τ. λ. here obviously belongs to the finite verb (1 Cor. i. 4, 2 Thess. i. 3, comp. Eph. i. 16) not to the participle (Phil. i. 4, Col. i. 3, Philem. 4, compare Rom. i. 10). Even if the second *ὑμῶν* be omitted (*Lachm.*), the connection with the participle will be almost equally untenable, as the expression *μελεῖν ποιεῖσθαι περὶ τίνος* (though not unclassical, Plato, *Protag.* 317 E) is not elsewhere found in St. Paul's Epp.; so Syr., Æth., the Greek expositors (silet Theod.), and nearly all modern editors. On the allit-

των ὑμῶν, μνείαν ὑμῶν ποιοῦμενοι ἐπὶ τῶν προσευχῶν ἡμῶν,  
 3 ἰδιαλείπτως μνημονεύοντες ὑμῶν τοῦ ἔργου τῆς πίστεως καὶ τοῦ

eration πάντοτε περὶ πάντων, comp. notes on *Phil.* i. 4.

περὶ πάντων ὑμῶν] 'concerning you all;' not without slight emphasis, and affectionate cumulation; the Church of Thessalonica, like that of Philippi, presented but few unfavorable developments. The very εὐχαριστία was tacitly commendatory (τὸ εὐχαριστεῖν κ. τ. λ., μαρτυροῦντός ἐστιν αὐτοῖς πολλὴν προκοπὴν, Chrys.), the inclusive nature of it still more expressly so.

The difference between the use of περὶ (1 Cor. i. 4) and ὑπὲρ (Eph. i. 16) in this and similar formulæ in the N. T. is scarcely appreciable; see notes on *Eph.* vi. 19. Perhaps, as a general rule, we may say that in the former the attention is more directed to the object or circumstances to which the action of the verb extends, in the latter more to that action itself; see notes on *Gal.* i. 4, and on *Phil.* i. 7.

μνείαν ὑμῶν ποιοῦμε.] 'making mention of you;' not a limitation of the preceding εὐχαρ. πάντοτε, but a definition of the circumstances under which it took place; compare Rom. i. 9, Eph. i. 16, Philem. 4. For further remarks on the formula (not 'making mention of, or remembering,' Jowett, but simply the former,—as often in Aristotle, al.), see notes on *Philem.* 4, and for a distinction between μνήμη (γενικὴ τύπωσις ψυχῆς) and μνεία (λόγος κατ' ἀνανέωσιν λεγόμενος), Ammonius, *Voc. Diff.* p. 95 (ed. Valck.). The reading is slightly doubtful; *Lachm.* omits ὑμῶν with AB; 3 mss.; Amit., Harl.\*\*, but apparently on insufficient evidence. It does not seem improbable that the presence of the former ὑμῶν suggested a supposed emendatory omission. ἐπὶ τῶν προσευχῶν] 'in my prayers,' 'in orationibus,' Vulg., Copt. (compare Syr., Æth.),—not merely 'at the time I offer them,' but, with a tinge of local

reference, 'in my performance of that duty;' see Bernhardy, *Synt.* v. 23 a; p. 246, and notes on *Eph.* i. 16. In such cases perhaps the prep. marks the object to which the action has reference, its point, so to say, of application; see Krüger, *Sprachl.* § 68. 40. 5.

3. ἀδιαλείπτως] 'unremittently;' used in the N. T. only by St. Paul, ch. ii. 13, v. 17, Rom. i. 9, and in all cases in direct (ch. v. 17) or indirect connection with prayer. The adverb is referred by Syr., Æth., Arm., and some modern expositors to the preceding participle, but far more naturally by Chrys. and the Greek commentators to μνημονεύοντες, each new clause serving to enhance and expand what had preceded; so *Lachm.*, *Tisch.*, *Buttm.*, and perhaps Copt., Vulg. Alford urges Rom. i. 9, but there the order is different.

μνημονεύοντες] 'remembering,' Auth. Ver., 'memories,' Vulg., Clarom.; participial clause parallel to the preceding μνείαν ποιοῦμενοι, and defining, not the cause (Schott), but the circumstances and temporal concomitants of the action: the εὐχαριστία found its utterance in the prayers, and owed its persistence (πάντοτε) to the unceasing continuance of the μνήμη. The first participle has thus more of a modal, the second of a temporal tinge; οὐ μόνον, φησίν, ἐπὶ τῶν προσευχῶν μου μέμνημαι ὑμῶν ἀλλὰ καὶ ἄλλοτε πάντοτε, Theoph. It has been doubted whether μνημον. is here 'commemorate' (Beza), or 'memor esse' (Vulg., Syr., Æth., Arm., and appy. Copt.), as in Heb. xi. 22 (but with περὶ and a gen.). The context (ἐμπροσθεν Θεοῦ κ. τ. λ.) seems slightly in favor of the former (De W., Alf.), but St. Paul's use of the verb, and the case after it (gen. not accus.), somewhat decidedly in favor of the latter; see Winer, *Gr.* § 30. 10, p. 184 (ed. 6),



κόπου τῆς ἀγάπης καὶ τῆς ὑπομονῆς τῆς ἐλπίδος τοῦ Κυρίου ἡμῶν

Jelf, *Gr.* § 512. obs., notes on ch. ii. 9, and on 2 *Tim.* ii. 8.

The three objects of the Apostle's remembrance then follow in their natural order (so ch. v. 8, Col. i. 4, comp. Tit. ii. 2; aliter 1 Cor. xiii. 13), ἀγάπη being the result and exemplification of πίστις, and ἐλπίς the link between the present and the future; see Reuss, *Theol. Chrét.* iv. 20, Vol. II. p. 219, and esp. Usteri, *Lehrb.* II. 1. 4, p. 238.

ὑμῶν τοῦ ἔργου κ. τ. λ.] 'your work of faith,' i. e., 'which characterizes, is the distinctive feature of, faith;' compare Rom. ii. 15, and in point of sentiment, Gal. v. 6, πίστις δι' ἀγάπης ἐνεργουμένη. The precise meaning and connection of these words has been much contested. The simplest view seems to be as follows:—(1) Ὑμῶν is not immediately dependent on μνημον. (Æcum.), as this would involve an untenable ellipse of a prep. before the succeeding words (see Herm. *Viger*, p. 701, Lond. 1824), but is a possess. gen. in connection with τοῦ ἔργου, and also (as its slightly emphatic position suggests) τοῦ κόπου and τῆς ὑπομονῆς; see further exx. in Winer, *Gr.* § 22. 7. 1, p. 140 (2) Τοῦ ἔργου is certainly not pleonastic, but must stand in parallelism both in force and meaning (hence not 'veritas,' Kypke, *Obs.* Vol. II. p. 332) with the succeeding τοῦ κόπου (Winer, *Gr.* § 65. 7, p. 541), and has probably here not so much a collective (Syr.

إِصْرَ [opera]), as a tinge of active force, imparted both by the context and the following τοῦ κόπου; comp. Eph. iv. 12, Knapp, *Scripta Var. Arg.* Vol. II. p. 491, note, and Usteri, *Lehrb.* II. i. 4, p. 238. (3) Τῆς πίστewς is certainly not a gen. of apposition (Alf.), as it would thus lose all parallelism with the succeeding genitives, but is either (a) a gen. of the origin (Hartung, *Casus*, p.

17, comp. on Col. i. 23), 'quod ex fide proficiscitur,' Grot., or perhaps more simply (b), a possessive genitive, τοῦ ἔργου being the prevailing feature and characteristic of the πίστις, and that by which it evinces its vitality; compare Chrys., ἡ πίστις διὰ τῶν ἔργων δεικνύται, who, however, with Theod., al., doubtfully limits τὸ ἔργον to endurance in sufferings, τὸ ἐν κινδύνοις βέβαιον, Theod.

τοῦ κόπου τῆς ἀγάπης] 'the toil of love,' i. e. (retaining the same genitival relation as in the preceding words) 'the toil which characterizes and evinces the vitality of love;' 'multum est per se dilectio, sed multo magis, si accedunt molesti labores, id enim κόπος,' Grot.; see notes on 1 *Tim.* iv. 10. The ἀγάπη is here not in reference to God, or to God and one another (compare Æcum.), but simply to the latter (Col. i. 4, Heb. vi. 10); and that, as evinced,—not merely in teaching (comp. De W.), or in bearing a brother's faults (Theod.), or in ministering to the sick, etc. (Alf.),—but, as the forcible κόπος seems to suggest, in ministering to, laboring for, and if need be, suffering for, a brother-Christian; comp. Chrysost. *in loc.* On the theological meaning and application of ἀγάπη (Vulgate 'caritas' or 'dilectio;' appy. never 'amor,' but consider August. *de Civ. Dei.* xiv. 7), see Reuss, *Theol. Chrét.* iv. 19, Vol. II. p. 203 sq., and comp. Barrow, *Serm.* xxvii. Vol. II. p. 44 sq.

τῆς ὑπομ. τῆς ἐλπ.] 'the patience of Hope,' i. e., as before, 'the patience which is,'—not exactly the product (De W.), or the cause (Æcum.), but the distinguishing and characterizing feature of your hope; ὑπομένειν δὲ προσήκει τὸν ταύτην δεξιόμενον τὴν ἐλπίδα, καὶ φέρειν γενναίως τὰ προσπίπτοντα σκυθρωπά, Theod. In the noble word ὑπομόνη, there always appears (in the N. T.) a background of ἀνδρεία (comp.



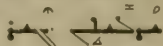
Ἰησοῦ Χριστοῦ ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, <sup>4</sup> εἰδότες,

Plato, *Theat.* p. 177 n, where ἀνδρικῶς ὑπομείναι is opp. to ἀνδρώδως φεύγειν; it does not mark merely the *endurance*, the 'sustinentiam' (Vulg.), or even the 'patientiam' (Clarom.), but the 'perseverantiam' (see Cicero, *de Invent.* ii. 54 [163]), the *brave* patience with which the Christian contends against the various hindrances, persecutions (Chrysost.), and temptations (Theophyl.), that befall him in his conflict with the inward and outward world; compare Rev. ii. 3, and see notes on 2 Tim. ii. 10, and on Tit. ii. 2, and Neander, *Planting*, Vol. i. p. 479 (Bohn). In some cases it seems almost to occupy the place of ἐλπίς; compare 2 Thess. i. 4, 1 Tim. vi. 11, Tit. ii. 2, and for a full notice of other shades of meaning, Barrow, *Serm.* xlii. Vol. ii. p. 525 sq.

τοῦ Κυρίου κ. τ. λ. does not refer to the three preceding substantives (Olsh.), but merely to the immediately foregoing ἐλπίδος: our Lord was the object of that hope; His second coming was that to which it ever turned its gaze; comp. ver. 10, and see Reuss, *Théol. Chrét.* iv. 20, Vol. ii. p. 221. For. exx. of this accumulation of genitives, esp. in St. Paul's Epp., see Winer, *Gr.* § 30. 3. 1, p. 172. ἔμπροσθεν κ. τ. λ.] 'before God and our Father,' scil. μνημονεύοντες (Syr., Theoph.; 1, Alf.), not with τοῦ ἔργου τῆς πίστεως κ. τ. λ. (Theod., Theoph. 2, Jowett), as in such a case the article could scarcely be dispensed with. The formula ξμπρ. τοῦ Θεοῦ, which only occurs in this Ep. (ch. iii. 9, 13, compare ch. ii. 19), and in Acts x. 4 (*Lachm., Tisch.*), is scarcely distinguishable in meaning from the more usual ἐνώπιον τοῦ Θεοῦ, Rom. xiv. 22, Gal. i. 20, al., or the less usual ἐναντι τοῦ Θεοῦ, Luke i. 8, and Acts viii. 21 (*Lachm., Tisch.*): it serves to hint at the more solemn circumstances (of prayer) under which the remembrance

took place, and to mark its sincerity and earnestness; it was no accidental or pretended μεία, but one entertained in His presence, and in which His eyes saw no insincerity; comp. Calv. *in loc.*, and on the phrase generally, Frankel, *Vorstud.* z. LXX. p. 159. On the formula Θεὸς καὶ πατήρ, see notes on Gal. i. 4.

4. εἰδότες] 'seeing we know,' or 'knowing as we do;'




[novimus enim], Syr.; participial clause parallel to μνημονεύοντες, and similarly dependent on εὐχαριστοῦμεν, serving to explain the reasons and motives which led to the εὐχαριστία. The finite verb has thus three participial clauses attached to it; the first serves principally to define the *manner*, the second the *time* and circumstances, the third the *reasons* and motives of the action. These delicate uses of the Greek participle deserve particular attention; comp. Krüger, *Sprachl.* § 56. 10 sq. It is somewhat singular that so good a commentator as Theodoret should refer εἰδότες to the Thessalonians; so also Grot., who refers the clause to the remote ἐγενήθητε, ver. 6. There is no trace of such a connection in any of the ancient Vv., except in Æth. (Polygl.).

ἡγαπημένοι ὑπὸ Θεοῦ] 'beloved by God;' comp. 2 Thess. ii. 13; so rightly Syr., Vulgate, Clarom., Copt., Æth. (Pol.), and inferentially Chrys. (ὕπερ γὰρ τῶν τοῦ Θεοῦ ἀγαπητῶν τί οὐκ ἂν τις πᾶσχοι). To connect ὑπὸ Θεοῦ with τὴν ἐκλογὴν, as Æth. (Platt), Theophyl., and our own Auth. Ver., involves a disturbance of the natural order, and an ellipse of εἶναι that is here highly improbable. τὴν ἐκλογὴν ὑμῶν] 'your election;' scil. out of others not ἐκλεκτοί, with reference to the sovereign decree of God made before the foundation of the world; see Eph. i. 4, and

ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ, τὴν ἐκλογὴν ὑμῶν, <sup>5</sup> ὅτι τὸ εὐαγ-

notes *in loc.* To refer this merely to the manner of their election to the Gospel (Baumg.—Crus., Jowett 2), or to any internal renewing of the Spirit (Pelt), is in a high degree forced and unsatisfactory. On the use of the terms ἐκλέξασθαι, ἐκλογή, and ἐκλεκτοί, in St. Paul's Epp. see Reuss, *Theol. Chrét.* iv. 14, Vol. II. p. 132, and on the doctrine generally, the clear and mainly satisfactory statements of Ebrard, *Dogmatik*, § 560, 561; compare also the very valuable remarks of Hooker, *on Predest.* Vol. II. p. 705, sq. (ed. Keble), especially p. 711, 712.

5. ὅτι] 'in that,' 'because,' 

Syr., 'quia,' Vulg., and sim. Coptic Æthiopic, Armenian; reason for this knowledge on the part of St. Paul and his companions, ὅτι having here its causal force (Winer, *Gr.* § 53. 8. a., p. 395), and, with its regular objective characteristics (Krüger, *Sprachl.*, § 65. 8. 1), referring to known facts as confirmatory of a preceding assertion. The Apostle argues they must be elect, because (ver. 5) he and his companions were enabled to preach the Gospel among them with such power, and, secondly (ver. 6), because they received it with such joy; ἐκ τούτου φησί, δῆλον ὅτι ἐκλεκτοὶ ἐστε, ἐκ τοῦ τὸν Θεὸν τὸ κήρυγμα ἐν ὑμῖν δοξάσαι, Theoph: Others, as Beng., Schott, give ὅτι its expository force, 'that,' 'to wit that' (see Krüger, *Sprachl.* § 61. 1. 3), and place only a comma after ὑμῶν; in which case ver. 5 becomes an objective sentence (Donalds. *Gr.* § 584 sq.), dependent on εἰδότες, and more distinctly explanatory of the nature of the ἐκλογή. This is grammatically tenable, but certainly not exegetically satisfactory, as the whole context seems to have more of a direct and argumentative than of a dependent and explanatory nature.

τὸ εὐαγγ. ἡμῶν] 'our gospel,' 'the gospel which we preached;' the gen. being appy. that of the (mediate) source or origin (Hartung, *Causus*, p. 23), or perhaps rather the (mediate) *causa efficiens*; see notes on ver. 6.

ἐγενήθη εἰς ὑμᾶς] 'came unto you;' not 'erga vos,' Calv., but simply 'ad vos,' Vulg., Copt., the preposition not having here its ethical force (compare Philem. 6), but simply marking the direction which was taken by the εὐαγγέλιον; compare Donaldson, *Cratyl.* § 170, and notes *on Galatians* iii. 14.

The reading is very doubtful. *ἤρως* is well supported, viz. by AC<sup>2</sup>DEFG; 5 mss.; Chrys., Theoph., (*Lachm.*, *Tisch.* ed. 1). As, however, εἰς appears a less probable correction for *ἤρως* than the converse, and is fairly supported by external authority [B, perhaps C<sup>1</sup>, JK; nearly all mss.; Chrysostom (ms.), Theod., al., *Rec.*, *Griesb.*], we retain the reading of *Tisch.* (ed. 2). If *ἤρως* be adopted, the same meaning will be admissible (comp. 2 John 12, *Lachm.*, *Tisch.*), but will seem less probable than 'apud' (Clarom.; comp. 1 Cor. xvi. 10), as the general reference of the context is rather to the development of the Gospel among them than the circumstances of its first arrival; for this meaning of γίνεσθαι *ἤρως* in the N. T., which Alford seems to doubt, see Meyer *on 1 Cor.* ii. 3, and Fritz. *on Mark*, p. 201.

On the passive form ἐγενήθη, which occurs noticeably often in this Epistle, but does not appy. involve any passive meaning (Alford), see Lobeck, *Phryn.* p. 108, Thomas M. p. 189 (ed Bern.), and notes *on Col.* iv. 11.

ἐν λόγῳ] 'in word;' not merely equivalent to λόγος (compare Jowett), but, as usual, with a reference to the sphere or domain of its action, 'non stetit intra verba,' Grot.; compare Winer, *Gr.* § 48. a, p. 345.

γέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον, ἀλλὰ καὶ ἐν δυνάμει καὶ ἐν Πνεύματι ἀγίῳ καὶ ἐν πληροφορίᾳ πολλῇ, καθὼς

ἐν δυνάμει κ. τ. λ.] 'in power and in the Holy Ghost;' 'in an element of power and, — to specify a yet higher principle (καὶ being not so much explanatory as slightly *climactic*, see on ver. 6), in the influence of the Holy Ghost;' the preposition, as before, defining the sphere, and thence *inferentially* the manner, in which the preaching took place; see notes on ch. ii. 3. Δυνάμει does not appear to refer specially to 'miraculous powers' (Theod., Theophyl., al.), but, as in the similar passage, 1 Cor. ii. 4, to the reality, energy, and effective earnestness with which the Apostle and his followers preached among the Thessalonians. Jowett defends the reference of ἐν δυν. to the influence produced on the Thess., but is thus led into an interpr. of ἐν Πνεύμ. ἁγίῳ, — 'the inspiration of the speaker caught by the hearers,' which, as tending to obscure the reference to the personal Πνεῦμα ἁγίων seems in a high degree precarious and unsatisfactory. On the use of Πνεῦμα as a proper name, see notes on Galat. v. 5, and compare Winer, *Gr.* § 19. 1, p. 111 (ed. 6). πληροφορίᾳ πολλῇ] 'much assurance,' i. e. 'much confidence, much assured persuasion,' on the part of the preachers; *subjective*, corresponding to the more *objective* side presented in the preceding clause; comp. Heb. x. 22, πληροφορίᾳ πίστει, which latter subst. Alford here unnecessarily inserts in translation. Of the three explanations which Jowett proposes, (a) certainty, (b) fulness of spiritual gifts, Corn. a Lap., al., (c) effect, fulfilment, Thom. Aq. 2, the first alone seems in harmony with the context, if limited to the Apostle and his companions. To refer it to the Thess. (Musc., compare Zanch. ap. Pol. Syn.), or to them and the Apostle (Vorst., Schott) seems to

mar the correct sequence of thought, and to introduce notices of the state of the recipients which only come first into view in ver. 6.

The word πληροφορία (Hesych. βεβαιότης) appears confined to the N. T. (Col. ii. 2, Heb. vi. 11, x. 22) and the ecclesiastical writers. καθὼς οἴδατε] 'even as ye know;' 'appeal for confirmation to the knowledge of the readers themselves,' Olsh.; ὑμεῖς φησί, μάρτυρες πῶς ἐν ὑμῖν ἀνεστράφημεν, Theoph. To place a colon or period at πολλῇ, and to regard καθὼς οἴδατε as the antecedent member of a sentence of which καὶ ὑμεῖς is the consequent ('qualem me vidistis . . . tales etiam vos estis,' Koppe), involves untenable meanings of οἴδατε and ἐγενήθητε, and is well refuted by Lünemann *in loc.* οἶοι ἐγενήθημεν] 'what manner of men we proved;' not 'quales fuimus,' Vulg., nor yet quite so much as 'facti simus,' Alf. (who throws undue emphasis on the passive *form*), but with the more certain and natural sense, 'came to be, proved to be;' see above, and on Col. iv. 11. The ποιότης was not evinced merely in confronting dangers (Theod. compare Chrys.), but in the power and confidence with which they delivered their message. δι' ὑμᾶς] 'on your account,' 'for your sake;' 'propter vos,' Vulg.; not with so specific a force as ὑπὲρ ἡμῶν (compare Theod., who uses this latter formula in connection with κινδύνους ὑφεστάναι), nor yet one so undefined as περὶ ὑμῶν, but with a clear and distinct reference to the *cause* and best *interests* [sake, — Sax. *sac*, Germ. *Sache*] of those to whom the Apostle preached; τῆς ἐμῆς [ἡμετέρας] σπουδῆς τῆς εἰς ὑμᾶς ἢ ὑμῶν παρὰ Θεοῦ ἐκλογῇ πρόφασις γέγονεν, Œcūm. The ἐν ὑμῖν, it need scarcely be said, is simply 'among you;' ἀνεστράφημεν ἐν ὑμῖν, Theoph.



οἶδατε οἱοι ἐγενήθημεν ἐν ὑμῖν δι' ὑμᾶς<sup>6</sup> καὶ ὑμεῖς μιμηταὶ ἡμῶν

6. καὶ ὑμεῖς κ. τ. λ.] 'and ye became imitators of us;' second ground for knowing that the Thess. were ἐκλεκτοί; the καὶ not being ascensive (compare on Eph. ii. 1), or equivalent to 'sic, more Hebræo' (Grot.), but simply copulative, and the verse remaining, if not structurally, yet logically, under the vinculum of the preceding ὅτι. It thus seems best to place neither a period (Tisch., Alf.) nor a comma (Lachm., Buttm.), but a colon, after ver. 5. Here, as in ver. 5, Lün. and Alf. lay a stress on the passive form ἐγενήθητε, 'ye were made to receive.' This, however, is lexically doubtful; the Apostle is rather dwelling on the effects produced among them, on what they came to be, and thus significantly adopts not the simple verb μιμεῖσθαι, but the more definitive μιμηταὶ γίνεσθαι; see 1 Cor. iv. 16, xi. 1, Eph. v. 1, Phil. iii. 17.

καὶ τοῦ Κυρίου] 'and of the Lord,' tacit avoidance of any misunderstanding by means of the slightly climactic καὶ, see Hartung, *Partik καὶ*, 5. 4, Vol. i. p. 145. This use of the particle, which is strictly in accordance with its supposed derivation [tshi, 'cumulare,' comp. Pott, *Etym. Forsch.* Vol. ii. p. 320], forms the sort of connecting link between its simply copulative and simply ascensive uses, and may perhaps be termed its *climactic* use, compare Fritz. on *Mark*, i. 5, p. 11. For a brief analysis of the leading distinctions in the use of this particle, see notes on *Phil.* iv. 12.

The exact manner in which the Thessalonians became imitators of their founders — and of the Lord, is defined in the concluding words of the verse, ἐν δαίψει πολλῇ μετὰ χαρᾶς Πν. ἁγίου: joy amid suffering and affliction is the 'tertium comparationis;' comp. Acts v. 41, Heb. x. 34.

δεξάμενοι τὸν λόγον] 'having received the word:' temporal use of the par-

ticiples (see notes on *Ephesians* iv. 8), marking here the contemporaneousness of the action with that of the finite verb: the predication of *manner* is given in the following words; compare Romans iv. 20. It is scarcely necessary to add that τὸν λόγον is here practically equivalent to τὸν λόγον τοῦ Κυρίου (verse 8), τοῦ Θεοῦ (2 Corinthians ii. 17), or τῆς ἀληθείας (*Ephesians* i. 13), and refers to the preaching of the *gospel*, which was the λόγος, κατ' ἐξοχήν; comp. Luke viii. 13, Acts xvii. 11. On the force of δέξασθαι τὸν λόγον, and its probable distinction from παραλαβεῖν τ. λόγ., see notes on ch. ii. 13.

δλίψει πολλῇ] 'much affliction.' The affliction of the Thessalonians dated back as early as their first reception of the *gospel* (see Acts xvii. 6), and, as this Epistle incidentally shows, continued both while the Apostle was with them (ch. ii. 14), and after he had left them (ch. iii. 2, 3).

χαρᾶς Πνεύματος] 'joy of the Spirit;' certainly not 'lætitiā de Spiritu,' Fritz. (*Nova Opusc.* p. 271), still less χαρὰ πνευματικῇ (Jowett), but 'joy inspired by and emanating from the Spirit:' gen. of the *originating cause*; see notes on *Col.* i. 23. Between the two usual forms of the gen. of ablation, viz. (a) the stronger gen. of the *causa efficiens*, and (c) the weaker gen. *originis*, which forms the point of transition to the partitive genitive, it is perhaps not hypercritical in the N. T. to insert (b), a gen. of the *originating cause*, or, if the expression be permissible, the *originating agent*, — in which the two ideas of source and agency are blended and intermixed; consider the exx. cited in Scheuerl. *Synt.* § 17. 1, p. 126. With the present case, which appears to fall under form (b), — the Spirit being not only an external giver, but an internal source of the χαρὰ — contrast on the



ἐγενήθητε καὶ τοῦ Κυρίου, δεξάμενοι τὸν λόγον ἐν Ἀλίψει πολλῇ μετὰ χαρᾶς Πνεύματος ἁγίου, ὥστε γενέσθαι ὑμᾶς τύπον πᾶσιν τοῖς πιστεύουσιν ἐν τῇ Μακεδονίᾳ καὶ ἐν τῇ Ἀχαΐᾳ. ἁφ' ὑμῶν

one hand, 2 Thess. ii. 13, ἁγιασμὸς Πνεύματος, where the verbal ἁ-μος suggests the form (a), and on the other, Gal. v. 22, ὁ καρπὸς τοῦ Πνεύμ., where, if the gen. be not possessive, the image seems to suggest the weaker form (c). Such distinctions, which are not wholly without importance in the N. T., are really due as much to doctrinal, as to grammatical considerations; compare Winer, *Gr.* § 30. 1, p. 167 sq.

7. ὥστε γεν. τύπον.] 'so that ye became an ensample:' spiritual progress of the Thessal. converts; they were not only imitators of the example of their teachers, but themselves (regarded as a collective body; comp. Winer, *Gr.* § 27. 1, p. 157 note) an example to others. This could hardly apply to those who had received the Gospel before them (οἱ προλαβόντες, Chrys., Theoph.), for, as Lünemann observes, the church of Philippi was the only one in Europe which received the Gospel before that of Thessalonica; comp. ch. ii. 2, Acts xvi. 12 sq.

The reading is very doubtful; the plural τύπους is well supported [AC FGKL; Boern., Syriac (Philox.); many Ff.], but seems so much more likely to have been changed from the singular than vice versâ (Schott), that on the whole τύπον, though with less external authority [BD<sup>1</sup>(D<sup>3</sup>E, and 1 mss. read τύπος); 3 mss.; Claromanus Sangerm., Vulg., Syr., Æthiop. (both), al, *Lachm.*, *Tisch.*,] is here to be preferred.

πᾶσιν τοῖς πιστ.] 'to all the believers;' πιστεύουσιν not having here a pure participial force, τοῖς ἤδη πιστεύουσι, Chrys., but, as often in the N. T., coalescing with the article to form a substantive; see Winer, *Gr.* § 45. 7, p. 316.

Μακεδ. καὶ Ἀχ.] 'Macedonia and Achaia,' i. e., the whole of Greece; Acts

xix. 21, Rom. xv. 26. comp. 2 Cor. ix. 2. Macedonia was at first (b. c. 167) divided by the Romans into four provinces, but subsequently (b. c. 142) reunited into one, comprising all the northern portion of Greece. Achaia proper was united with Hellas and the rest of the Peloponnese (b. c. 142) in one province, and as the leading state at that time gave the name to the whole southern portion of Greece; see Winer, *RWB.* Vol. i. p. 16, and Vol. ii. p. 44. The omission of ἐν before τῇ Ἀχαΐᾳ (*Réc.*) has against it all the uncial MSS. except K and L; see *Tisch. in loc.*

8. ἀφ' ὑμῶν γάρ] 'For from you;' proof and amplification of the preceding assertion. The preposition is here simply *local* (Alf.),—not *ethical* ('vobis efficientibus,' Storr; a very questionable paraphrase), nor both combined (Schott).—and marks the Thess. as the simple terminus a quo of the ἐξηχεῖσθαι. It may be observed that ἀπὸ in all cases in the N. T. where ἀπὸ is said to be equivalent to ὑπό, the action implied in the verb is represented as emanating from, rather than wrought by, the assumed agent; compare Luke vi. 18 (*Lachm.*, *Tisch.*), James i. 13, see Winer, *Gr.* § 47. b, p. 331, and notes on Gal. i. 1.

ἐξηχῆται] 'hath sounded forth;' an ἄπ. λεγόμεν. in the N. T. (Hesychius, ἐξηλθεν ἐκκρύχθη), but found in the LXX (Joel iii. 14, comp. Eccus. xl. 13) and occasionally in later writers, e. g. Polyb. *Hist.* xxx. 4. 7, τὸ κύκνειον ἐξηχῆσαντες. The word forcibly marks both the clear and the pervasive nature of the λόγος τοῦ Κυρίου; ὡς ἐπὶ σάλπιγγος λαμπρὸν ἡχούσης. καὶ ἐπὶ πολὺ φανούσης, Theoph.

δ λόγος τοῦ Κυρίου] 'the word of the Lord,' i. e. the gospel (see above, ver. 6) as received by

γὰρ ἐξήχηται ὁ λόγος τοῦ Κυρίου οὐ μόνον ἐν τῇ Μακεδονίᾳ καὶ

the Thess., not 'the report that it was received by them' (De W.), still less 'the message from the Lord' (Alf.), — both of which meanings seem needlessly artificial. The gospel was received by them with such eager zeal, its words were so constantly in their mouths, and so wrought in their hearts, that it swelled as it were into a mighty trumpet-call that was heard of all men sounding forth from Thessalonica.

ἐν τῇ Μακ. καὶ Ἀχ.] Here the omission of the article and prepp. before Ἀχαΐα is not only permissible (on the ground that the previous more exact specification of each would preclude any misconception), but really grammatically exact: Macedonia and Achaia now form a whole in antithesis to all the rest of the world; compare Winer, *Gr.* § 19. 4, p. 116 sq. The reading, however, is very doubtful; *Lachm.* inserts ἐν τῇ with strong external testimony [CDEFGKL; 30 mss.; Vulg., Clarom., Syr. (both), al.], but as the insertion of the ἐν τῇ would seem so much more likely to have been a confirmation to ver. 7, than its omission to have been accidental, we retain the reading of *Tischend.*, though only with AB; majority of mss., some Vv; Chrysostom, Theod., al.

ἀλλ' ἐν πάντι κ. τ. λ.] There is some little difficulty in the exact connection, as ἀλλ' ἐν κ. τ. λ. seems clearly in immediate antithesis to οὐ μόνον κ. τ. λ. (opp. to Lünem., who places a colon after Κυρίου), but yet stands associated with a new nominative. The most simple explanation appears that of Rückert (*Loc. Paul Expl.* Jen. 1844), according to which the Apostle is led by the desire of making a forcible climax into a disregard of the preceding nominative, and in fact puts a sentence in antithesis to οὐ μόνον — Ἀχαΐα instead of a simple local clause, ἐν πάντι τόπῳ, or ἐν ὅλῃ τῇ

κόσμῳ (Rom. i. 8), as the strict logical connection actually required.

*Rec.* inserts καὶ after ἀλλά, but on decidedly insufficient authority — viz. CD<sup>3</sup>EKL; Vulgate, Æthiopic, (both), and several Ff. On the distinction between this latter form ('ubi prior notio, non per se, sed quatenus sola est, negatur') and οὐ μόνον — ἀλλά ('ubi posterior notio, ut gravior, in locum prioris substituitur, priore non plane sublato') see the good note of Kühner on Xenoph. *Mem.* i. 6. 2, and correct accordingly in Jelf, *Gr.* § 762. 1; see also Klotz, *Devar.* Vol. II. p. 8.

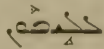
ἡ πρὸς τὸν Θεόν] 'which is toward God,' 'to Godward,' Auth.: more exact definition of the πίστις by means of the repeated article; compare Tit. ii. 10, notes on Gal. iii. 26, and Winer, *Gr.* § 20. 1. p. 119 sq. The less usual preposition πρὸς is here used with great propriety, as there is a tacit contrast to a previous faith, πρὸς τὰ εἰδωλα (see ver. 9), in which latter case the deeper πίστις. εἰς (faith to and into, — surely not 'on,' Alf.) would seem theologically unsuitable. On the meaning of πίστις. πρὸς, see notes on *Philem.* 5, and on the force of πίστις and πιστεύειν with different prepp., Reuss, *Théol. Chret.* IV. 14, Vol. II. p. 129, and notes on 1 Tim. i. 16.

ἐξελήλυθεν] 'is gone forth;' so, with reference to a report, Matth. ix. 26, Mark i. 28, Rom. x. 18: Koch compares the Hebrew שָׁמַעַ, Ezek. xvi. 14. The currency of the report was probably much promoted by the commercial intercourse between Thess. and other cities, both in Greece and elsewhere; see Koch in *loc.*, and Wieseler, *Chronol.* p. 42, who suggests that Aquila and Priscilla, who had lately come from Rome (Acts xviii. 2), might have mentioned to the Apostle the prevalence of the report even in that more distant city. If this be so, the justice and truth of the

Ἀχαΐα, ἀλλ' ἐν παντὶ τόπῳ ἡ πίστις ὑμῶν ἢ πρὸς τον Θεὸν ἐξεληλύθεν, ὥστε μὴ χρεῖαν ἔχειν ἡμᾶς λαλεῖν τι <sup>9</sup> αὐτοὶ γὰρ

Apostle's hyperbole is still more apparent; to be known in Rome was to be known everywhere; contrast Baur, *Paulus*, p. 484.

λαλεῖν τι] 'to speak anything,' scil. about your πίστις, or, as

Syr.  [do vobis]; προῦλαβεν

ἡμᾶς ἢ φήμη καὶ παρ' ἄλλων ἀκούομεν & λέγειν ἐδέλομεν, Theodoret. On the difference between λαλεῖν and λέγειν, compare notes on *Tit.* ii. 1. The fundamental distinction that λαλεῖν (Hesych. φθέγγεσθαι) points merely to *sound* and *utterance*, λέγειν to *purport*, is mainly observed in the N. T. with this exception, that λαλεῖν is *sometimes* used where λέγειν would appear more natural, but never vice versâ; see esp. the good note of Lücke on *John*, viii. 43.

The position of ἡμᾶς after ἔχειν is supported by overwhelming uncial authority.

9. αὐτοί] 'they themselves;' i. e. the people in Macedonia and Achaia and elsewhere; a very intelligible 'constructio ad sensum;' see Winer, *Gr.* § 22. 3, p. 131, and notes on *Gal.* ii. 2. The interpr. of Pelt, 'sponte,' αὐτομαθῶς, is here artificial and unnecessary; αὐτοὶ stands in somewhat emphatic antithesis to the preceding ἡμᾶς; 'we have no need to say anything about you, for *they* to whom otherwise we might have told it, themselves speak of it and spread it; οὐ παραμένουσιν ἀκοῦσαι περὶ ὑμῶν ἀλλὰ τοὺς παρόντας καὶ τεθεαμένους τὰ ὑμέτερα κατορθώματα, οἱ μὴ παρόντες μηδὲ τεθεαμένοι παραλαμβάνουσιν, Chrys.

περὶ ὑμῶν] 'about us,' scil. the Apostle and his helpers; not 'de me et vobis simul,' Zanchi. (compare Lünem.,—well answered by Alf.), as the studied prominence of περὶ ὑμῶν and the real point of the clause are thus completely overlooked; instead of our telling about our own success, they do it for us; & γὰρ

αὐτοὺς ἐχρῆν παρ' ἡμῶν ἀκούειν, ταῦτα αὐτοὶ προλαβόντες λέγουσι, Chrys.

ὁποίαν εἴσοδ. ἐσχ.] 'what manner of entering in we had unto you;' fuller explanation of the preceding περὶ ὑμῶν.

The reference of the qualitative ὁποίαν to the dangers and sufferings undergone by St. Paul and his followers in their first preaching at Thess. (Chrys., Theoph., Œcum.) is rightly rejected by most modern commentators; the ποιότης is rather evinced in the power and confidence with which they preached, and serves to illustrate ver. 5.

Εἴσοδος has here no ethical meaning, 'indoleum nostram,' Æth. (Pol.), comp. Olsh., but, as always in the N. T. (ch. ii. 1, Acts xiii. 24, Heb. x. 19, 2 Pet. i. 11), is simply local in its reference, 'introitus,' Vulg., Arm., 'ingressus,' Copt., 'quomodo venimus ad vos,' Æth. (Platt): so too, inferentially, the Greek commentators, and after them most modern writers. The present ἔχομεν (*Rec.*) appy. rests only on the authority of cursive mss., and is rejected by all modern editors.

πῶς ἐπεστρέψατε] 'how ye turned;' illustration of ver. 6. The πῶς does not necessarily involve εὐκόλως, μετὰ πολλῆς σφοδρότητος, Chrysost., 'quantâ facilitate,' Calv., but simply points to the fact of ἐπιστροφή (Alf.), the clause not being modal, but objective; compare Donalds. *Gr.* § 584. In the verb ἐπιστρέφειν the prep. does not here seem to mark regression (comp. on *Gal.* iv. 2), but simply *direction*; both meanings are lexically admissible (see Rost u. Palm, *Lex.* s. v., and s. v. ἐπί, c), but the second seems most in accordance with the context.

πρὸς τὸν Θεὸν marks the conversion in its general, rather than its specifically Christian aspects, with reference to the former heathen and Gentile condition of the



περὶ ἡμῶν ἀπαγγέλλουσιν ὅποιαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, καὶ πῶς ἐπεστρέψατε πρὸς τὸν Θεὸν ἀπὸ τῶν εἰδώλων δουλεύειν Θεῷ ζῶντι καὶ ἀληθινῷ, <sup>10</sup> καὶ ἀναμένειν τὸν υἱὸν αὐτοῦ ἐκ τῶν οὐρανῶν, ὃν ἡγείρειν ἐκ τῶν νεκρῶν, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης.

Thessalonians: if they had been Jews, the appropriate formula, as Olsh. well observes, would have been πρὸς τὸν Κύριον. On this and the following verse, a sound sermon will be found by Sherlock, *Serm.* LIII. Vol. III. p. 56 (ed. Hughes).

δοῦλεῖν κ. τ. λ.] *'to serve the living and true God;'* infinitive of the purpose or intention, εἰς τὸ δουλεύειν κ. τ. λ., Chrys., — a form of the final sentence (Donalds. *Gr.* § 606) not uncommon in St. Paul's Epp.; see 1 Cor. i. 17, Eph. i. 4, Col. i. 22. On the difference between this and the infin. with ὥστε (consecutive sentence), see notes on Col. l. c., and compare Winer, *Gr.* § 44. 1 (ed. 6), but more fully, § 45. 3 (ed. 5). God has here the appropriate title of ζῶν (Acts xiv. 15), in contrast with the dead (Wisdom xiv. 29, 5, comp. Habak. ii. 9) and practically non-existent (1 Cor. viii. 4, see Meyer *in loc.*) gods of the heathen, — and that of ἀληθινός (John xvii. 3, 1 John v. 20, comp. 2 Chron. xv. 3), in contrast to their false semblance (Gal. iv. 8) and ματαιότης (מַטְאוֹת Lev. xix. 4, xxvi. 1). On the omission of the art. with θεός, compare Winer, *Gr.* § 19. 1, p. 110.

10. ἀναμένειν] *'to await;'* second great purpose involved in the ἐπιστροφή; hope of the nature here described, as Lünem. observes, involves and includes faith, and forms a suitable preparation for the allusions in the latter portion of the Epistle. If χαρὰ be said to be the key-note of the Ep. to the Phil. (iii. 1), ἐλπίς may truly be termed that of the present Ep. The verb ἀναμένειν, an ἀπ. λεγόμεν. in the N. T., does not here involve any reference to awaiting one who

is to return (comp. Beng.), nor yet any specific notion of eagerness or joy (Flatt), but simply that of patience (*'erharren,'* Winer) and confidence; the ἀνὰ having that modified intensive force (προσμένειν, Theod. [1 Tim. i. 3], περιμένειν, Theoph. [Acts i. 4]), which is so hard to convey without paraphrase; see esp. Winer, *de Verb. Comp.* III. p. 15, and comp. Rost u. Palm, *Lex.* s. v. ἀνά, E. b.

ἐκ τῶν οὐρανῶν belongs to ἀναμένειν, involving a slight, but perfectly intelligible, form of brachyology, scil. ἐρχόμενον ἐκ τῶν οὐρ.; compare Winer, *Gr.* § 66. 2, p. 547. ὃν ἡγείρειν κ. τ. λ.] *'whom He raised from the dead:'* relative-sentence placed emphatically before Ἰησοῦν as involving an *'argumentum palmarium'* (Beng.) of His sonship; see Rom. i. 4, and compare Pearson, *Creed*, Art. v. Vol. I. p. 313 (ed. Burton). The article before νεκρῶν is omitted by *Rec.* with ACK.: mss.; Æc., but is supported by preponderating external evidence [BDEFGL.; majority of mss.; Ff.], and by the probability of a confirmation to the more usual ἐγείρειν ἐκ νεκρῶν.

Ἰησοῦν τὸν ῥυόμεν.] *'Jesus who delivereth us.'* The present participle has not the force of an aor. (*'qui eripuit,'* Vulg., Arm.) or future part. (*'qui eripiet,'* Clarom., *'qui liberabit,'* Copt.), but may serve (a) to mark the action as commenced and continuing (Vorst.), or (b) as *'rem certo futuram'* (Schott), or still more probably, (c) is associated with the article in a substantival character, *'our deliverer,'* Alf.; see Winer, *Gr.* § 45. 7, p. 316.

τῆς ἐρχομένης] *'which is coming;'* more specific definition of



Our entrance was not empty; we neither beguiled you nor were burdensome, but toiled bravely, and encouraged you both by actions and words.

II. Αὐτοὶ γὰρ οἶδατε, ἀδελφοί, τὴν εἴσοδον ἡμῶν τὴν πρὸς ὑμᾶς, ὅτι οὐ κενὴ γέγονεν, ἀλλὰ προπαθόντες καὶ ὑβρισθέντες καθὼς

the ὁργή; εἶπε τὴν ἀνάστασιν, λέγει καὶ τὴν ἀνταπόδοσιν, ἣν ἡμέραν ὁργῆς καλεῖ, (Æcum. The present participle has no future tinge, *e. g.* = μελλούσης (Olsh., Koch), but marks the certainty of the coming (Bernhardy, *Synt.* x. 2, p. 371), and hints at the enduring principles of the moral government of God; comp. Eph. v. 6, Col. iii. 6. The powerful term ὁργή is not merely synonymous with κόλασις or τιμωρία (Orig. *Cels.* iv. p. 211; compare Lünem.), but implies definitely the holy anger of God against sin,—that anger which, deeply considered, only serves to evince His love; see esp. Müller, *Doctr. of Sin*, i. 2. 2, Vol. i. p. 265 (Clark).

CHAPTER II. 1. Αὐτοὶ γὰρ οἶδατε] 'For ye yourselves know;' explanatory confirmation of the first part of ch. i. 9, by an appeal to the knowledge and experience of his readers. In ch. i. 9, two distinct subjects are alluded to, (a) the power and confidence of the preachers, (b) the obedience and receptivity of the hearers, compare Chrys.; the former is amplified in the present and eleven following verses, the latter in ver. 13—16. Γὰρ is thus certainly not resumptive, nor yet explicative, but what Hartung (*Partik.* γάρ, § 2) terms 'argumentativ-explicativ,' the ἔφα element of the particle referring to what had preceded ('quasi pro re natà jam recte atque ordine hoc ita se habere dicitur,' Klotz), the γέ element adding an explanatory asseveration; see esp. Klotz, *Devar.* Vol. II. p. 235. If the distinction of Hand (*Tursell.* Vol. II. p. 375) be correct, 'nam ipsi,' Vulg., is here a judicious correction of 'ipsi enim,' Clarom.

ὅτι οὐ κενὴ γέγ.] 'that it was not empty,' *i. e.* void of power and

earnestness; 'non inanis, sed plena virtutis,' Beng. In this form of the objective sentence, — by no means uncommon after verbs of 'knowledge, perception,' etc., there is an idiomatic anticipation of the object, which serves to awaken the reader's attention to the subsequent predications; see esp. Krüger, *Sprachl.* § 61. 6. 2. For other forms of the objective sentence, see Donalds. *Gr.* § 592. The exact meaning of κενὴ has been somewhat differently estimated: it can scarcely involve any ethical reference ('deceitful,' Hammond, μῦθοι ψευδεῖς καὶ λῆροι, Æcum.), or any allusion to accompany dangers (Theod., Theophyl.), or yet the results of the εἴσοδος (De Wette 1), as these belong to the second part of ver. 9, — but, as γέγονεν and the leading idea in the following words (ἐπαβόησ. ἐν τῷ Θεῷ κ. τ. λ.) both suggest, to the essential character of the εἴσοδος, its fulness of power and purpose and reality; οὐκ ἀνθρωπίνη οὐδὲ ἡ τυχοῦσα, Chrys. So rightly DeWette 2, Lünem., and Alf.

2. ἀλλὰ introduces the antithesis to the preceding οὐ κενὴ γέγονεν; see 1 Cor. xv. 10. προπαθ. καὶ ὑβρισθ.] 'having suffered previously and having been injuriously treated,' Acts xvi. 20, 21 sq.; 'id quod alios prædicando deterrere potuisset,' Beng. It is doubtful whether the participle is here concessive ('although we had,' etc., Lünem.; see Plato, *Rep.* II. p. 376), or simply temporal. If καὶ (*Rec.*) were to be admitted in the text before the part., the former meaning would seem more probable, as in such cases the καὶ (though not = καίπερ, De W.) serves to sharpen the antithesis involved in the concession (see Krüger, *Sprachl.* § 56. 13. 1 seq.); as, however, καὶ has no uncial authority,

οὐδατε ἐν Φιλίπποις, ἐπαρρησιασάμεθα ἐν τῷ Θεῷ ἡμῶν λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ ἐν πολλῷ ἁγῶνι. <sup>3</sup> ἡ γὰρ

3. οὐδὲ (2nd)] So *Lachm.* with ABCD<sup>1</sup>FG; 6 mss.; Copt. (*Tisch.* ed. 1). The reading is, however, very doubtful. *Tisch.* (ed. 2, 7) reads οὐτε with D<sup>3</sup>EJK; nearly all mss.; Chrys. (aliquoties), Theod. (οὔτε—οὔτε), Dam., al. (*Rec.*, *Alf.*), and with some plausibility, as οὐδὲ might be thought a correction for οὔτε, which, though unusual, is here deemed not indefensible (comp. *Schott*, *Alf.*); still, as this defence rests mainly on a doubtful use of ἐν, — as a recognition of the change of prepp. might have suggested a change from οὐδὲ to οὔτε nearly as probably as a non-recognition of it the converse, — and lastly, as the uncial authority very distinctly preponderates in favor of οὐδέ, we revert to the reading of *Tisch.* (ed. 1). So *Winer* (*Gr.* § 55. 6, p. 437), *Olsh.*, *De W.*, *Lünem.*, *Koch.*

the simple participle seems here more naturally regarded as temporal; comp. *Xenoph. Mem.* II. 2. 5. So *Auth.*, and *appy. Syr.*, *Copt.* The verb προάσχειν is an ἄπ. λεγόμεν. in the N. T., though not uncommon elsewhere (*Thucyd.* III. 67, *Xenoph. l. c.*, *Plato, l. c.*), and serves clearly to define the relation of time; ἀπὸ κινδύνων ἐκφυγόντες πάλιν εἰς ἑτέρους κινδύνους ἐνεπέσομεν; compare *Syr.* and *Æth.* (*Platt.*). To this ὑβρισθ. gives an additional force and circumstantiality. ἐπαρρησιασάμεθα] ‘we were bold of speech;’ so distinctly *Æth.* (*Pol.*, but not *Platt.*). It seems more exact to retain this primary meaning; for though παρρησία has indisputably in the N. T. the derivative meaning of *confidence*, *boldness* (see on *Eph.* iii. 12), still, by comparing *Eph.* vi. 20, and *Acts* xxvi. 26 (a speech of St. Paul’s), the idea of bold speech, even though reiterated in λαλήσαι, can scarcely be excluded. This παρρησία was ἐν τῷ Θεῷ ἡμῶν; it was in Him (not exactly ‘per Deum,’ *Schott* 1), as the causal sphere and ground of its existence, that the παρρησία was felt and manifested. On the particularizing ἡμῶν, see notes on *Philem.* 6, and on *Phil.* i. 3. λαλήσαι] ‘so as to speak;’ explanatory infinitive, defining still more clearly the oral nature of the boldness; see *Winer*, *Gr.* § 44. 1, p. 285; so rightly *De W.*, *Meyer* (on *Eph.* vi. 20), and

*Koch*, who, however, by his reference to *Winer*, *Gr.* p. 379 (ed. 5), confounds this use with that of the inf. with the art. τοῦ. *Lünem.*, *Alf.*, and others, far less plausibly, consider the inf. as a simple object infin. after ἐπαρρησ. The ancient Vv. here give no distinct opinion, except, perhaps, *Syr.* (*Philox.*), ‘in fiducia (?) in Deo nostro, loqui,’ etc., where the inf. seems clearly regarded as explanatory: so too (*appy.*) *Chrys.*


τὸ εὐαγγ. τοῦ Θεοῦ] ‘the Gospel of God;’ the Gospel which cometh from Him, and of which He is the origin; gen. not of the object (*Chrys.* on *Rom.* i. 1), but of the origin or originating cause; see notes on ch. i. 6. On the various genitives associated with εὐαγγ., comp. *Reuss. Théol Chrét.* IV. 8, Vol. II. p. 81. ἐν πολλῷ ἁγῶνι] ‘in much conflict;’ not without emphasis: it was this fortitude amidst external dangers that peculiarly evinced that the εἰσόδος οὐ κενὴ γέγονεν. It does not seem necessary here to refer ἁγῶνι to any internal conflict (compare on *Col.* ii. 1), but simply, in accordance with the context, to the external dangers by which they were surrounded; so *Theophyl.*, *Æcum.*: *Chrys.* appears to unite both.

3. ἡ γὰρ παράκλ. ἡμῶν] ‘for our exhortation;’ explanatory confirmation (see on ver. 1) of ἐπαρρ. κ.τ.λ., especially of the concluding words; οἱ

παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας οὐδὲ ἐν δόλῳ, <sup>4</sup> ἀλλὰ καθὼς δεδοκίμαμεθα ὑπὸ τοῦ Θεοῦ πιστευθῆναι

πλανῶντες οὐκ εἰς κινδύνους ἑαυτοὺς ἐκδιδάσιν, Œcum., compare Chrys. There is here, as Bengel acutely observes, an 'ætiologia duplex,' the present γὰρ introducing a reference to the apostle's regular habit, the second γὰρ (ver. 5) to that habit as specially evinced among the Thessalonians. The word παράκλησις here includes 'totum præconium evangelicum' (Beng.), and approaches in meaning to διδασχὴ (Chrys.), or διδασκαλία (Theod.), from both of which, however, it is perhaps distinguishable, as directed more to the feelings than the understanding: compare notes on 1 Tim. iv. 13. A good dissertation on παρακαλεῖν, παράκλησις, and παράκλητος, will be found in Knapp, *Scripta Var. Argum.* No. iv.; see esp. p. 134.

οὐκ ἐκ πλάνης] 'is not of error;' not, 'grounded on,' Alf. 1, but, 'having its source in,' Alf. 2, the prep. retaining its usual and primary force of *origination from*; see notes on Gal. ii. 16, Winer, *Gr.* § 47. b, p. 329 (ed. 6). The verb to be supplied is not ἦν (Syr., Œth.), but ἐστίν (Copt.); as the apostle is here referring to his general and habitual mode of preaching; see above.

Lastly, πλάνη is not transitive, 'impositura,' Beza, 'seducendi studium,' Grot. (compare Theoph.), but, as appy. in nearly all passages in the N. T., intransitive, 'error,' Vulg., 

[error] Syr., the context serving to show whether it is in the more abstract sense of 'mentis error' ('Irrthum'), as in Eph. iv. 14, or as here in the more general meaning of 'being deceived' (Irrwhan, delusion), whether by oneself or others; comp. Theod., οὐκ ἔοικε τὰ παρ' ἡμῶν προσφερόμενα τῇ μυθολογίας τῶν ποιητῶν, ἀ πολλοῦ μὲν ψευδοῦς πολλῆς δὲ ἀκολασίας ἐμπέπλησται.

ἀκαθαρσίας] 'impurity,' almost 'impure motives;' not apparently with any reference to the *unclean* and licentious teaching of μάγων καὶ γοήτων, Theoph. (compare Chrys.), but, as ἐν προφασει πλεονεξίας (ver. 5) seems to suggest, with reference to moral impurity, more especially as evinced in covetousness (Olsh.) and desire of gain (Lünem., Alf.); comp. the term αἰσχροκερδῆς in ref. to Christian teachers, 1 Tim. iii. 8, Tit. i. 7, and the charges that appear to have been brought against the apostle himself, 2 Cor. xi. 8 sq.

οὐδὲ ἐν δόλῳ] 'nor in guile,' i. e. 'in any deliberate intention to deceive;' not so much with reference to 'the manner in which' (Alf.), as to the (ethical) sphere in which the παράκλησις was found, and by which it was, as it were, environed; comp. 2 Cor. iv. 2, μὴ περιπατοῦντες ἐν πανουργίᾳ μηδὲ δολοῦντες τὸν λόγον τοῦ Θεοῦ, a somewhat instructive parallel. The use of ἐν, especially with abstract or non-personal substantives, is always somewhat debateable in the N. T., and can only be fixed by the context; it sometimes librates *towards* διὰ, both with gen. (1 Pet. i. 5) and acc. (Matth. vi. 7), sometimes, towards μετὰ (Col. iv. 2, see notes), sometimes, but appy. very rarely, towards κατὰ (Heb. iv. 11),—but is commonly best referred to the imaginary sphere in which the action takes place; see Winer, *Gr.* § 48, a, p. 345, and Rost u. Palm, *Lex.* s. v., where this prep. is very fully discussed. On the reading of this passage, see crit. note, and on the most suitable transl. of οὐ—οὐδέ, notes to *Transl.*

4. καθὼς δεδοκίμα.] 'according as we have been approved;' οὐκ αὐτοχειρόννητοι διδάσκαλοι καθεστήκαμεν, ἀλλ' ὑπὸ τοῦ Θεοῦ τὸ εὐαγγέλιον ἐπιστεύθημεν, Theod. Καθὼς (see on Gal. iii. 6)



τὸ εὐαγγέλιον, οὕτως λαλοῦμεν, οὐχ ὡς ἀνθρώποις ἀρέσκοντες ἀλλὰ Θεῷ τῷ δοκιμάζοντι τὰς καρδίας ἡμῶν. <sup>5</sup> Οὔτε γάρ ποτε

has here no argumentative force (Eph. i. 3, see notes), but stands in correlation to οὕτως, marking the measure or proportion existing between their approval by God to preach the Gospel, and their actual performance of the commission. The idea of a recognition of any worth on the part of God in the δοκιμασμένοι (Chrys., Theoph., Œcum.) is certainly here not necessarily involved in the word. Δοκιμάζειν is properly, (a) 'to put to the test' (Eph. v. 10, 1 Tim. iii. 10), thence, by an easy gradation, (b) 'to choose after testing,' which again passes insensibly into (c) 'to approve of what is so tested : ' comp. Rom. xiv. 22, 1 Cor. xvi. 3, and notes on Phil. i. 10. In the present case, the appended notice of the subject in respect of which the δοκιμασία was exercised, seems clearly to limit the meaning to (b) : ἐπειδὴ ἔδοξεν αὐτῷ καὶ ἐδοκίμασε πιστεῦσαι ἡμῶν, Theod. πιστεῦσαι ἔσθαι τὰ εὐαγγ.] 'to have the Gospel entrusted to us,' compare 1 Tim. i. 11, Tit. i. 3 : explanatory infinitive serving to define more nearly that to which the δοκιμασία was directed, see Winer, Gr. § 44. 1, p. 285 ; compare Madvig, Synt. § 148. For remarks on, and exx. of the idiomatic construction of the accus. rei with πιστεύομαι and similar verbs, see Winer, Gr. § 32. 5, p. 204.

ὡς ἀνθ. ἀρέσκοντες] 'as busied in pleasing men ;' the present tense having here its fullest force, and marking that which they were engaged in, were seeking to do ; ἀρέσκειν θέλοντες, Theoph. ; see Scheuerl. Synt. § 31. 2, p. 313, and comp. notes on Gal. i. 10. The particle ὡς, as usual, serves to characterize the action, and to define the aspect in which the whole was to be regarded, 'not as striving to please men, but (as striving to please) God,' etc. ; compare Bernhardt, Synt. vii. 2, p. 333, and notes on Col. iii. 23.

τῷ δοκιμ. κ. τ. λ.] 'who proveth, trieth our hearts ;' δοκιμ. here relapsing back to its primary meaning, see above. The plural ἡμῶν can here scarcely be referred otherwise than to St. Paul and his fellow preachers at Thessalonica : if the sentence had been general, it would have been omitted (Rom. viii. 27) ; if the reference were simply to St. Paul, the plurals καρδίας and ψυχὰς (ver. 8) would seem wholly inappropriate. The insertion of the art. before Θεῷ (Rec.), though well attested [AD<sup>3</sup>EFG KL], seems due to grammatical corection, and is rightly rejected by Tisch. and [Lachm].

5. Οὔτε γὰρ κ. τ. λ.] Confirmation of this general character of his and their apostolic teaching by a special appeal to the experience of his readers ; compare ver. 3. ἐγενήθημεν ἐν] 'did we take part in,' 'came we to share in ;' scarcely 'were we found employed in,' Alf. (compare Lünem.), as the more distinct passive meaning cannot safely be maintained ; see notes on Eph. iii. 7. The Greek commentators (Chrys., Theoph.) paraphrase it simply by ἐκολακεύσαμεν ; this, however, somewhat falls short of the idiomatic γίγνομαι ἐν, 'in aliquâ re versor' (Matth. Gr. § 577. 5, Vol. II. p. 1004), and fails to mark the entrance into, and existence in the given thing or condition ; see notes on 1 Tim. ii. 14.

λόγῳ κολακείας] 'speech of flattery,' 'sermone adulationis,' Vulg., Syr., 'verbo adulationis,' Copt., 'blanditiis usum in voce,' Æth. (Platt) ; λόγος having here its simple and proper meaning of 'speech,' 'teaching' (not coextensive with Heb. דבר, — a use apparently not found in the N. T.), and κολακεία being a gen. — not of quality ('assentatorio,' Beza), nor of origin ('ex adulandi studio profecto,' Schott),



ἐν λόγῳ κολακείας ἐγενήθημεν, καθὼς οἴδατε, οὔτε ἐν προφάσει πλεονεξίας, Θεὸς μάρτυς, <sup>6</sup> οὔτε ζητοῦντες ἐξ ἀνθρώπων δόξαν, οὔτε ἀφ' ὑμῶν οὔτε ἀπ' ἄλλων, δυνάμενοι ἐν βάρει εἶναι ὡς Χρισ-

but of the substance and contents; comp. 2 Cor. vi. 7, Eph. i. 13, al.; and see Scheuerl. *Synt.* § 12. 1, p. 182, Hartung, *Cusus*, p. 21. The word κολακεία [possibly connected with κλέειν, Pott, *Etymol. Forsch.* Vol. i. p. 233, or with κόκος, κλάω in sense of broken-spiritedness, *cringing*] is an ἄπ. λεγόμεν. in the N. T., and is defined in Pseud.-Plat. *Def.* Vol. ix. p. 272 (ed. Bekk.), as δμιλία ἡ πρὸς ἡδονὴν ἄνευ τοῦ βελτίστου; compare Theoph. *Charact.* 2. It serves here more specifically to illustrate the ἐν δόλῳ of ver. 3, and forms a natural transition to the next words, the essence of κολακεία being self-interest; δ δὲ ὅπως ὠφέλειά τις αὐτῷ γίγνηται εἰς χρήματα καὶ ὅσα διὰ χρημάτων, κόλαξ, Aristotle, *Ethic. Nicom.* iv. 12 (ad. fin.), compare viii. 9. ἐν προφάσει πλεον.] 'in a cloak of covetousness;' 'prætextu specioso quo tegeremus avaritiam,' Beng. The exact meaning of these words is not perfectly clear. Πρόφασις is not here 'occasio,' Vulg., Clarom., nor 'accusatio,' Hamm, nor even 'species,' Wolf, still less is otiose, Loesn. (*Obs.* p. 376), but has its simple and usual meaning of 'prætextus' comp. Copt.; ⲓⲗⲟⲩⲥ Syr.

is somewhat indef.), while the gen. πλεονεξίας is a gen. *objecti* (compare Scheuerl. *Synt.* § 17. 1, p. 126) serving to define that to which the πρόφασις was applied, and which it was intended to mask and conceal; comp. Xenoph. *Cyr.* ii. 1. 25, πρόφασις μειονεξίας, and see exx. in Rost u. Palm, *Lex.* s. v. (b), Vol. ix. p. 1251. The apostle and his companions used no λόγος which contained κολακεία, nor any pretext which was intended to cloak their πλεονεξία. On the true meaning of πλεονεξία, see notes on *Eph.* iv. 19, and on its distinc-


tion from φιλαργυρία, Trench, *Synon.* § 24.

Θεὸς μάρτυς] 'God is (our) witness;' strong confirmation of the declaration immediately preceding; comp. Rom. i. 9, Phil. i. 8. The Greek commentators pertinently remark, that, in what men could judge of, he appeals to his readers, but, in what they could not so distinctly recognize, he appeals to God; ὅπερ ἦν δῆλον, αὐτοὺς καλεῖ μάρτυρας· εἰ ἐκολακεύσαμεν ὑμεῖς οἴδατε, φησὶν· ὅπερ δὲ ἄδηλον ἦν, τὸ ἐν τρόπῳ (?) πλεονεξίας, Θεὸν καλεῖ μάρτυρα, Chrys.

6. οὔτε ζητοῦντες κτλ.] 'neither seeking glory from men;' continued notice, on the negative side, of his characteristics of his own and the companions' ministry; ζητοῦντες being dependent on the preceding ἐγενήθημεν, and the clause serving to illustrate οὐχ ὡς ἄνθρ. ἀρέσκ., ver. 4. It is very difficult here to substantiate any real distinction between ἐξ and ἀπὸ. The assertion of Schott and Olsh. that ἐκ refers to the immediate, ἀπὸ to the more remote, origin is true (see on *Gal.* ii. 16), but here inapplicable; that of Lünem. and Alf., — that ἐκ points to what is abstract and general, ἀπὸ to what is concrete and special, — is artificial and precarious. It would really seem more probable that they are here synonymous (Winer, *Gr.* 50. 2, p. 365), and that while in the first clause ἐκ might seem more idiomatic in immediate union with ζητεῖν, the disjunctive clauses into which it is expanded might admit and be lightened by the change to ἀπὸ. St. Paul's love of prepositional variation has often been noticed; compare Winer, *Gr.* § 50. 6, p. 372, notes on *Gal.* i. 1.

δυνάμενοι ἐν βάρει εἶναι] 'though we could be of weight;' concessive participial clause subordinated to the preceding part. ζη-

τοῦ ἀπόστολοι· ἡ ἀλλ' ἐγενήθημεν ἡπιοι ἐν μέσῳ ὑμῶν, ὡς ἐὰν

τοῦντες; comp. Krüger, *Sprachl.* § 56. 13. 1. Donalds. *Gr.* § 621. The meaning of these words is somewhat doubtful. Two interpretations deserve consideration: (a) 'oneri esse,' Vulg., Æth. (Copt. *baros*, uncertain), *βάρως* retaining its more simple meaning, and referring to the apostolic right of being sustained by converts (Theod.); comp. ἐπιβαρῆσαι, ver. 9, 2 Thess. iii. 8, κατεβάρησα, 2 Cor. xii. 16, and the converse, ἀβαρῆ ἐτήρησα, 2 Cor. xi. 9: (b) 'in gravitate [honore] esse,' Clarom., and appy. Syr. 

[honorabiles; see Schauf, *Lex.* s. v.], *βάρως* having its derivative sense of 'weight,' 'authority;' comp. Diod. Sic. iv. 61, τὸ βάρως τῆς πόλεως (τὴν ἰσχύν, Suid.), esp. xvi. 8 (where it is associated with ἀξίωμα), and somewhat similarly Polyb. *Hist.* iv. 32. 7, xxx. 15. 1; see esp. Suidas, s. v. Of these (a) is plausible on account of ἐπιβαρ., ver. 9: as, however, the concessive clause is closely appended to one in which δόξα is the prevalent notion, and as the reference to ἡπίοτες serves to enhance the same idea by contrast, it seems more exegetically correct, and more in harmony with the immediate context to adopt (b); so Chrys., πολλῆς ἀπολαῦσαι τιμῆς, and less decidedly, Theophyl. and Æcum. ὡς Χρ. ἀπόστολοι 'as Christ's Apostles;' the (possessive) genitive marking, with slight emphasis, whose ministers they were (see on Eph. i. 2, Col. i. 1), and the term ἀπόστολοι receiving its more extended sense (see on Gal. i. 1), and including Sylvanus and Timothy. De Wette, Koch, al., refer the plural solely to St. Paul, but without sufficient reason. Though a reference to the apostle's coadjutors must not, perhaps, be strongly pressed in every case where the plural occurs, yet, in the present passage,

καρδίας, ver. 4, and ψυχάς, ver. 8, seem distinctly to favor the more extended application.

7. ἀλλ' ἐγενήθημεν] Statement, on the positive side, of the behavior of the apostle and his helpers, the ἀλλὰ introducing an antithesis, not merely to the last clause, but to the whole of the preceding verse: they did not seek δόξαν as διδάσκαλοι, but, what was very different (see Klotz, *Devar.* Vol. ii. p. 2), evinced the affection of a parent; οὐ βάρν οὐδὲ κόμπον ἔχον ἀπεδείξαμεθα, Chrys. ἡπιοι] 'gentle;' a δὲς λεγόμεν. in the N. T., here and 2 Tim. ii. 24. The epithet is similarly applied to a father (Hom. *Od.* ii. 47), to a ruler (Herod. iii. 89), to the gods (Eur. *Androm.* 741), as marking 'animi lenitatem in aliis ferendis' (Tittm.), and pointing to an outward exhibition of an inward πραότης: compare *Etym. M.*, ἡπιος· ὁ ἐν λόγῳ πάντα ποιῶν καὶ μὴ πᾶσαι, ἐκ μεταλήψεως δὲ καὶ ὁ διὰ λόγου προσηνὴς καὶ πρᾶος (where, however, the derivation seems too much pressed), see Tittm. *Synon.* i. p. 140, and notes on 2 Tim. l. c.

The reading is doubtful: ἡπιοι is well supported [Lachm. with BC<sup>1</sup>D<sup>1</sup>FG; mss.; Vulg., Clarom., Copt., Æth. (both), al.], but as a repetition of the *ν*, owing to the somewhat common use of ἡπιος in St. Paul's Epp. is more probable than that of an omission, and as ἡπιος mars both the sense and metaphor, we seem fully justified in adopting ἡπιος, with AC<sup>2</sup>D<sup>2</sup>EKL.; great majority of mss.; Sah., Basm., Syr. (both). So Tisch., and the majority of recent editors. ἐν μέσῳ ὑμῶν] 'in the midst of you;' scarcely by an anticipation of the image, 'sicut gallina pullis circumdata,' Beng., — but, with a hint at the absence of all assumption of authority, 'as one of yourselves,' 'ut æquales idque cum omnibus,' Zanch.;

τροφὸς δάλπη τὰ ἐαυτῆς τέκνα, <sup>8</sup> οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν μεταδοῦναι ὑμῖν οὐ μόνον τὸ εὐαγγέλιον τοῦ Θεοῦ, ἀλλὰ

ὥς ἂν εἴποι τις, ἐξ ὑμῶν, οὐχὶ τὴν ἄνω λαβόντες λῆξι, Chrys. ὥς ἐὰν

τροφὸς κ. τ. λ.] 'as a nurse (nursing mother) doth cherish her own children;' the particle ὥς having here not a tem-

poral, but simply a comparative force (Klotz, *Devar.* Vol. II. p. 757) ⲙⲉⲣⲟⲙⲉⲓ

[sicut] Syr., 'tanquam si,' Vulg., Clarom., 'sicut,' Copt., Æth.,—and combining with ἂν and the pres. subj. in marking the habitude, or, perhaps rather, continuance of the objectively-possible event; see Winer *Gr.* § 42. 3. b, p. 274, and compare Herm. *de Part.* ἂν, p. 275, Green, *Gr.* p. 57 sq. For exx. of somewhat similar usages of τροφός, see the list collected by Loesner, *Obs.* p. 377, and on the meaning of δάλπειν [fostering warmth of the breast, comp. Deut. xxii. 6], see Krebs, *Obs.* p. 345, and notes *on Eph.* v. 29. The tenderness conveyed in the τὰ ἐαυτῆς τέκνα should not be overlooked: τὴν φιλοστοργίαν αὐτοῦ δείκνυσιν, Theoph.

The present clause must not be separated by a colon (Lünem.), but regarded both as an illustration of the preceding words, and as the protasis to the following, οὕτως ὁμειρόμενοι ὑμῶν εὐδοκοῦμεν, ver. 8.

8. ὁμειρόμενοι] 'earnestly, affectionately desiring you,' 'having a fond affection for you;' ἐπιθυμοῦντες, Hesych., Photius (*Lex.* p. 242). This form, though not found in the current lexicons (Rost u. Palm not excepted), is supported by all the uncial, and more than 30 cursive mss., and rightly retained by Lachm., Tisch., and most modern commentators. It is not compounded of δμοῦ and εἶρειν (Theoph., Phot.), but is either, (a) a form of the shorter μέρομαι (comp. δύρομαι, ἀδύρομαι), Winer, *Gr.* § 16. 4, p. 92, or (b)

a late and perhaps coarsely-strengthened form of the more usual μέρομαι, comp. Fritz. 1, *on Mark* p. 792. As it seems probable that μέρομαι (Nicander, *The-riaca*, 402) is not an independent verb, but only an apocopated form of μέρομαι, 'metri causâ' (see Rost u. Palm, *Lex.* s. v. μέρομ.), it seems safer to adopt (b), and to consider ὁμειρομ. a corrupted and perhaps strengthened form of the more usual verb. οὕτως

—εὐδοκ. [So—had we good will;] the οὕτως being connected, not with the participle, but with the finite verb. The verb εὐδοκ. is here not present, 'cupimus,' Clarom.; but imperf., 'cupide volebamus,' Vulg. (comp. Copt., *an-temat*), the past tenses being commonly found in the N. T. with the more Attic εὐ (comp. Lobeck, *Phryn.* p. 140, 456), not with ἡβ as B here, and a few MSS. elsewhere, 1 Cor. x. 5 [ABC], Col. i. 19 [ADE], al. The verb εὐδοκ. is only found in writers after the time of Alexander (see Sturz, *de Dial. Maced.* p. 167), and appears commonly used in the N. T., not as a mere equivalent for δοκέω (compare Koch), but, as conveying the idea either of the 'propensa voluntas' (Fritz.), or of the free, unconditioned, and gracious will (Luke xii. 32, Gal. i. 15, comp. 1 Thess. iii. 1) of the subject; compare notes on *Eph.* i. 5, and esp. see Fritz. *on Rom.* x. 1, Vol. II. p. 369 sq. For a notice of the constructions of εὐδοκ. in the N. T., see notes on *Col.* i. 19. μεταδοῦναι] 'to impart;'

properly and specially in connection with τὸ εὐαγγ., but also, by a very intelligible zeugma, with τὰς ἐαυτῶν ψυχὰς, the compound verb being in the latter case understood in its simple form; compare δοῦναι τὴν ψυχὴν, Mark x. 45. The use of μεταδιδόναι with a dat. and acc., though less usual than with a dat.



καὶ τὰς ἑαυτῶν ψυχάς, διότι ἀγαπητοὶ ἡμῖν ἐγενήθητε. <sup>9</sup> μνημονεύετε γάρ, ἀδελφοί, τὸν κόπον ἡμῶν καὶ τὸν μόχθον νυκτὸς καὶ ἡμέρας ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι τίνα ὑμῶν, ἐκκρύψαμεν

and gen. (Jelf, *Gr.* § 535), is not without example, especially when the partitive notion is by the context inadmissible; see Krüger, *Sprachl.* § 47. 15.

ἀλλὰ καὶ κ. τ. λ.] ‘but even our own souls,’ ‘nostras animas,’ Clarom.; not with any Hebraistic tinge (=נַשְׁמָתֵינוּ) ‘nosmet ipsos’ (Koppe), nor even merely ‘nostras vitas,’ but perhaps with a faint reference to the deeper meaning of ψυχή, as pointing to the centre of the personality (Olshaus. *Opusc.* p. 144, Beck, *Seelenl.* § 1), our lives and souls (Fell), our very existences, and all things pertaining to them. On the plural, see above on ver. 4, and on the use of ἑαυτῶν with an included reference to the third person, Winer, *Gr.* § 22. 5, p. 136. The force of the strong antithesis οὐ μόνον — ἀλλὰ καὶ is noticed on ch. i. 8.

διότι ἀγαπ. ἡμῖν ἐγεν.] ‘because ye became very dear (beloved) to us;’ surely here with no reference to the agent by whom they were made so (Alf.), but simply to their having become so, owing to their eager and earnest reception of the apostolic message; see on ch. i. 5. On the pronominal conjunction διότι, here used in its slightly modified sense of διὰ τοῦτο ὅτι (eo quod), ‘quoniam,’ Vulg., ‘quia,’ Clarom., see Fritz. on *Rom.* i. 19, Vol. i. p. 58, but correct the very doubtful statement (endorsed by Koch) that διότι is there equivalent to γάρ or ‘nam,’ see Meyer *in loc.* The reading ἐγενῆθ. is supported by all the uncial MSS. except K (γεγενησθε); the latter reading may have been a correction to harmonize the clause with the supposed present εἶδοκ.

9. μνημονεύετε γάρ] ‘For ye remember;’ confirmation of the main declaration of ver. 8 (μετα)δοῦναι τὰς ἑαυτῶν ψυχάς, not of the more remote ἥπιοι

ἐγενήθητε (compare Olsh.), still less of the subordinate causal member διότι κ. τ. λ. (Lünem.; comp. Just., Alf.), — a doubtful reference of γάρ appy. suggested by an undue limitation of the term ψυχάς, and, still more, by finding no allusion in the present verse to actual dangers. This, however, is not necessary: the apostle and his followers practically gave up their existences to their converts, when they spent night and day in toil rather than be a burden to any of them.

τὸν κόπον καὶ τὸν μόχθον] ‘our toil and our travail,’ the article being repeated to give emphasis to the enumeration, and to enhance the climax; comp. Winer, *Gr.* § 19, 5, p. 117. The words κόπος and μόχθος are again found in connection in 2 Thess. iii. 8, and 2 Cor. xi. 27: the former perhaps marks the toil on the side of the suffering it involves (see on 1 Tim. iv. 10), the latter, as derivation seems to suggest [connected with μόγis, and perhaps allied to μέγας, see Pott, *Etym. Forsch.* Vol. i. p. 283], on the side of the magnitude of the obstacles it has to overcome: the connection of μόχθος with ἄχθος (Koch, Rost u. Palm, *Lex.* s. v.) seems philologically doubtful; comp. Pott, *l. c.* No. 373.

νυκτὸς καὶ ἡμ. ἐργαζ.] ‘laboring night and day;’ modal participial clause defining the circumstances under which the κήρυγμα was delivered. On the (secondary) predication of time, νυκτὸς καὶ ἡμέρας, and on the strict grammatical force of the gen. as pointing to some indefinite point of the continuous time expressed by the subst. (contrast 2 Thess. iii. 8), see notes on 1 Tim. v. 5. There is perhaps some emphasis in the collocation of the whole expression, but appy. none in that of νυκτὸς (Alf.), as St. Paul



εἰς ὑμᾶς τὸ εὐαγγέλιον τοῦ Θεοῦ. <sup>10</sup> ὑμεῖς μάρτυρες καὶ ὁ Θεός, ὡς ὁσίως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν τοῖς πιστευουσιν ἐγενή-

always adopts this order; see further on 1 *Tim. l.c.*, and comp. Lobeck, *Paralipom.* p. 62 sq. The addition of γὰρ after

νυκτός [*Rec.* with D<sup>9</sup>EKL; mss.; Chrys. (Text), Theod], though partially defended by De W., seems to have been an insertion 'nexus causâ,' and is rightly rejected by most modern editors.

ἐργαζόμενοι has here a special reference to the manual labor (Schott) of the apostle and his associates; comp. Acts xviii. 3. In 1 Cor. iv. 12 (comp. Eph. iv. 28) the verb is enhanced by the addition ταῖς χερσίν.

πρὸς τὸ μὴ ἐπιβ.] 'with a view of not being burdensome to any of you;' object contemplated in the νυκτός καὶ ἡμ. ἐργαζ. On this use of πρὸς, comp. Winer, *Gr.* § 44. 6, p. 295 (ed. 6), and on its possible distinction from εἰς, comp. notes on Eph. iv. 12, and on Tit. i. 2. The late form ἐπιβαρεῖς (2 Cor. ii. 5, 2 Thess. iii. 8, comp. Dion. Halic. iv. 9, viii. 73) is nearly, but not quite equivalent in meaning to καταβαρεῖν (2 Cor. xii. 16), the prep. in the former case being mainly directive (onus imponere), in the latter mainly intensive; comp. ἐπιβαρύνειν, Exod. xxi. 30. The inference of Chrys., Theoph. that the Thessalonians were ἐν πενίᾳ, is very questionable; consider Acts xvii. 4, γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι, and comp. Baumgarten, *Acts*, Vol. II. p. 208 sq. (Clark).

ἐκηρύξ. εἰς ὑμᾶς] 'we preached unto you,' حَضَر Syr.,

Æth.; not 'in vobis,' Vulg., Clarom., Copt., the preposition being not equivalent to ἐν, but indicative of the direction, so to say, which the κήρυγμα took; see Matth. *Gr.* § 578. b. It is singular that Winer (*Gr.* p. 191. ed. 6) should have been induced merely by the plural to adopt the less probable translation 'unter,' especially as in ed. 5 (p. 241) he

has added the more exact rendering, 'Botschaft an die Völker gebracht;' compare Mark xiii. 10, Luke xxiv. 47, 1 Pet. i. 25.

10. ὑμεῖς μάρτ. καὶ ὁ Θεός] 'Ye are witnesses, and God:' statement in a collected form of what had previously been expanded in particulars. As the summary involves what could not be adequately judged of by man, the apostle subjoins an appeal to God; τοῦ δὲ Θεοῦ τὴν μαρτυρίαν προστέδεικεν' ἐπειδὴ τοῖς ἀνθρώποις δῆλα τὰ ὁρώμενα μόνον, τῷ δὲ Θεῷ καὶ τὰ τοὺς ἀνθρώπους λανθάνόμενα, Theod. ὡς ὁσίως κ. τ. λ.] 'how holily and righteously and blamelessly we behaved to you that believe;' characteristics of the behaviour of the apostle and his associates, the adverbs ὁσίως κ. τ. λ. not being merely adjectival, but serving as secondary predicates (Donalds. *Gr.* § 436 sq.) to define the form and manner of the 'comparatum esse' involved in the γίγνεσθαι; see Winer, *Gr.* § 54. 2, p. 341, Krüger, *Sprachl.* § 62. 2. 3. The adverbs are grouped together somewhat cumulatively, to express, both on the positive and negative side, the complete faithfulness of the ministry. The ordinary distinction between the two former (περὶ μὲν ἀνθρώπων τὰ προσήκοντα πράττων δίκαι' ἢ πράττοι, περὶ δὲ Θεοῦ ὅσια, Plato, *Gorg.* p. 507 B; comp. Chariton, i. 10), urged here with some plausibility (Theoph., Alf., al.) on account of the preceding ὑμεῖς καὶ ὁ Θεός, is still always precarious in the N. T.; see notes on Eph. iv. 24, Tit. i. 8. Perhaps it is safer to say that ὁσίως and δικαίως form on the positive side a compound idea of holy purity and righteousness, whether towards God or towards men, while ἀμέμπτως states on the negative side the general blamelessness in both aspects and relations. To

Ἰημεν, <sup>11</sup> καθάπερ οἴδατε, ὡς ἓνα ἕκαστον ὑμῶν, ὡς πατὴρ τέκνα

refer ἀμέμπως to themselves (Beng.), or to regard it as merely the negative reiteration of δικαίως in ref. to men (Olsh.), seems too restrictive; comp. Luke i. 6. ὑμῶν τοῖς πιστεύουσιν] 'to you that believe;' objects in whose interest the behaviour was shown; dative of interest, see Krüger, *Sprachl.* § 48. 4. Lünem. and Alf., following Œcum. and Theoph., and swayed by the position of the words and supposed passive force of ἐγενήθ., regard ὑμῶν as a dat. *judicii*; comp. Winer, *Gr.* § 31. 3. b, p. 245 (ed. 5, — omitted in ed. 6). This, however, seems very doubtful; the apostle would scarcely have appealed to God in ref. to the judgment of the Thessalonians; nor would an allusion to their estimate of a former line of conduct have been so pertinent as one to their consciousness that they were the interested objects of it. The addition τοῖς πιστ. is not otiose (Jowett), nor suggestive of different relations with unbelievers (compare Theoph.), but enhances the appeal to the conduct towards the Thess., by showing that their spiritual state was such as would naturally evoke it.

11. καθάπερ οἴδατε] 'even as ye know;' confirmatory appeal to the individual experience of his hearers; the general ὁσιότης, δικαιοσύνη, and ἀμεμφία of the apostle and his companions was verified by its strict accordance (καθάπερ) with what was observable in special cases. The genuine and expressive form καθάπερ (καθὰ marking the comparison, περ the latitude of the application, 'ambitum rei majorem vel quamvis maximum,' Klotz, *Devar.* Vol. II. p. 722) is only used in the N. T. by St. Paul (ten or eleven times), and by the author of the Ep. to the Hebrews (ch. iv. 2, v. 4 [Rec.]), the later καθὼς (see on Gal. iii. 6) being greatly the predominant form. The simple καθὰ only occurs once, Matth.

xxvii. 10.

ἓνα ἕκαστον] 'as regards each one of you,' 'unumquemque, nemine omisso,' Schott; accus. governed by the participles, and put prominently forward to mark the individualizing reference of the acts; βαβαί, ἐν τοσούτῳ πλήθει μηδένα παραλιπεῖν, Chrys. The collective ὑμᾶς follows, as serving still more clearly to define that all were included: it is thus not so much a mere pleonastic repetition of the pronoun (Col. ii. 13, compare Bernhardt, *Synt.* p. 275), as a defining and supplementary accusative, somewhat allied to the use of that case in the σχῆμα καθ' ὅλον καὶ μέρος, Jelf, *Gr.* § 584.

ὡς πατὴρ] Appropriate change from the image of a mother (ver. 7) to that of a father; the reference not being here to the tenderness of the love, but to its manifestation in instruction and education. The remark of Theoph. (suggested by Chrys.), ἄνω μὲν οὖν τροφῇ ἑαυτὸν ἀπέκασε νῦν δὲ πατρί, τὴν ἀγάπην δεικνύων, καὶ τὴν προστασίαν, is thus not wholly appropriate.

παρακαλ. ὑμᾶς καὶ παραμυθ.] 'exhorting you and encouraging you;' more exact specification of the behaviour previously described. The participles are certainly not directly (Copt.), nor even indirectly (by an assumed omission of ἡμεν, Beza, al.) equivalent to finite verbs, but are either (a) dependent on ἐγενήθημεν supplied from the preceding clause (Lünem., Alf.), or (b) are used ἀνακολουθῶς, as modal clauses to a finite verb (= ἐγενήθ. ὑμῶν) that has been omitted, but is readily suggested by the context; 'ye know how we did so, exhorting you,' etc.; so appy. Theod., ταῦτα δὲ ἐποιοῦν προτρέπων π. τ. λ., and probably Vulg., Goth., which simply retain the participle. Between (a) and (b) the difference is practically not great; in the former case the participles form part of the primary,

ἐαυτοῦ, παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι <sup>12</sup> καὶ μαρτυροῦμενοι εἰς τὸ περιπατεῖν ὑμᾶς ἀξίως τοῦ Θεοῦ τοῦ καλοῦντος ὑμᾶς εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν.

in the latter of the modal and secondary predication: (*b*), however, seems preferable, both from the special consideration that thus the secondary predications of manner in ver. 10 find a parallelism in ver. 11, and from the general consideration that these participial anacolutha are common in St. Paul's Epp.: compare 2 Cor. vii. 5, and Winer, *Gr.* § 45. 6, p. 313.

The verb παραμυθ. seems here to imply not so much direct 'consolation' (John xi. 31), compare Syr.

فِي كَلِمَاتِهِمْ [loquentes in cordibus vestris], Copt., Æth., as 'encouragement,' yet not specially to meet dangers bravely (Æcum.), but, as the context suggests, — to perform generally their duties as Christians.

12. μαρτυροῦμενοι: 'charging,' 'con-juring,' 'quasi testibus adhibitis' (comp. Eph. iv. 17, — not, however, = διαμαρτυρόμ. (De Wette, Lünem.), which is obviously a stronger form; see notes on 1 Tim. v. 12. This sense of μαρτυρ. is abundantly confirmed by the use of the verb not only in later (Polyb. *Hist.* XIII. 8. 6), but even in earlier writers, e. g. Thucyd. VI. 80, δεόμεθα δὲ καὶ μαρτυροῦμεθα, and VIII. 53, μαρτυρομένων καὶ ἐπιδείαζόντων (Goell.), — and is similar to, though not, as the context shows, perfectly identical with (Koch), its use in Gal. v. 3, Eph. iv. 17, where it approaches more nearly to μαρτυροῦμαι; see notes *in locc.*

The reading is slightly doubtful: *Rec.*, *Lachm.*, read μαρτυροῦμ. with D<sup>1</sup>FG; most mss.; Theod., Theoph., al., but as the external evidence is in favor of μαρτυρόμ. [BD<sup>2</sup> (app.) D<sup>3</sup>KL; 30 mss.; Chrys., Æc.] is more than of equal weight, and as μαρτυρεῖσθαι is always used passively in St. Paul's Epp., we adopt μαρτυρόμ.

with Tisch. and the majority of modern critics; see Rineck, *Lucubr. Crit.* p. 91.

εἰς τὸ περιπατ. ὑμᾶς] 'that ye should walk worthy,' Col. i. 10; dependent on the preceding participles, and indicating not merely the subject (Lünem.) or direction (Alf.), but, as εἰς τὸ with the infin. nearly always indicates, the purpose of the foregoing exhortation and appeal: compare Chrys., who paraphrases by ἵνα with the subj., and contrast Theod., who paraphrases with a simple infin. The form εἰς τὸ with the infin. is commonly used by St. Paul simply to denote the purpose (compare Winer, *Gr.* § 44. 6, p. 295, Meyer, on Rom. i. 20, note), and probably in no instance is simply indicative of result (ecbatic); still, as perhaps in the present case, there appear to be several passages in which the purpose is so far blended with the subject of the prayer, entreaty, etc., or the issues of the action, that it may not be improper to recognize a secondary and weakened force in ref. to purpose, and analogous to that in the parallel use of ἵνα; comp. on Eph. i. 17. The present περιπατεῖν is rightly adopted by most modern editors on preponderant uncial authority [ABD<sup>1</sup>FG; many mss.].

τοῦ καλοῦντος) 'who is calling;' not καλέσαντος, as in Gal. i. 6. and here in A and 8 mss.: the calling was still continuing as relating to something which, in its fullest realization, was future. It has been before observed that in St. Paul's Epistles, the gracious work of calling is always ascribed to the Father; compare notes on Gal. i. c., Reuss, *Théol. Chrét.* iv. 15, p. 144 sq., Usteri, *Lehrb.* II. 2. 3, p. 269 sq. On the 'vocatio externa' and 'interna,' see the good distinctions of Jackson, *Creed*, XII. 7. 1, 2. βασι-



We thank God that ye received our preaching. Ye suffered from your own people as we did from the Jews.

13 Διὰ τοῦτο καὶ ἡμεῖς εὐχαριστοῦμεν τῷ

13. Διὰ τοῦτο] So *Rec.* with DEFGKL; appy. all mss.; Syr., Vulg., Clarom., Goth., Æth. (both); Chrys., Theod., Theoph., Æcum. (*De W., Lünem., Wordsw.*). Tisch. and *Lachm.* prefix καὶ with AB; Copt., Syr. (Philox.); Theod. (ms. B), Ambrosiaster (*A/f.*), — but certainly not on sufficient authority, especially as it is by no means unreasonable to suppose that the καὶ was prefixed to help out the difficulty of connection.

λείαν καὶ δόξαν] '*kingdom and glory*:' not an ἐν διὰ δυνὶν for βασιλεία ἔνδοξος (Olsh.), but, as all the Vv. rightly maintain (Syr., Copt., Æth. even repeat the pronoun), two separate substantives, the common article being accounted for by the inserted genitive; see Winer, *Gr.* § 19. 4. d, p. 116. The βασιλεία τοῦ Θεοῦ is the kingdom of His Son, the βασιλεία τῶν οὐρανῶν (Chrys.), of which even while here on earth the true Christian is a subject, but the full privileges and blessedness of which are to be enjoyed hereafter; comp. Ruess, *Theol. Chrét.* iv. 22, Vol. II. p. 244 sq., and the long treatise of Bauer (C. G.) in *Comment. Theol.* Part II. p. 107—172. The δόξα to which He calls us is His own eternal glory, of which all the true members of the Messianic kingdom shall be partakers; comp. Rom. v. 2, and see Reuss, *l. c.*, p. 253, Usteri, *Lehrb.* II. 2. II, p. 351.

13. Διὰ τοῦτο] '*For this cause*;' as we have displayed this zeal and earnestness, we thank God that ye received our message in an accordant spirit. The exact reference of these words is somewhat doubtful. Schott and others refer the words to the 'effectum admonitionis' implied in εἰς τὸ περιπ. κ. τ. λ. (compare Jowett); De W., al., to the purpose and object of the preaching which the same words seem to imply, but thus introduce a greater or less amount of tautology which it seems impossible to explain away. It would seem, then, as Lünem. correctly observes, that we can only logically refer them (a) to the specific

declaration involved in the clause immediately preceding, scil. ὅτι λαλεῖ ὑμᾶς ὁ Θεὸς εἰς κ. τ. λ., Olsh., Lünem., Alf.: or (b) to the general subject of the preceding verses, — the earnestness and zeal of the apostle and his associates. Of these (a) deserves consideration, but is open to the grave objection that thus διὰ τοῦτο is made to refer to a mere appended clause, rather than, as usual, to the tenor of the whole preceding sentence. We therefore with (as it would seem) the Greek expositors, adopt (b); οὐκ ἔστιν εἰπεῖν ὅτι ἡμεῖς μὲν πάντα ἀμέμπτως πράττομεν, ὑμεῖς δὲ ἀνάξια τῆς ἡμετέρας ἀναστροφῆς ἐποιήσατε, Chrys. καὶ ἡμεῖς] '*we also*,' not, as Alf. and Lünem., 'we, as well as πάντες οἱ πιστεύοντες' (ch. i. 7), — a reference far too remote, — but, 'we, as well as you who have so much to be thankful for:' the καὶ involving some degree of contrast (see on *Phil.* iv. 12), and delicately marking the corresponsiveness of the feeling between οἱ περὶ τὸν Παῦλον and the twice repeated ὑμεῖς in the preceding verse; see especially notes on *Eph.* i. 15. De W. and Koch (so also Auth.) refer καὶ to διὰ τοῦτο, — a connection decidedly at variance with the usage of the particle in demonstrative clauses, but involving a less error than the counter-assertion of Lünem., that we should then expect διὰ καὶ τοῦτο: such collocations are very rare; see on *Phil.* iv. 3, and comp. Hartung, *Partik. καί.* 4. 3, Vol. I. p. 143. εὐχαρίστοῦμεν τῷ Θεῷ] '*we give thanks to God.*' On the meaning and usages of



Θεοῦ ἀδιαλείπτως, ὅτι παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ Θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καὶ ὡς ἐστίν. ἀληθῶς

εὐχαρ. see notes on *Phil.* i. 3, and esp. on *Col.* i. 12.

ὅτι παραλαβόντες κ. τ. λ.] 'that when ye received;' objective sentence (*Donald. Gr.* § 584 sq.) defining the matter and grounds of the εὐχαριστία. The participle is here temporal, and specifies the more external act that was either contemporaneous with, or, rather, immediately prior to, the more internal ἐδέξασθε; compare on *Eph.* iv. 8, but transpose 'subsequent to' and 'preceding.' The distinction between παραλαμβάνειν and δέχεσθαι, stated by Lünem. and Koch, viz. that παραλαμβάνειν points rather to an objective (*Gal.* i. 12, see notes), δέχεσθαι to a subjective reception (*2 Cor.* viii. 17, seems substantially correct, but must be applied with caution; see on *Col.* ii. 6.

λόγον ἀκοῆς] 'the word of hearing;' i. e. 'the word which was heard,' or 'the word of preaching,' ἀκοή being used in its prevailing (N. T.) passive sense (see on *Gal.* iii. 2; comp. *Heb.* iv. 2, and the *Heb.* מִשְׁמַע שְׁמִיעַ, *Jer.* x. 22), and the gen. being that of apposition or identity; *Winer, Gr.* § 59. 8, p. 470 (ed. 6), *Scheuerl. Synt.* § 12), 1, p. 82, 83. The gen. ἀκοῆς is probably here subjoined to λόγος to introduce a slight contrast between the λόγος in its first state, as heard by the ear, and the same λόγος in its subsequent state, as ἐνεργούμενος in the hearts of believers; comp. *Rom.* x. 17.

παρ' ἡμῶν thus naturally belongs to παραλαβόντες (*ch.* iv. 1, *2 Thess.* iii. 6, compare *Gal.* i. 12), from which it is only separated by the somewhat emphatic object-accusative; so *Vulg.*, *Syr.*, *Copt.*, *Goth.* (*Æth.* omits παρ' ἡμῶν), *Æcum.*, and a few modern commentators. The construction adopted by the majority of expositors, and perhaps *Clarom.*, *Syr.* (*Philox.*), ἀκοῆς παρ' ἡμῶν, is defensible,

— but harsh and unnatural, and probably only suggested by the unusual but significant position of the following τοῦ Θεοῦ. On the force of παρὰ as denoting the more immediate source, see on *Gal.* i. 12, and esp. *Schultz, Abendm.* p. 218, sq.

τοῦ Θεοῦ] 'of God,' sc. 'which cometh from God;' Θεοῦ not being a gen. *objecti* ('de Deo,' *Grot.*), nor the possessive gen. ('belonging to,' *Alf.* 1), but a gen. of the author (*De Wette, Alf.* 2), or even more simply, of the source from which the λόγος ἀκοῆς really and primarily came; see on *ch.* i. 6, and on *Col.* i. 23. The unusually placed τοῦ Θεοῦ seems added correctively, the words being appended, almost 'extra structuram,' to mark that though the ἡμεῖς were the immediate human source of the ἀκοή, its real and proper source was divine.

οὐ λόγον ἀνθρώπων] 'not the word of men,' i. e. which cometh from them, and of which they are the true source; see above. It is incorrect to supply tacitly ὡς: the apostle, as Lünem. observes, is not stating what the Thessalonians regarded the message, but, as the next clause still more clearly shows, what it was as a matter of fact. The importance of this clause as asserting the direct inspiration of the spoken words must not be overlooked.

ὅς καὶ ἐνεργεῖται] 'which also worketh,' 'is operative,' scil. the λόγος Θεοῦ (*Clarom.*, *Goth.*, *Theophyl.*, *Æcum.*), not Θεός (*Vulg.*, *Theod.*), — a substantive which, in St. Paul's Epp., is never found with the middle ἐνεργεῖσθαι, but always with the act.; see *1 Cor.* xii. 6, *Gal.* ii. 8, iii. 5, *Eph.* i. 11, al. On the constructions of ἐνεργ., see notes on *Gal.* ii. 8, and on the distinction between the active ('vim exercere') and the intensive middle ('ex se vim suam exercere'), see

λόγον Θεοῦ, ὃς καὶ ἐνεργεῖται ἐν ὑμῖν τοῖς πιστεύουσιν. <sup>14</sup> ὑμεῖς γὰρ μιμηταὶ ἐγενήθητε, ἀδελφοί, τῶν ἐκκλησιῶν τοῦ Θεοῦ τῶν οὐσῶν ἐν τῇ Ἰουδαίᾳ ἐν Χριστῷ Ἰησοῦ, ὅτι τὰ αὐτὰ ἐπάθετε καὶ ὑμεῖς ὑπὸ τῶν ἰδίῳν συμφυλετῶν, καθὼς καὶ αὐτοὶ ὑπὸ τῶν Ἰουδαίων

notes on *Gal.* v. 6, Winer, *Gr.* § 38. 6, p. 231, and comp. Krüger, *Sprachl.* § 52. 8. 1 sq. The καὶ must not be omitted in transl. (Alf.), or associated with the relative (De W., Koch), but connected with ἐνεργ., which it enhances by suggesting a further property or characteristic of the inspired word, and perhaps a contrast with its inoperative nature when merely heard and not believed. On this use of καί, see notes on *Eph.* i. 11, Klotz, *Devar.* Vol. II. p. 636, and comp. Krüger, *Sprachl.* § 69. 32. 12.

ἐν ὑμῖν τοῖς πιστ.] ‘in you that believe,’ not ‘in vobis qui credidistis,’ Vulg., which would require τοῖς πιστεύουσιν, nor ‘propterea quod fidem habetis,’ Schott (comp. Olsh., Koch), which would require the omission of the article (comp. Donalds. *Gr.* § 492), but ‘vobis qui creditis,’ Goth., Syr. (Philox), τοῖς πιστεύουσιν adding a spiritual characteristic that serves indirectly to illustrate and verify the preceding declarations of the verse.

14. ὑμεῖς γάρ] Confirmation, not of their reception of the word (Æcum), nor of the predication of their belief (Olsh.), but of the ἐνέργεια displayed in them by the λόγος Θεοῦ: ‘your imitation of the churches of Judæa in your sufferings is a distinct evidence of the ἐνέργεια of the word within you.’ On the words μιμηταὶ ἐγενήθητε, see notes on ch. i. 6.

τῶν οὐσῶν ἐν Ἰουδ.] ‘which are in Judæa;’ not ‘præsens pro præterito,’ Grot., but with a direct reference to the churches that were still existing in Judæa; comp. *Gal.* i. 22. Why the apostle peculiarly specifies these churches has been very differently explained. The most probable reason

seems to be that as the Jews were at present the most active adversaries of Christianity, he specifies that locality where this opposition would be shown in its most determined aspects, and under circumstances of the greatest social trial; see Wordsw. *in loc.*

ἐν Χρ. Ἰ.] ‘in Christ Jesus;’ ‘in union and communion with Him;’ comp. on *Gal.* i. 22. Both here and *Gal.* l. c. this spiritual definition is suitably subjoined as still more clearly separating them even in thought from the συναγωγὰς τῶν Ἰουδαίων (Æcum.) which might be ἐν θεῷ, but were far indeed from being ἐν Χριστῷ.

ὑπὸ τῶν ἰδίῳν συμφυλ.] ‘at the hands of your own countrymen;’ closely dependent on ἐπάθετε, — ὑπὸ being used correctly with neuter verbs which involve a passive reference, see Winer, *Gr.* 47. b, p. 330: the reading ἀπὸ [D<sup>1</sup>FG; Or (1), in some ed.] is probably only due to a grammatical corrector. The supererogatory compound συμφυλ. (‘contribulis,’ Vulg., ὁμοεθνής Heysch.) is an ἄπ. λεγόμεν. in the N. T.; it is not found in earlier writers (πολίτης, δημότης, φυλέτης, ἀνευ τῆς σύν, Herodian, p. 471, ed. Lobeck), and is an instance of the observable tendency in later Greek to compound forms without adequate increase of meaning; compare συμπολίτης, *Eph.* ii. 19, and see Thiersch, *de Pentat.* II. 1, p. 83. These συμφυλῆται, as the contrast requires, must have been Gentiles; it is, however, not unreasonable to suppose that they might have been instigated by Jews (De W.); compare *Acts* xvii. 5, 13.

καθὼς καὶ αὐτοὶ] ‘even as they also;’ not a grammatically exact, though a perfectly intelligible

15 τῶν καὶ τὸν Κύριον ἀποκτεινάντων Ἰησοῦν καὶ τοὺς προφῆτας, καὶ ἡμᾶς ἐκδιωξάντων, καὶ Θεῷ μὴ ἀρεσκόντων καὶ πᾶσιν ἀνδρά-

apodosis; comp. Demosth. *Phil.* i. p. 51, and Heindorf on Plato, *Phaedo*, § 79, Jelf, *Gr.* § 869. 2. On the repetition of καὶ in both members of the sentence, by which, 'per aliquam cogitandi celeritatem,' a double and reciprocal comparison is instituted, see Fritz. on *Rom.* i. 13, Vol. i. p. 37, 38, and notes on *Eph.* v. 23. The αὐτοὶ obviously does not refer to the apostle and his helpers (Goth., Æth. [Pol. — but not Platt], Copt.), but, by a 'constructio ad sensum,' to the persons included in the more abstract ἐκκλησιῶν (Syr., Vulg., Clarom., Arm.); compare Gal. i. 22, 23, and Winer, *Gr.* § 22. 3, p. 131.

15. τῶν καὶ τὸν Κύρ. κ. τ. λ.] 'who slew both the Lord Jesus, and,' etc.: warning notice of the true character of the unbelieving Jews, suggested probably by recent experiences; comp. Acts xvii. 5, 13, xviii. 6. The particle καὶ is not ascensive, 'qui ipsum Dominum occiderunt,' Clarom., nor connected with τῶν (Lünem.), — a most questionable connection, as τῶν, properly considered, has no relational force — but simply correlative to the following καί, 'et Dominum . . . et prophetas' (Vulg., Copt. omits first καί), and introductory of the first of two similar and co-ordinate members; see Winer, *Gr.* § 53. 4, p. 389, and notes on 1 *Tim.* iv. 10.

The position of τὸν Κύριον is obviously emphatic, and serves more forcibly to evince the heinous nature of their sin. καὶ τοὺς προφῆτ.] 'and the prophets;' clearly governed by the preceding ἀποκτείν. (Chrys., Theoph., Æcum.), not by the succeeding ἐκδιωξάντων (De W., Koch). The counter-argument that *all* the prophets were not killed is of little weight, as, 'mutatis mutandis,' it can be nearly as strongly urged against the connection with ἐκδιωξάντων. The

addition of this second member serves indirectly to weaken the force of the plea of ignorance (comp. Acts iii. 17): ἀλλ' ἠγνόησαν αὐτὸν Ἰσως. Μάλιστα μὲν οὖν ἤδεσαν. Τί δαί; οὐχὶ καὶ τοὺς ἰδίους προφῆτας ἀπέκτειναν, Chrys. The reading is somewhat doubtful: ἰδίους is inserted by *Rec.* with D<sup>2</sup>D<sup>3</sup>E<sup>2</sup>KL; appy. Syr., Goth., al.; Chrysost., Theod., al., but is not found in ABD<sup>1</sup>E<sup>1</sup>FG; 7 mss. (Vulg., Clarom., Copt., Orig. (2) Tertull. (who inscribes the insertion to Marcion), and was perhaps suggested by the preceding ἰδίῳ in ver. 14. It is thus apparently rightly omitted by nearly all modern editors.

καὶ ἡμᾶς ἐκδιώξ.] 'and drove us out;' i.e. not merely St. Paul and his helpers, but the apostles generally. The force of the compound ἐκδιώκειν is somewhat doubtful: ἐκ does not seem otiose (De W.), nor even simply intensive (Lünem.), but has appy. a semi-local reference, 'qui persequendo eiecerunt,' Beng., Alf.; comp. Luke xi. 49, and consider Acts xviii. 6. This meaning of ἐκδιώκειν does not seem to have been clearly recognized either by Chrys., al., or any of the best Vv., but is somewhat strongly supported by the prevailing use of the verb in the LXX; see Deut. vi. 19, 1 Chron. viii. 13, xii. 15, Joel ii. 20, al.

Θεῷ μὴ ἀρεσκ.] 'do not please God;' not 'placere non quærentium,' Beng., nor aoristic 'non placuerunt,' Clarom., but, with the proper force of the tense, 'are not pleasing,' are pursuing a course displeasing to, — the present marking the result of a regular and continuing course of behaviour; comp. Winer, *Gr.* § 45. 1, p. 304. The μὴ here does not seem to imply so much as 'Deo placere non curantium,' Alf., but is simply used to mark the aspects under which their conduct leads them to be presented to the





ποῖς ἐναντίων, <sup>16</sup> κωλύόντων ἡμᾶς τοῖς ἔδνεσιν λαλήσαι ἵνα

reader; compare Winer, *Gr.* § 55. 5, p. 429, and esp. Gayler, *de Part. Neg.* cap. ix. p. 275 sq.

In estimating the force of *μὴ* with a participle in the N. T., two things should always be borne in mind, (1) that *μὴ* with the participle is so decidedly the prevailing combination, that while the force of *οὐ* with the part. will commonly admit of being pressed; that of *μὴ* will not; see Green, *Gr.* p. 122; (2) that it is not correct always to find in the *μὴ* (as Alf. here) a reference to the feelings or views of the *subject* connected with the participle (compare *on Gal.* iv. 8), but that it sometimes refers to the *aspect* in which the facts are presented by the writer, and regarded by the reader; see esp. Winer, *Gr. l. c.*, and Herm. *Viger*, No. 267.

παῖσιν ἀνθρ. ἐναντίων] ‘contrary to all men;’ scil. ‘quia salutis generis humani per invidiam et malitiam obsistebant,’ Est. 2, and in effect Chrys. and the Greek commentators. The usual reference of the τὸ ἐναντίον to the ‘adversus omnes alios hostile odium,’ Tacit. *Hist.* v. 5 (Olsh., De W., Jowett), has been recently called in question by Lünem., and satisfactorily refuted, (1) on the ground that this exclusiveness, which had originally, a monotheistic reference, would hardly have received from the apostle such unqualified censure; (2) on the grammatical principle that the (causal) participle κωλύόντων does not add any new fact, but explains the meaning of the appy. ‘generaliter dictum’ of the preceding words; so also Schott and Alford.

16. κωλύόντων] ‘seeing they hinder;’ not ; [qui prohibent] Syr.,

compare De W., but  [dum prohibent] Syr. (Philox.), ‘prohibentes,’ Vulg., the participle being anarthrous,

and supplying the causal explanation of the foregoing assertion; compare Donalds. *Gr.* § 492 sq. There is no idea of ‘conatus’ (De W.) involved in κωλύόντων; the present simply states what they were actually doing, as far as circumstances permitted; comp. Lünem.

λαλήσαι ἵνα σωθῶσιν] ‘to speak that they might be saved;’ not ‘evangelium prædicare ut (‘qua,’ Erasm.) salvæ fiant,’ Menoch. ap. Pol. *Syn.*, but simply, ‘gentibus loqui ut serventur,’ Beza, — λαλήσαι preserving its ordinary meaning, and appy. coalescing with ἵνα σωθῶσιν to form an emphatic periphrasis of εὐαγγελίεσθαι (Olsh.). ἵνα will perhaps thus have a somewhat weakened force (see *on Eph.* i. 17) and the final sentence will to some extent merge into the objective. On the nature of these forms of sentence, see Donalds. *Gr.* § 584 sq., and 605 sq.

εἰς τὸ ἀναπληρ.] ‘in order to fill up (the measure of) their sins;’ final clause appended, not merely to κωλύόντων, but to the whole preceding verse, and marking with the full force of εἰς τὸ (see notes on ver. 12) the purpose contemplated in their course of action. This purpose, viewed grammatically, must be ascribed to the Jews, — whether as conscious and wilful (σκοπῇ τοῦ ἁμαρτάνειν ἐποίουσιν, Œcum.), or as blinded and unconscious agents (De W.): considered, however, theologically, it mainly refers to the eternal purpose of God which unfolded itself in this wilful, and at last, judicial blindness on the part of His chosen people; comp. Olsh. and Lünem. *in loc.* The compound ἀναπλ. is not synonymous with πληροῦν, but marks the existence of a *partial* rather than an entire vacuum; the Jews were always blind and stubborn, but when they slew their Lord, and drove forth His apostles, they filled up (supplebant) the measure of



σωθῶσιν, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἁμαρτίας πάντοτε. ἔφθασεν δὲ ἐπ' αὐτοὺς ἡ ὀργὴ εἰς τέλος.

I endeavored to see you,

but was hindered by Satan.

Ye truly are our crown and glory.

<sup>17</sup> Ἡμεῖς δέ, ἀδελφοί, ἀπορφανισθέντες ἀφ'

their iniquities; see notes on *Phil.* ii. 30, and Winer, *de Verb. Comp.* iii. p. 11 sq. πάντοτε] 'at all times,'

ⲉⲩⲱⲛ [omni tempore] Syr., not only in the times before Christ (ἐπὶ τῶν προφητῶν), but when he came, and after he left them (ἐπὶ τῶν ἀποστόλων). There is no exegetical necessity for assuming that πάντοτε = παντελῶς (Bretschneider, Olsh.); the Jews were *always*, in all periods of their history, acting in a manner that tended to fill up the continually diminishing vacuum. ἔφθασεν

δὲ ἐπ' αὐτοὺς] 'but there is come upon them;' contrast between their course of evil and its sequel of punishment. It is scarcely necessary to say that δὲ is not here equivalent to γάρ ('enim,' Vulg.), but with its usual and proper force (Syr.

ⲉⲩⲱⲛ, Clarom., 'autem') marks the antithesis between the procedure and 'its issue; 'alii rei aliam adjicit, ut tamen ubivis quædam oppositio declaretur,' Klotz, *Devar.* Vol. II. p. 362. On the meaning of the verb φθάνειν in later Greek (not prævenit,' Clarom., but

ⲉⲩⲱⲛ [advenit] Syr., and, with εἰς, 'pervenit,' Vulg.), see notes on *Phil.* iii. 30, and Fritz. *Rom.* ix. 31, Vol. II. pp. 356, 357. The aorist ἔφθασεν, 'came' (but see notes to *Transl.*), is certainly not equivalent either to a present (Grot.) or to a future (Schott), but marks the event as an historical fact that belongs to the past, without, however, further specifying 'quam late pateat id quod actum est;' see Fritz. *de Aor. V.*, p. 17. The perfect ἔφθασεν [Rec., Lachm., with BD] was appy. an intep. suggested by a supposed inappropriateness

in the use of the aorist. The perf. contemplates an endurance in the present, the aorist leaves this fact unnoticed, but does not deny it. ἡ ὀργή] 'the

anger,' scil. τοῦ Θεοῦ, — as actually added in DEFG; Vulg., Clarom., Goth.; comp. *Rom.* v. 9. The article either marks the ὀργή as προωρισμένη καὶ προφητευομένη (Chrys. 2, 3), or perhaps rather as ὀφειλομένη (Chrys. 1, *Æcum.*), or even simply ἐρχομένη; compare ch. i. 10. εἰς τέλος] 'to the end,'

'to the uttermost;' 'usque ad finem,' Clarom.; in close connection with ἔφθασεν, not with ὀργή, — a construction that would certainly require the insertion of the article. Εἰς τέλος is not used adverbially (Jowett, — comp. *Job* xx. 7), whether in the sense of 'postremo' (Wahl, compare Beng.) or 'penitus' (Homb.), but, in accordance with the ordinary construct. of φθάνειν εἰς τί, marks the issue to which the ὀργή had arrived: it had reached its extreme bound, and would at once pass into inflictive judgments. As the cup of the ἁμαρτία had been gradually filling, so had the measures of the divine ὀργή. It can scarcely be doubted that in these words the apostle is pointing prophetically to the misery and destruction which in less than fifteen years came upon the whole Jewish nation. To regard the present clause as specifying what had already taken place (Baur, *Paulus*, p. 483), is wholly inconsistent with the context: see Lünem. *in loc.*, who has well refuted the arguments urged by Baur, *l. c.*, against the genuineness of the *Ep.*, as derived from this and the preceding verses.

17. Ἡμεῖς δέ] 'But we;' return after the digression to the subjects and

ὑμῶν πρὸς καιρὸν ὥρας, προσώπῳ οὐ καρδίᾳ, περισσοτέρως ἔσπουδάσαμεν τὸ πρόσωπον ὑμῶν ἰδεῖν ἐν πολλῇ ἐπιθυμίᾳ.

leading thought of ver. 13, the δὲ not being simply resumptive, but reintroducing the apostle and his associates with *contrasted* reference to the Jewish persecutors just alluded to: compare the remarks on this participle, *Gal.* iii. 8.

ἀπορφανισθέντες ἀφ' ὑμῶν] 'bereaved in our separation from you,' 'deso-

lati a vobis,' Vulg., مفارقة

[orphani a vobis] Syr., — *temporal*, not concessive (Theod.) use of the participle, marking an action prior to that of the finite verb; comp. Winer, *Gr.* § 45. 6. b. p. 315. In this expressive compound, the ἀπὸ (reiterated before the pronoun) serves to mark the idea of *separation* (Winer, *Gr.* § 47, p. 331), and the term ὀρφανός, ὀρφανίζω, the feeling of desolation and *bereavement* which the separation involved. The further idea, παίδων πατέρας ζητούντων, Chrys. (*Æsch.*, *Choëph.* 246), or conversely, 'orbat ut parentes liberis absentibus,' Beng., is not necessarily involved in the term, as ὀρφανός [cognate with 'orbus,' and perhaps derived from Sansc. *rabh*, the radical idea of which is 'seizing,' etc.; see Pott, *Etym. Forsch.* Vol. I. p. 259] is not unfrequently used with some latitude of reference; compare Pind. *Isthm.* vii. 16, ὀρφανοὶ ἑταίρων, Plato, *Republ.* p. 495 c, ὀρφανὴν συγγενῶν, and the good collection of exx. in Rost u. Palm, *Lex.* s. v. Vol. II. p. 542. The idea of separation from those we love, seems, however, always involved in the term, when in personal references: compare Plato, *Phædr.* p. 239 E, τῶν φιλάτων . . . ὀρφανόν. πρὸς και-

ρὸν ὥρας] 'for the season of an hour;' a more emphatic expression than the usual πρὸς ὥραν (2 Cor. vii. 8, Gal. ii. 5, Philem. 13), or the less defined πρὸς καιρὸν (Luke viii. 13, 1 Cor. vii. 5),

serving to mark the shortness of the time that elapsed between the bereavement and the feeling of the longing to return; comp. the Latin 'horæ momento,' Hor. *Sat.* I. 1. 7. On the use of πρὸς in these temporal formulæ, as properly serving to mark motion toward an epoch, conceived as before the subject, see notes on *Philem.* 15, and compare Donalds. *Cratyl.* § 177.

προσώπῳ οὐ καρδίᾳ] 'in face, not in heart;' scil. τῆς αἰσθητῆς ὑμῶν ἐστέρημαι θέας, τῆς δὲ νοητῆς ἀπολαύω διηγεκῶς, Theod.: datives, certainly not of manner (Alf.), but of *relation* (of 'reference to'), marking with the true limiting power of the case the metaphorical place to which the action is restricted; comp. 1 Cor. v. 3, Col. ii. 5, see notes on *Gal.* i. 22, and esp. Scheuerl. *Synt.* § 22, p. 179 sq., where the difference between the local, modal, and instrumental uses of this case is well illustrated.

περισσοτέρως ἐσπουδάσ.] 'were the more abundantly zealous,' 'co amplius [magis] studuimus,' Beza, — viz. because our heart was with you, and our longing consequently greater. The exact reference of the comparative is somewhat doubtful. It is certainly not merely an intensified positive (Olsh., *Just.* 2, comp. Goth.); for though frequently used by St. Paul (2 Cor. i. 12, ii. 4, vii. 13, xi. 23, xii. 15, Gal. i. 14, Phil. i. 14; compare Heb. ii. 1, xiii. 19), it has appy. in every case its proper comparative force; see Winer, *Gr.* § 35, 4, p. 217. The most plausible ref. is not to the mere fact of the ἀπορφανισμός (Winer, *l. c.*), nor to the briefness of the time as suggestive of a less obliterated remembrance (Lünem., compare Alf., Jovett), still less to the comparative length of it (περισσοτέρως ἢ ὥς εἰκὸς ἦν τοὺς πρὸς ὥραν ἀπολειφθέντας, Theoph., comp. Chrys.), but to the fact





καὶ δὶς, καὶ ἐνέκοψεν ἡμᾶς ὁ Σατανᾶς. <sup>19</sup> τίς γὰρ ἡμῶν ἐλπίς ἢ

the actual issue ('et impeditiv,' Clarom., and all the other Vv.), the opposition lying really in the *context*. On this practically contrasting use of *καί*, see notes on *Phil.* iv. 12, and Winer, *Gr.* § 53. 3, p. 388. On the primary meaning of the verb *εγκόπτειν* (Hesych. *ἐνοκοπιδόμην ἐνεποιδίδομην*), 'to hinder by breaking up a road,' see notes on *Gal.* v. 7.

δ Σατανᾶς | 'Satan',

*Gal.* v. 7.                      δ Σατανᾶς | 'Satan,'  
*Heb.* קטן the personal evil Spirit, the  
'adversary' κατ' ἐξοχὴν (δ' ἐχθρός, *Luke*  
*x.* 19) ; compare notes on *Eph.* iv. 27.  
To refer this term to human adversaries  
(De W.), or to some inward impediment  
(Jowett, who most inaptly compares  
*Acts* xvi. 7), is in a high degree doubt-  
ful and precarious : St. Paul here plainly  
says that *the Devil* was the hindrance ;  
what peculiar agencies he used are not  
revealed. Without here entering into  
controversy, it seems not out of place  
to remark, that the language of the  
N. T., if words mean anything, does  
ascribe a personality to the Tempter so  
distinct and unmistakeable, that a denial  
of it can be only compatible with a  
practical denial of Scripture inspiration.  
To the so-called charge of Manichæism,  
it is enough to answer that if an inspired  
apostle scruples not to call this fearful  
Being δ θεὸς τοῦ αἰῶνος τούτου (2 *Cor.*  
*iv.* 4), no sober thinker can feel any dif-  
ficulty in ascribing to him permissive  
powers and agencies of a frightful ex-  
tent and multiplicity ; see Hofmann,  
*Schriftb.* Vol. i. p. 389 sq., and Ebrard,  
*Doctrinatik*, § 240, Vol. i. p. 290.

19. τίς γάρ ἡμῶν] Interrogative confirmation of the apostle's earnest desire to see his converts: 'who is so if ye are not so,' Olsh., 'quid mirum si tanto tenear vestri desiderio? nam quid aliud est in hoc mundo quo mihi placeam. quo me jactem, quo fretus mihi promittam felicitatem,' Calv.

ἐλπὶς ἡ χαρὰ] 'hope or joy;' not exactly 'causa spei et materies latandi,' Schott, but the subjects and substratum of both one and the other, — the subjects in whom both reside; comp. Phil. iv. 1, and, more significantly and emphatically, 1 Tim. i. 1 (notes). Examples of similar uses in pagan writers are collected by Wetst. *in loc.*; the most pertinent seems Livy, xxviii. 39, 'Scipionem — spem omnem salutemque nostram.' στέφανος καυχῆσεως] 'crown of boasting;' comp. Prov. xvi. 31, Ezek. xvi. 12, תְּהַלְלֶנָּה וְהִנֵּחֲנָה [στέφ. καυχῆσεως, LXX], and somewhat similarly Isaiah lxiii. 3, ἔση στέφανος κάλλους καὶ διάδημα βασιλείας: the Thessalonians were to the apostle as it were a chaplet of victory, of which he might justly make his boast in the day of the Lord. It is scarcely necessary to add that καυχῆσεως is not merely = δόξης λαμπρᾶς (Theoph.), but implies ἐφ' ᾧ ἀγαλλομαὶ [καυχῶμαι, Chrys. the genitive being not the gen. 'appositionis' (Koch), nor even of the metaphorical substance (comp. Rev. xii. 1), but, as the termination in -σις seems to require, that of the 'remoter object;' see exx. in Winer, *Gr.* § 30. 2. β, p. 170. ἡ οὐχ

*Gr.* § 30. 2. β, p. 170. ἢ οὐχὶ καὶ ὑμεῖς] 'or are not ye also;' not 'nonne,' *Vulg.*, but 'aut [an] non,'

Claron.,  $\omega\alpha\omega$  Syr. (Philox.), the particle  $\eta$  retaining its proper disjunctive force (see Devar. *de Part.* Vol. i. p. 101, ed. Klotz), and introducing a second and negative interrogation, explanatory and confirmatory of what is implied in the first; comp. Winer, *Gr.* § 57. 1, p. 451, and esp. compare the good remarks of Hand, *Tursell.* Vol. i. p. 349. The ascensive *kal* serves to place the Thessalonians in gentle contrast with other converts, 'ye, as well as my other converts;'  $\omega\upsilon\ \gamma\alpha\rho\ \epsilon\lambda\pi\epsilon\upsilon$



χαρὰ ἣ στέφανος καυχήσεως, ἣ οὐχὶ καὶ ὑμεῖς, ἔμπροσθεν τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν τῇ αὐτοῦ παρουσίᾳ; <sup>20</sup> ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.

As we could not forbear any longer, we sent Timothy to reassure you in your affliction.

III. Διὸ μηκέτι στέγοντες εὐδοκίσαμεν

ὑμεῖς, ἀπλῶς, ἀλλὰ, καὶ ὑμεῖς, μετὰ τῶν ἄλλων, Chrys. [How accurate is this great commentator's observation of the details of language.] ἔμπροσθεν τοῦ Κυρίου κ. τ. λ.] 'in the presence of our Lord Jesus at his coming?' There is some little difficulty in the connection of this member with what precedes. We clearly must not assume a transposition, and connect it with τίς γὰρ — καυχήσεως (Grot.), nor again closely and exclusively unite it with ἣ οὐχὶ καὶ ὑμεῖς (Olsh.), but, as the context seems to require, append it to the whole foregoing double question, to which it imparts its specifically Christian aspect. The apostle might have paused at καὶ ὑμεῖς, and proceeded with ver. 20, but feeling that the ἐλθῆς, χαρὰ, κ. τ. λ. needed characterizing, he subjoins the circumstances of place and time. 'Ἐν τῇ παρουσίᾳ obviously refers to the Lord's second coming,—not merely and exclusively 'to establish his Messianic kingdom' (Lünem., compare the objectionable remarks of Usteri, *Lehrb.* p. 352), but—to judgment; compare ch. iii. 13, iv. 15, v. 23. The addition Χριστοῦ (*Rec.* with FGL; many Vv.) is rightly rejected by *Lachm.*, *Tisch.*, and most modern editors.

20. ὑμεῖς γὰρ κ. τ. λ.] 'Yea verily ye are our glory and our joy.' The γὰρ does not appear here to be argumentative,—i. e. it does not subjoin a reason of greater universality (Alford, citing *Soph. Philoct.* 746, but see Buttm. *in loc.*), but seems rather confirmatory and explanatory ('confirmat superiorem verum seriâ asseveratione,' Calv.), the γὰρ element having here the predominance; see notes on *Gal.* ii. 6, and Winer, *Gr.*

§ 53. 8. b, p. 396. For a complete investigation of the primary meaning and principal uses of this particle, the student is especially referred to Klotz, *Devar.* Vol. II. p. 231 sq.

CHAPTER III. 1. Διὸ] 'On which account:' not exactly διὰ τὸ εἶναι ὑμᾶς τὴν δόξαν ἡμῶν καὶ τὴν χαρὰν (Lünem.), which seems too restricted, but, on account of the affectionate but abortive desire expressed in the three preceding verses; ἐπειδὴ ἡμεῖς δραμεῖν πρὸς ὑμᾶς ἐκωλύθημεν ἀπεστείλαμεν Τιμόθεον, Theodor. On the use of διὸ, see notes on *Gal.* iv. 31, and grammatical reff. on *Philem.* 5.

μηκέτι στέγοντες] 'no longer able to forbear;' 'no longer able to control my longing to see, or at least hear, about you;' 'cum desiderio vestri impares essemus,' Just. Lünemann (approved by Winer, *Gr.* § 55. 5, p. 529, ed 6) rightly objects to the assertion of Rückert that μηκέτι is here incorrectly used for οὐκέτι, as μηκέτι can be properly and accurately explained as involving the subjective feelings of the writer ('being in a state that I could not,' 'as one that could not'); still, as has been before said (notes on ch. ii. 15), the tendency of later Greek to adopt the subjective form of negation with participles is very noticeable, and must always be borne in mind; comp. Madvig, *Synt.* § 207, and see also the notes and reff. on ch. ii. 15. The verb στέγειν (*βαστάζειν*, *ὑπομένειν*, Hesych.; *φέρειν*, *ὑπομένειν*, *καρτερεῖν*, Chrys. on 1 *Cor.* ix. 12) is only used in the N. T. by St. Paul, twice with (1 *Cor.* ix. 12, xiii. 7), and twice without (here and ver. 5) an accus. objecti; see, how-

καταλειφθῆναι ἐν Ἀθήναις μόνοι, <sup>2</sup> καὶ ἐπέμψαμεν Τιμόθεον τὸν ἀδελφὸν ἡμῶν καὶ συνεργὸν τοῦ Θεοῦ ἐν τῷ εὐαγγελίῳ τοῦ Χριστοῦ, εἰς τὸ στηρίξαι ὑμᾶς καὶ παρακαλέσαι ὑπὲρ τῆς πίστεως

ever, the list of exx. in Wetst. on 1 Cor. l. c., and those in Kypke, *Annot.* Vol. II. p. 213, the most pertinent of which in ref. to this place is Philo, in *Flacc.* § 9, Vol. II. p. 527 (ed. Mang.), *μηκέτι στέγειν δυνάμενοι τὰς ἐνδείας.*

εὐδοκῆσαμεν] ‘we thought it good;’ Auth., compare Arn., ‘placuit nobis,’ Vulg., Clarom., ‘galeikaida uns,’ Goth., not ‘enixe volumus’ (*ahedarna*) Æth., comp. Syr., as the idea of a ‘libera’ (*εἰλομεδα, προεκρίναμεν*, Theoph.) rather than a ‘propensa voluntas’ seems here more suitable to the context; see notes on ch. ii. 8, and Fritz. *Rom.* Vol. II. p. 369 sq. The plural here seems clearly to refer, not to St. Paul and Silas (Beng.), but to St. Paul alone, the subject of the verse being in close connection with the concluding verses of ch. ii., where the apostle expressly limits the reference to himself.

καταλειφθ. ἐν Ἀθήν. μόνοι] ‘to be left behind at Athens alone,’ — alone, not without some emphasis, as its position seems to indicate; alone, and that at Athens, ‘urbe videlicet a Deo alienissimâ,’ Beng. There is some little difficulty in reconciling this passage with Acts xvii. 13 sq. From the latter passage compared with xviii. 5, it would seem that Timothy and Silas first rejoined St. Paul at Corinth, and so, that the former was not with the apostle at Athens; from the present words (*καταλειφθῆναι, ἐπέμψαμεν*, ver. ii.; *ἐπέμψε*, ver. 5), however, it seems scarcely doubtful that Timothy was despatched from Athens. Omitting untenable suppositions of a second visit to Athens (Schrader), or of St. Luke’s ‘ignorance,’ or ‘that only Silas was left behind’ (Jowett), — we must either suppose (a) that St. Paul despatched Tim. before his own arrival to Athens

(Wieseler, *Chronol.* p. 246 sq.), or perhaps more naturally, (b) that Timothy, having been able to obey the apostle’s order (Acts xvii. 15) more quickly than Silas, did actually come to Athens, and was at once despatched to Thessalonica. The apostle then continued waiting for both where he was (Acts xvii. 16), but ultimately left the city, and was rejoined by them both after his arrival at Corinth; see Neander, *Planting*, Vol. I. p. 195, note (Bohn).

2. συνεργὸν τοῦ Θεοῦ] ‘fellow-worker with God,’ ‘adjutorem Dei,’ Clarom.; compare 1 Cor. iii. 9. The σύν does not refer to others not named, but, in accordance with the regular construction of the word in the N. T. (Rom. xvi. 3, 9, 21, Phil. ii. 25, iv. 3, compare 2 Cor. i. 24), to the expressed and associated genitive Θεοῦ; comp. Bernhardt, *Synt.* III. 49, p. 171, Jelf, *Gr.* § 519.

The reading is somewhat doubtful, and the variations very numerous (see Tisch. *in loc*), but all probably to be referred to the supposed difficulty of the expression. *Rec.* reads καὶ διάκονον τοῦ Θεοῦ καὶ συνεργὸν ἡμῶν with DE (confusedly) KL; mss.; Syr. (omits καί), Philox. (but with asterisk), al.; Chrysost., Theod. The text as it stands [Griesb., Lachm., Tisch., and most modern editors] is only found in D<sup>1</sup>; Clarom., Sangerm., Ambrosiast., but is supported indirectly by A, some mss., and several Vv. (Copt., Goth., Æth.), which have διάκονον instead of συνεργόν, and FG, al. which have both, and also to some extent by B, which omits τοῦ Θεοῦ.

ἐν τῷ εὐαγγελίῳ defines more precisely the sphere in which his co-operation was exhibited; see Rom. i. 9, Phil. iv. 3.

εἰς τὸ στηρίξαι κ. τ. λ.] ‘to establish you and to exhort in behalf of your

ὑμῶν <sup>3</sup> τὸ μηδένα σαίνεισθαι ἐν ταῖς θλίψεσιν αὐταῖς· αὐτοὶ

*faith that etc.:* purpose of Timothy's mission; he was, in the unavoidable absence of the apostle, to strengthen them, and to exhort them to be steadfast; compare Acts xv. 32. These expressions do not seem in accordance with the timid character which Alf. in *loc.* and on 2 Tim. i. 7, 8, al. ascribes to the apostles faithful fellow-worker.

παρκαλέσαι] 'to exhort,' 'ad exhortandos,' Vulg.; not here 'to comfort,' Auth., Syr. (Philox.), al. (Eph. vi. 22, Col. iv. 8 [correct on *ib.* ii. 2, Eng. ed. 1]),

still less رُوِّدُوا [roget vos de] Syr., but, as the next verse seems to require, in the more usual sense of 'encouraging,' or 'exhorting;' ἵνα παρακῆσθαι φέρειν γενναίως τὰς τῶν ἐναντίων ἐπιβουλὰς, Theod. The second ὑμᾶς which *Rec.* here adds with D<sup>3</sup>KL; mss.; Vv., is rightly rejected by *Lachm.*, *Tisch.*, with distinctly preponderating external evidence [ABD<sup>1</sup>FG; mss.; Vv.; Chrys., Theod.] ὑπερ τῆς πίστεως] Not identical in meaning with περ τῆς πίστεως (De W.), which *Rec.* adopts on weak external authority [D<sup>3</sup>E<sup>4</sup>L; mss.], but appy. more distinctly expressive of the benefit to, and furtherance of, the faith, which was contemplated in the παράκλησις; see Winer, *Gr.* § 47. 1, p. 343, and comp. notes on *Phil.* ii. 13.

3. τὸ μηδένα σαίνεισθαι] 'that no one be disturbed;' objective sentence (Donalds. *Gr.* § 584) dependent on παρακαλέσαι, explaining and specifying the subject-matter of the exhortation; comp. Winer, *Gr.* § 44. 5, p. 294 (ed. 6), but more fully p. 375 (ed. 5). Of the different explanations of this infinitival clause, this seems far the most simple and grammatically tenable. That of Schott, — according to which τὸ μηδένα κ. τ. λ. is an accus. of 'reference to,' is

defensible (see Krüger, *Sprachl.* § 50. 6. 8, compare notes on *Phil.* iv. 10), but, in the case of transitive verbs like παρακαλεῖν, of precarious application: that of Lünem. and Alf., — according to which τὸ μηδ. is in opposition to the whole preceding sentence, and dependent on the preceding εἰς, more than doubtful; the regimen is remote, and the assumption that τοῦτέστι might have been written for τό (Alf.), extremely questionable, if not inconsistent with the assumed dependence on εἰς. The only objection to the construction here advocated — that παρακαλέσαι would thus be associated with a simple accus. rei — is of no real weight; for (1) such a construction is possible (compare 1 Tim. vi. 2), and (2) the dependence of such explanatory or accusative infinitives on the governing verb is appy. not so definite and immediate as that of simple substantives; comp. *Matth. Gr.* § 543, obs. 2, 3, Scheuerl. *Synt.* § 45. 4, p. 478. The only real difficulty in these and similar constructions is correctly to define the difference between the infin. when with, and when without the article: perhaps it amounts to no more than this, that in the former case, the infinitival clause is more emphatic, aggregated, and substantival, in the latter more merged in the general structure of the sentence; see Winer, *Gr.* § 44. 2, p. 286 (ed. 6), Krüger, *Sprachl.* § 50. 6. 3, *Matth. Gr.* l. c. obs. 2.

The reading of *Rec.*, τῶ μηδένα κ. τ. λ., is not either exegetically or grammatically admissible (opp. to Green, *Gr.* p. 277; see Winer, *l. c.*, p. 294), and is wholly unsupported by uncial authority; see *Tisch. in loc.* σαίνεισθαι] 'be disturbed,' 'be disquieted.' This verb (ἄπ. λεγόμεν. in the N. T.) properly signifies 'to be fawned on' (σαίνειν, ἐπὶ ζώων ἀλόγων, ὅ ἐστι σείειν τὴν οὐράν, Eustath. p. 393,



γὰρ οἶδατε ὅτι εἰς τοῦτο κείμεθα <sup>4</sup> καὶ γὰρ ὅτε πρὸς ὑμᾶς ἦμεν, προελέγομεν ὑμῖν ὅτι μέλλομεν θλίβεσθαι, καθὼς καὶ ἐγένετο καὶ

9), and metaphorically 'soothed' (Æsch. *Choëph.* 186), but is occasionally found in later writers in the stronger sense of *κινεῖσθαι*, *σαλεύεσθαι* (Heysch.); comp. Diog. Laert. viii. 41 (cited by Elsner), *σαινόμενοι τοῖς λεγομένοις ἐδάκρυον καὶ ᾤμωζον*. So rightly Chrys. (*θορυβεῖσθαι*), Theod., Zonaras, *Lex.* p. 1632 (*κλονεῖσθαι*), al., most of the ancient Vv. (Syr.

𐤒𐤌𐤁𐤁 [succideretur], Vulg., 'moveatur'), and nearly all modern commentators. Wolf, Tittmann (*Synon.* i. p. 189), and appy. Jowett, retain the more usual sense of 'pellici,' scil. 'ad officium deserendum,' but with little plausibility, and in opposition to the consent of both Ff. and Vv. The derivation, it need scarcely be said, is not from ΣΑΝ- or ΞΑΝ- (Benfey, *Wurzellex.* Vol. i. p. 191), but from *σεῖω*; comp. Donalds. *Cratyl.* § 473.

ἐν ταῖς θλίψεσιν ταύταις] 'in these afflictions;' not merely those endured by the apostle (compare Œcum.), but those in which both he and his readers had recently shared, and which, though appy. over for a time (ver. 4), would be almost certain to recur. The ἐν is certainly not instrumental, or even temporal (Lünnemann), but merely *local*, with ref. to the circumstances in which they were, and by which they were (so to say), environed; compare Winer, *Gr.* § 48. a, p. 345.

αὐτοὶ γὰρ οἶδατε] 'for yourselves know;' reason for the foregoing exhortation τὸ μὴ σάινεσθαι κ. τ. λ.: both their own experiences and the apostle's words (ver. 4) taught them this practical lesson.

εἰς τοῦτο κείμεθα] 'we are appointed thereunto;' scil. τὸ θλίβεσθαι (comp. ver. 4), not τὸ ὑπομένειν θλίψεις, Koch 1, the τοῦτο referring laxly to the preceding θλίψεις. On the meaning of κείμεθα (Vulg.,

'positi,' Syr. 𐤒𐤌𐤁𐤁, Goth. 'rati-dai,' but?), see notes on *Phil.* i. 17, and with respect to the sentiment, which is here perfectly general (περὶ πάντων λέγει τῶν πιστῶν, Chrys.), see 2 Tim. iii. 12 (notes), and compare Ruess, *Théol. Chrét.* iv. 20, Vol. ii. p. 224 sq.

4. καὶ γὰρ ὅτε κ. τ. λ.] 'for verily when we were with you,' 'nam et,' Vulg.,

Clarom., 𐤒𐤌𐤁𐤁 Syr.; proof of the preceding assertion, γὰρ introducing the reason, καὶ throwing stress upon it; see Winer, *Gr.* § 53, p. 397, and notes on *Phil.* ii. 27, where this formula is briefly discussed. On the use of πρὸς with acc. with verbs implying rest, etc., see notes on *Gal.* i. 18, iv. 18.

μέλλομεν θλίβεσθαι] 'we are to suffer persecution;' here not merely a periphrasis of the future, but an indirect statement of the fixed and appointed decree of God; comp. ver. 3. The verb μέλλω has three constructions in the N. T.; (a) with the present,—in the Gospels and the majority of passages in the N. T.; (b) with the aor., *Gal.* iii. 23, *Rev.* iii. 2, iii. 16,—a construction found also in Attic Greek (Plato, *Crit.* p. 108 A, *Gorg.* p. 525 A, al.): (c) with a future,—only in a few passages (*Acts* xi. 28, xxiv. 15), though the prevailing use in earlier Greek: see Winer, *Gr.* § 44. 7, p. 298, Krüger, *Sprachl.* § 53. 8. 3 sq.

καὶ οἶδατε] 'and know,' scil. from your own experiences. The first καὶ does not here seem correlative to the second, καὶ—καὶ (see on 1 Tim. v. 10), but appears rather to have an ascensive force, while the second is simply copulative; οὐχ ὅτι ἐγένετο τοῦτο λέγει μόνον. ἀλλ' ὅτι πολλὰ καὶ ἄλλα προεῖπε, καὶ ἐξέβη, Chrysostom.





ὑμῶν καὶ εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν, καὶ ὅτι ἔχετε μνηλεῖαν ἡμῶν ἀγαθὴν πάντοτε, ἐπιποδοῦντες ἡμᾶς ἰδεῖν καθάπερ καὶ ἡμεῖς ὑμᾶς, <sup>7</sup> διὰ τοῦτο παρεκλήθημεν, ἀδελ-

present time; see esp. Lobeck, *Phryn.* p. 18 sq. εὐαγγελισαμένου]

'having told the good tidings of;' comp. Luke i. 19: οὐκ εἶπεν ἀπαγγέλαντος, ἀλλ', εὐαγγελισαμένου. τοσοῦτον ἀγαθὸν ἠγείτο τὴν ἐκείνων βεβαίωσιν καὶ τὴν ἀγάπην, Chrys. The verb εὐαγγελ. is used in the N. T. both in the active (Rev. x. 7, xiv. 6), passive (Gal. i. 11, Heb. iv. 6, al.), and middle. In the last form its constructions in the N. T. are singularly varied; it is used (a) absolutely, Rom. xv. 20, 1 Cor. i. 17; (b) with a dat. *personæ*, Rom. i. 15; (c) with an accus. *personæ*, Acts xvi. 10, 1 Pet. i. 12; (d) with an accus. *rei*, Rom. x. 15, Gal. i. 23; (e) with an accus. *personæ* and *rei*, Acts xiii. 32; and lastly (f) — the most common construction — with a dat. *personæ* and acc. *rei*, Luke i. 19, al. Of these (b), and occasionally (c), are the forms in use in the earlier writers; see Lobeck, *Phryn.* p. 267, Thom.-Mag. p. 379, ed. Bern. τὴν πίστιν

καὶ τὴν ἀγ.] 'your faith and your love,' the faith which you have, and the love which you evince to one another (ver. 12); δηλοῖ ἡ μὲν πίστις τῆς εὐσεβείας τὸ βέβαιον, ἡ δὲ ἀγάπη τὴν πρακτικὴν ἀρετὴν, Theod. The third Christian virtue, ἐλπίς, is not here specified (compare 1 Tim. i. 14, 2 Tim. i. 13, al.), but obviously included; comp. Usteri, *Lehrb.* ii. 1. 4, p. 241, Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 259, 260. ὅτι

ἔχετε μνηλεῖαν κ. τ. λ.] 'that ye have good remembrance of us always;' not exactly, μνημονεύετε ἡμῶν μετὰ ἐπαύων καὶ εὐφημίας, Theoph. (comp. Chrys.), but simply, 'that ye retain a good, i. e., as the following words more fully specify, a faithful (βεβαίαν, Œcum.) and affectionate remembrance of us,' 'ut nostra memoria bona sit in vobis,' Copt., com-

pare Syr. The μνεῖα ἀγαθὴ formed the third item in the good tidings; τρία τέθεικεν ἀξίεραστα, τὴν πίστιν, τὴν ἀγάπην, καὶ τοῦ διδασκάλου τὴν μνήμην, Theod.

πάντοτε seems here more naturally joined with the preceding verb (Syr., Æth.), as in ch. i. 2, 1 Cor. i. 4, 2 Thess. i. 3, al., than with the participle (Copt.); the μνεῖα was not only ἀγαθὴ, but ἀδιάλειπτος; see 2 Tim. i. 4. So Auth., Arm., and appy. the majority of modern commentators.

ἐπιποδ. ἡμᾶς ἰδεῖν] 'longing to see us;' further expansion of the preceding words; comp. 2 Tim. i. 4. On the force of the ἐπὶ, here not intensive but *directive*, see Fritz. on Rom. i. 11, Vol. I. p. 31, and notes on 2 Tim. I. c.

καθάπερ καὶ ἡμεῖς ὑμᾶς] 'even as we also are longing to see you;' τὸ γὰρ μαθεῖν τὸν φιλοῦντα ὅτι τοῦτο οἶδεν ὁ φιλούμενος, ὅτι φιλεῖται, πολλὴ παραμυθία καὶ παράκλησις, Chrys. On the meaning and use of καθάπερ, see notes on ch. ii. 11, and on the use of καὶ with comparative adverbs, notes on Eph. v. 23.

7. διὰ τοῦτο] 'for this cause:' in reference to the three preceding specifications, which are here grouped together in one view. The resumed διὰ τοῦτο is not superfluous (compare De W.); the length of the preceding sentence, and the fact that ἔρτι ἐλθόντος involved mainly the predication of time, make a recapitulatory and causal formula here by no means inappropriate.

παρεκλ. ἐφ' ὑμῖν] 'we were comforted over you;' you were the objects which formed the substratum of our comfort; compare 2 Cor. vii. 7. The prep. ἐπὶ is not exactly equivalent to 'in,' Vulg., 'ex,' [fram] Goth., or even 'propter,' Æth. (Pol.), — still less to 'quod attinet ad,' Lünem., — but with its usual and proper

φοί, ἐφ' ὑμῶν ἐπὶ πάσῃ τῇ ἀνάγκῃ καὶ θλίψει ἡμῶν διὰ τῆς ὑμῶν πίστεως, <sup>8</sup> ὅτι νῦν ζῶμεν ἐὰν ὑμεῖς στήκητε ἐν Κυρίῳ.

force points to the basis on which the παράκλησις rested, 'fundamentum cui veluti superstructa est,' Schott; see Winer *Gr.* § 48. c, p. 351. The reading παρακεκλήμεθα, though found only in A and 3 mss., has been adopted by Koch, as according better with his connection of ἔρτι with the finito verb. Surely this is most rash criticism.

ἐπὶ πάσῃ κ. τ. λ.] 'in all our necessity and tribulation;' certainly not 'in quāvis angustia et afflictione,' Schott, — a translation distinctly precluded by the presence of the article, which here represents the ἀνάγκη καὶ θλίψις as a collective whole; compare 2 Cor. i. 4, vii. 4. The use of ἐπὶ is here only slightly different from that above; it has appy. neither a temporal (Lünem.) nor a causal (2 Cor. i. 4, but obs. the accompanying ἐν τῇ θλ.), but a semi-local force (compare 2 Cor. vii. 4, and Mey. *in loc.*), marking that with which the παράκλησις stands in immediate contact and connection; comp. Bernhardt, *Synt.* v. 24. b, p. 248 sq., and notes on *Phil.* i. 3. In the former use the idea of ethical superposition seems mainly predominant, in this latter, that of ethical contact; compare Krüger, *Sprachl.* § 68. 41. 5. There is some little doubt as to what the ἀνάγκη καὶ θλίψις are to be referred. On the whole, the force of ἀνάγκη [connected with ΑΓΧ-, Pott, *Etym. Forsch.* Vol. i. p. 134; 'vim omnem significat quæ evitari non potest,' Wunder, *Soph. Trach.* 823] and the tenor of the context seem to imply, not any inward distress (De W.), but rather some outward trial and trouble (Alf. compares Acts xviii. 5—10) under which the apostle was then suffering; see Lünem. *in loc.*

The order of the words is inverted in *Rec.* (θλίψ. κ. ἀνάγκη), but only on the authority of

JK; mss.; several Ff. — διὰ τῆς πίστεως] 'through your faith;' the medium by which this comfort was realized by the apostle, was the faith on the part of the Thess. of which he had received tidings; αὕτη ἀσάλευτος μέλασα τὴν παράκλησιν ἡμῶν εἰργάσατο, *Æcum.*

8. ὅτι νῦν ζῶμεν] 'because now we live;' reason for the preceding statement of the comfort which he received from hearing of the faith of his converts. The contrast shows that the apostle regards the ἀνάγκη καὶ θλίψις as a kind of death, from which he is raised to the full powers of life (comp. Rom. viii. 7) by the knowledge of the firm posture of the Thess.; τὴν γὰρ ὑμετέρων βεβαίωσιν ζωὴν ἡμετέρων ὑπολαμβάνομεν, Theod.; compare Pearson, *Creed*, Vol. II. p. 319 (ed. Burt.). The conditional member, ἐὰν ὑμεῖς κ. τ. λ., shows that νῦν (like the Lat. 'nunc') is not here used in a purely temporal (comp. Jowett), but in a logical and argumentative sense, approaching in meaning to 'in hoc rerum statu,' 'rebus sic se habentibus;' see Hartung, *Partik. νῦν*, 2. 2, Vol. II. p. 25, Jelf. *Gr.* §. 719. 2. The true principle of the usage is well explained by Hand; 'sæpe in his duæ rerum condiciones collocantur, quarum altera aut præcessit, aut cogitatur esse posse, eique ex adverso opponitur ea quæ vera ac præsens adest et valet,' *Tursell.* Vol. IV. p. 340.

ἐὰν ὑμεῖς στήκητε] 'if ye stand (fast);' hypothetically stated, as the faith of the Thessalonians was not yet complete (comp. ver. 10); experience was yet to show whether the assumption was correct. On the force of ἐὰν with the subj. ('sumo hoc, et potest omnino ita se habere, sed utrum vere futurum sit, necne, id nescio, verum experientiâ cognoscam,' Herm.), and on its general distinction from εἰ with the indic., see



<sup>9</sup> τίνα γὰρ εὐχαριστίαν δυνάμεθα τῷ Θεῷ ἀνταποδοῦναι περὶ ὑμῶν ἐπὶ πάσῃ τῇ χαρᾷ ἣ χαίρομεν δι' ὑμᾶς ἔμπροσθεν τοῦ Θεοῦ

notes on *Gal.* i. 9, Winer, *Gr.* § 41. 2, p. 260, and Herm. *Viger*, No. 312. The solecistic reading *στήκετε* [AFGKL; mss.; Chrys. ms.] is maintained by Koch and *Tisch.* (ed. 7), — but on insufficient authority, as such permutations of similar vowels are occasionally found even in the best MSS.; comp. Scrivener, *Introd. to N. T.* p. 10. On the meaning of this late form *στήκειν*, not *per se* 'to stand fast' (comp. *Rom.* xiv. 4), see notes on *Phil.* i. 27. In the N. T. it occurs only in St. Paul's Epp., and Mark xi. 25. ἐν Κυρίῳ] 'in the Lord,' — in Him, as the element of their true life, and the sphere of its practical manifestations; comp. *Phil.* iv. 1, and see notes on *Eph.* iv. 17, vi. 1.

9. τίνα γὰρ κ.τ.λ.] Confirmation of the preceding conditioned declaration, ὅτι νῦν ζῶμεν κ.τ.λ.; 'we live, I say, for what sufficient thanks can be rendered to God for our plenitude of joy on your account;' *τοσαύτη, φησίν, ἡ δι' ὑμᾶς χαρά, ὅτι οὐδὲ εὐχαριστεῖν κατ' ἀξίαν εὐρίσκομεν*, *Æcum.*, comp. *Theoph.* ἀνταποδοῦναι] 'render,' — properly, 'in return,' 'retribuere,'

*Vulg.*, *Syr.*; εὐχαριστία is regarded as a kind of return for the mercies and blessings of God: *Grot.* aptly compares *Ps.* cxvi. 12, . The binary compound ἀνταποδοῦναι is used by the apostle both 'in bonam' and 'in malam partem' (2 *Thess.* i. 6, comp. *Rom.* xii. 19), in the sense of rendering back a due; the ἀντὶ marking the idea of return, the ἀπὸ hinting at that of the debt incurred, 'ubi dando te exsolvis debito,' Winer, *de Verb. Comp.* iv. p. 12. περὶ

ὑμῶν 'concerning you,' 'for you;' compare ch. i. 2, 1 *Cor.* i. 4, 2 *Thess.* i. 3, ii. 13. The difference between *περὶ* and

ὑπὲρ (*Eph.* i. 16, compare *Phil.* i. 4) in such combinations as the present is scarcely appreciable; see notes on *Col.* iv. 3, and comp. on *Phil.* i. 7. ἐπὶ πάσῃ τῇ χαρᾷ] 'on account, for, all the joy;' ἐπὶ having here more of its causal and derivative sense, and marking the ground and reason of the ἀνταπόδοσις εὐχαριστίας: comp. 1 *Cor.* i. 4, 2 *Cor.* ix. 15, *Polyb. Hist.* xviii. 26. 4, see notes on *Phil.* i. 5, and *Krüger, Sprachl.* § 68. 41. 6. The present use of ἐπὶ is nearly allied to the common use of the prep. with verbs denoting affections of the mind, *θανυμάξιν, ἀγαλλιάων, κ.τ.λ.*, but perhaps recedes a shade farther from the idea of 'ethical basis,' to which both this and all similar uses of the prep. are to be ultimately referred; see notes on ver. 7, and Winer, *Gr.* § 48. c. p. 351. It is scarcely necessary to say that *πάσα ἡ χαρά* is not, except by reference, 'summa lætitia' (*Schott*, — who, however, fails to observe the article), but 'all the joy,' *Copt.*, — 'joy taken in its whole extent;' see Winer, *Gr.* § 18. 4, p. 101: the apostle's joy wanted nothing to make it full and complete. ἣ χαίρομεν]

'which we joy:' attraction for *ἣν χαίρομεν* (*Winer, Gr.* § 24. 1), the construction being appy. here *χαλεῖν χαρὰν* (*Matth.* ii. 10), not *χαλεῖν χαρᾷ* (*John* iii. 29), which, though analogous, would be scarcely so natural with the simple relative. On these intensive forms, see Winer, *Gr.* § 32. 2, p. 201, § 54. 3, p. 341, *Lobeck, Paralipom.* p. 224 sq.

ἔμπροσθεν κ.τ.λ.] 'before our God;' further definition of the pure nature of the joy: it was such as could bear the scrutiny of the eye of God, 'illo videlicet teste atque inspectore, et ut arbitror probatore,' *Just.*, comp. *Calv.* On the formula *ἐμπροσθεν τοῦ Θεοῦ*, only used



ἡμῶν; <sup>10</sup> νυκτὸς καὶ ἡμέρας ὑπερεκπερισσοῦ δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον καὶ καταρτίσαι τὰ ὑστερήματα τῆς πίστεως ὑμῶν.

May God direct my way to you. May he make you abound in love, and stablish you

<sup>11</sup> Αὐτὸς δὲ ὁ Θεὸς καὶ πατὴρ ἡμῶν καὶ ὁ

in holiness.

by St. Paul in this Ep. (ch. i. 3, iii. 13, comp. ii. 19), see notes on ch. i. 3. The clause obviously belongs, not to *χαρὰ* (Pelt), still less to ver. 10 (Sy.-Pesh., but not Philox.), but to verb *χαίρομεν*.

10. νυκτὸς καὶ ἡμέρας] ‘night and day;’ καὶ τοῦτο τῆς χαρᾶς σημεῖον, Chrys. On this formula, see notes on ch. ii. 9, and on 1 Tim. v. 5.

ὑπερεκπερισσοῦ δεόμενοι] ‘above measure praying;’ participial adjunct, not to *χαίρομεν*, which is only part of a subordinate clause, but to the leading thought *τίνα* — ἀνταποδοῦναι (Lünem., Alf., Jowett), the participle not having so much a causal (Lünem.) as a circumstantial (‘praying as we do,’ Alf.), or perhaps rather a simply temporal reference; compare Krüger, *Spruehl.* § 56. 10. 1. On the rare cumulative form *ὑπερεκ.* (ch. v. 13, Eph. iii. 20, Daniel iii. 23 (Theod.), compare Clem., Rom. 1 Cor. 20), and St. Paul’s noticeable use of compounds of *ὑπέρ*, see notes on Eph. i. c. εἰς τὸ ἰδεῖν] ‘that we may see,’ ‘ut videamus,’ Vulg., Clarom.; purpose and object (ἵνα ἰδῇ αὐτοὺς, Theoph.) of the prayer, with perhaps an included reference to the subject of it; comp. 2 Thess. ii. 2, and see notes on ch. ii. 12.

καταρτίσαι] ‘make complete,’ ‘ut suppleamus,’ Clarom. The verb *καταρτίζειν* (Hesych. κατασυνάξειν, στερεοῦν, Zonar. ἀρμόζειν) properly signifies ‘to make ἄριστος’ — the *κατὰ* having appy. a slightly intensive force (see Rost u. Palm, *Lex.* s. v. *κατά*, iv. 4), — thence ‘to re-adjust and restore,’ whether in a simple (Matth. iv. 21) or an ethical sense (Gal. vi. 1), what had been previously out of order; and thence, with a somewhat more de-

rivative sense (as here), ‘to supply what is lacking or deficient,’ *πληρῶσαι*, Theod., ἀναπληρῶσαι. Œcum. For *εἰς* see Wetst. Vol. i. p. 278, Elsner, *Obs.* Vol. ii. p. 70, and notes on Gal. i. c.

τὰ ὑστερήματα κ. τ. λ.] ‘the lacking measures of your faith,’ ‘that in which your faith was yet deficient;’ compare Col. i. 24. These defects are referred by Olsh. to their faith, not on the side of its power, but of its knowledge. This seems substantially true (οὐ πάσης ἀπέλαυσαν τῆς διδασκαλίας, οὐδὲ ὅσα ἐχρῆν μαθεῖν ἔμαθον, Chrys., compare ch. iv. 13); it does not, however, seem correct to exclude defects on the side of *practice*, which ch. iv. 1 sq. seem mainly intended to supply; see Lünem. *in loc.*

11. Αὐτὸς δὲ κ. τ. λ.] ‘Now may God Himself and our Father;’ transition by the δὲ μεταβατικῶν [see notes on Gal. iii. 8] to good wishes and prayers for their progress in holiness. The αὐτὸς does not seem here to suggest any antithesis between God and the δεόμενοι, ver. 10 (De W.), but merely to enhance the power of God in respect of *κατενδύειν τὴν ὁδόν* (Lünem.), and to place in contrast the human agent with his earnest but foiled efforts (ch. ii. 18), and God, who, if He willed, could instantly and surely accomplish all; ὥστε εἰλεγει, ὁ Θεὸς ἐκκόψαι τὸν Σατανᾶν τὸν πανταχοῦ ἡμῖν διὰ τῶν πειρασμῶν ἐμποδίζοντα. ἵνα ὁρῶμεν τὴν ὁδὸν πρὸς ὑγῆς ποιησώμεθα, Œcum. On the meaning of the august title, ὁ Θεὸς καὶ πατὴρ, and the probable connection of ἡμῶν with only the latter subst. (so also Lünem.), see notes on Gal. i. 4. It may be remarked that the copula is omitted in Syr., Copt., Æth. (both), and retained in Vulg., Clarom.

Κύριος ἡμῶν Ἰησοῦς κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.  
<sup>12</sup> ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ εἰς

Goth., Arm., Syr. (Philox.), but that in these latter Vv., where it thus occurs, there is no trace of the explanatory force here ascribed to it by many modern commentators.

καὶ ὁ Κύριος ἡμῶν Ἰησ. Union of the Son with the Father in the apostle's prayer. The language of some of the German expositors is here neither clear nor satisfactory: we do not say with Lünem., that Christ, as sitting at the right hand of God, has a part in the government of the world, 'nach paulinischer Anschauung' (compare Usteri, *Lehrb.* II. 2. 4, p. 315), still less with Koch, that the apostle regards Christ 'als die Weisheit und Macht Gottes,' — but assert simply and plainly, that the Eternal Son is here distinguished from the Father in respect of His Personality, but mystically united with Him (observe the significant singular, κατευθύνει) in respect of his Godhead, and, as God, rightly and duly addressed in the language of direct prayer; see esp. Athan. *contr. Arian.* III. 11, Waterl. *Defence*, Qu. XVII. Vol. I. p. 423, Qu. XXII. p. 467.

The addition Χριστός (*Rec.*), though supported by D<sup>3</sup>EFGKL; mss.; Vv.; Ath., and many Ff., is appy. rightly rejected by most modern editors with ACD<sup>2</sup>; 5 mss.; Clarom., Sangerm., Amit., Æth. (Pol., — but not Platt), al., as a conformation to the more usual formula.

κατευθύνει] 'direct,' optative, not infinitive, — which, though occasionally found in older, and esp. poetical writers in ref. to wishes and prayers (Appollon. *de Synt.* III. 14, Bernhardt, *Synt.* IX. 3, p. 357), has no place in the language of the N. T.; see Winer, *Gr.* § 43. 5, p. 283. The singular is certainly very noticeable both here and 2 Thess. ii. 17; no reasons, except those founded on the true relation of the

Father and Son, seem in any way to account for the epallage of number. The verb κατευθύνειν (Luke i. 79, 2 Thess. iii. 5) properly signifies 'to make straight,' thence (as here) 'to direct' ('dirigat,' Vulg., Syr.),

the κατὰ being appy. not so much intensive (Koch) as directive, and the appended πρὸς specifying the *terminus ad quem*; comp. Winer, *Gr.* § 52. 4, p. 383.

12. ὑμᾶς δὲ] 'But you,' — you — whatever it may please God to appoint with respect to us and our prayer: 'aliud votum quo optat Paulus ut interea dum obstructum illi est iter, se tamen absente Dominus illos confirmet in sanctitate,' Calv.

ὁ Κύριος] Not the First Person of the blessed Trinity (Alf.), — still less the Third (Basil, ap. Pearson, *Creed*, Vol. II. p. 265, ed. Burt), but, in accordance with the application of the title both in ver. 11 and ver. 13, and the prevailing usage in St. Paul's Epp., the *Second*; compare Winer, *Gr.* § 19. 1, p. 113. The subject ὁ Κύριος [ὁ Θεός, A, 73; ὁ Κύριος Ἰησοῦς, D<sup>1</sup>E<sup>1</sup>FG; Clarom., Sangerm., al.] is omitted in Syr., Arab. (Erp.), and is rejected by Mill (*Prolegom.* p. cxxx), De W., Koch, al.), as an interpolation. The external authority for its insertion is too preponderant to be safely reversed; so, Lachm., Tisch.

πλεονάσαι καὶ περισσεύσαι] 'make you to increase and to abound,' 'multiplicet et abundare faciat,' Vulg., Clarom.; both verbs transitive, and nearly synonymous; the former referring not to mere numerical increase (τῷ ἀριθμῷ πλεονάσαι, Theod.), but to spiritual enlargement, the second to spiritual abundance, and having more of a superlative meaning; comp. Fritz. *Rom.* Vol. I. p. 351. Πλεονάζειν is not transitive elsewhere in the N. T., see,

ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς, <sup>13</sup> εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνῃ ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν, ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ μετὰ πάντων τῶν ἁγίων αὐτοῦ.

however, Psalm lxx. 21, ἐπλεόνασας τὴν δικαιοσύνην, 1 Macc. iv. 35, πλεονάσας τὸν στρατόν; the latter περισσ. is also commonly intrans., but see 2 Cor. iv. 15, iv. 8, Eph. i. 8 (notes). τῇ

αγάπῃ κ.-τ. λ.] 'in your love one toward another, and toward all;' instrumental or rather ablative dative, specifying that with which they were to be enlarged and to abound; see Hartung, *Cusus*, p. 94, Scheuerl. *Synt.* § 22, p. 178, 182. This love was to be shown both in the form of brotherly love (φιλαδελφία, ch. iv. 9) and, in its more extended form, to all mankind, whether ὁμόπιστοι (Theod.) or not; τοῦτο γὰρ τῆς κατὰ Θεὸν ἀγάπης ἴδιον τὸ πάντας περιπλέκεσθαι, Theoph. καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς] 'even as we also do toward you;' scil. πλεονάζομεν καὶ περισσεύομεν τῇ ἀγάπῃ [περὶ ὑμᾶς διετεύδειμεν, Theod.], the verbs which were previously transitive now relapsing into their usual intransitive meaning: τὸ μὲν ἡμέτερον ἦδη ἐστὶ τὸ δὲ ὑμέτερον ἀξιούμεν γενέσθαι, Chrys. This mode of supplying the ellipsis, though open to the objection of causing two different meanings to be assigned to πλεον. and περισσ. in the same verse, seems less arbitrary than that of Syr. (comp. Copt., al., ἀγάπην ἔχομεν, Grot.) 'sumus, more Hebræo,' etc., and is supported by the analogy of simple verbs being supplied from compound verbs, affirmative from negative; comp. Jelf, *Gr.* § 895. f, h.

On the meaning of καθάπερ, see notes on ch. ii. 11, and on the use of καί, notes on ch. iv. 5.

13. εἰς τὸ στηρίξαι] 'in order to establish,' 'to the end he may establish,' Auth.-Ver.; not the result (Baumg.-Crus.), but the end and aim of the πλεον. καὶ περισσ. τῇ ἀγάπῃ: ἂν γὰρ

αὐτὴ περισσεύῃ, στηριγμός ἐστι τῶν κεκτημένων αὐτήν, Œcum.; love being, as De W. observes, the fulfilling of the law (Rom. xiii. 10) and the bond of perfectness (Col. iii. 14). The subject of the inf., it need scarcely be said, is not ἡμᾶς (Corn. a Lap. 1), nor ἀγάπην (Œcum.), nor even Θεόν (a Lap. 2), but the subject of the foregoing verse, τὸν Κύριον. ἀμέμπτους ἐν ἁγιω-

σύνη] 'so as to be unblameable in holiness;' proleptic use of the adjective; compare 1 Cor. i. 8, Phil. iii. 21, see Winer, *Gr.* § 66. 3, p. 550, Jelf, *Gr.* § 439. 2, Schæfer, *Demosth.* Vol. i. p. 239, and the long and elaborate note of Koeh, *in loc.* The hearts (ἐκ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, Chrys.) were to be blameless, and that not simply, but in a sphere and element of holiness. On the orthographically correct but late form ἁγιωσύνη (Rom. i. 4, 2 Cor. vii. 1), not ἁγιουσύνῃ, as B<sup>1</sup>DEFG, see Fritz. *Rom.* Vol. i. p. 10, Buttm. *Gr.* § 118. 11. In meaning it differs but little from ἁγιότης (2 Cor. i. 12 [*Lachm.*], Heb. xii. 10), except perhaps that it represents more the condition than the abstract quality, while ἁγιασμός, as its termination shows, points primarily to the process (2 Thess. ii. 13, 1 Pet. i. 2), and thence, with that gradual approach of the termination in -μός to that in -σύνη which is so characteristic of the N. T., the state (1 Tim. ii. 15, see notes), frame of mind, or holy disposition (Waterland, *on Justif.* Vol. vi. p. 7), in which the action of the verb is evinced and exemplified; see Usteri, *Lehrb.* ii. 1. 3, p. 226, and compare ἀγαθωσύνη, ἀγαθότης, and notes on Gal. v. 22. ἔμπροσθεν τοῦ

Θεοῦ does not belong exclusively either to ἐν ἁγιωσύνῃ (Pelt) or to ἀμέμπτους



Abound ye, according to my commands. God's will is your sanctification, wherefore be chaste and continent.

IV. Λοιπὸν οὖν, ἀδελφοί, ἐρωτῶμεν ὑμᾶς καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ, ἵνα καθὼς

1. ἵνα καθὼς] So *Lachm.* with BD<sup>1</sup>E<sup>1</sup>FG; 8 mss.; Syr., Vulg., Clarom., Copt., Goth. [but does not repeat it in last clause], Æth.-Pol. (appy., but ? Platt), Arm.; Chrys. (1 ms.), Lat. Ff. (*Tisch.* ed. 1, *Lünem.*, *Alf.*). In his second ed. *Tisch.* omits the conjunction with AD<sup>3</sup>E<sup>2</sup>KL; great majority of mss.; Syr. (Philox.), appy. Æth. (Platt); Chrys., Theod., Dam., al. (*Rec.*, *Scholz*), but has now (ed. 7) rightly (as it would seem) returned to the reading of *Lachmann*.

(De W.), but to both (*Lünem.*); their ἀμεμμία ἐν ἀγίῳ. was to be such as could bear the searching eye of God; see notes on ver. 9, and on ch. i. 3.

ἐν τῇ παρουσίᾳ Ἰησοῦ] 'at the coming of Jesus;' καὶ γὰρ ὑπ' αὐτοῦ κρινόμεθα ἔμπροσθεν τοῦ Πατρὸς, Theoph.; see notes on ch. ii. 19. The addition Χριστοῦ is rightly rejected by *Lachm.*, *Tisch.*, with ABDEK; 20 mss.; Clarom., Sangerm., Amit., Æth. (Pol., — but not Platt); Dam., Ambr.: the appearance of Ἰησοῦ without Χριστοῦ seems somewhat noticeably frequent in this Epistle (nine times out of sixteen); compare i. 10, ii. 15, iii. 11, iv. 1, 2, 14 (bis). μετὰ πάντων κ. τ. λ.]

'accompanied with all His Saints;' not σύν, but μετά; they are here represented not so much united with Him as attending on Him and swelling the majesty of His train, compare notes on Eph. vi. 23, and contrast Col. iii. 4, where, on the contrary, the context shows that the idea is mainly that of coherence. It is very doubtful whether οἱ ἅγιοι are, with Pearson (*Creed*, Vol. II. p. 296), to be referred to the Holy Angels (2 Thess. i. 7, Matth. xvi. 27, xxv. 31, al.; compare Heb. מַלְאָכָי Psalm lxxxix. 6, Zech. xiv. 5, al.), or, with Hofmann (*Schriftb* Vol. II. 2, p. 595), to the Saints in their more inclusive sense (ch. iv. 14, comp. 1 Cor. vi. 2): perhaps the addition πάντες may justify us in referring the term to both; so Beng., *Alf.* The ἀμὴν at the end of the verse [bracketed by

*Lachm.*, with AD<sup>1</sup>E; mss.; Clarom.,

Sang., Vulg.] seems a mere liturgical addition.

CHAPTER IV. 1. Λοιπὸν οὖν] 'Furthermore then,' in consequence of, and in accordance with the issue prayed for in the preceding verse; the οὖν having here its collective force, and introducing an appeal to the Thessalonians on their side, grounded on what the apostle had prayed for them from God; they were to do their part, Olsh. On the two uses of οὖν (collective and reflexive), see Klotz, *Devar.* Vol. II. p. 717, compared with Hartung, *Partik.* Vol. II. p. 9. The transl. of Vulg., 'ergo' (Clarom. less correctly, 'autem'), is judiciously altered by Beza to 'igitur,' the former being properly used only 'in graviore argumentatione,' Hand, *Tursell.* Vol. III. p. 187. The exact meaning of λοιπὸν has been somewhat contested. By observing its use (2 Cor. xiii. 11) and that of the more specific τὸ λοιπὸν (Eph. vi. 10, Phil. iii. 1, iv. 8, 2 Thess. iii. 1) in St. Paul's Epp., it does not appear either simply temporal (ἀεὶ μὲν καὶ εἰς τὸ διηνεκές, Chrys., Theoph), or simply ethical (ἀποχρώντως, Æcum. 2), but rather marks the transition to the close of the Ep., and to what remains yet to be said ('de cætero,' Vulg.), whether much (Phil. iii. 1) or little (2 Cor. xiii. 11); τὸ εἰς παραίνεσιν ἐλθεῖν, Æcum. 1: compare notes on Phil. iii. 1. The omission of τὸ is here supported by all the MSS. except B<sup>2</sup> [mss.; Chrys., Theod.], and acqui-



παρελάβετε παρ' ἡμῶν τὸ πῶς δεῖ ὑμᾶς περιπατεῖν καὶ ἀρέσκειν Θεῷ, καθὼς καὶ περιπατεῖτε ἵνα περισσεύητε μᾶλλον. <sup>2</sup> οἶδατε

καθὼς καὶ περιπατεῖτε] So *Lachm.* with ABDEFG; 8 mss.; Amit., Harl., Clarm., Copt., Goth., Syr. (Philox.), Æth. (both), Arm. (*Tisch.* ed., 1 *Lünem.*, *Alf.*, *Wordsw.*). The clause was omitted by *Tisch.* (ed. 2) with D<sup>3</sup>E<sup>2</sup>KL; great majority of mss; Syr.; Chrys., Theod., Dam. (*Rec.*, *Mill*, *Scholz*, *De W.*), but is now (ed. 7) properly restored, the authority for the omission being obviously insufficient.

esced in by *Lachm.*, *Tisch.*, and appy. all modern editors: that of οὖν [only B<sup>1</sup>; 8 mss.; Syr., Copt.; Chrys.], though approved by *Mill* (*Prolegom.* p. xciv) and *Tisch.* ed. 1, is, on the contrary, by no means probable.

ἐρωτῶμεν] 'we beseech:' comp. v. 12, Phil. iv. 3, 2 Thess. ii. 1: a derivative and non-classical use of ἐρωτᾶν, perhaps suggested by the double use of ἑξῆς (Schott), of which in the LXX it is not uncommonly a translation; see Psalm cxii. 6, ἐρωτήσατε (ἡ'ἑξῆς) δὴ τὰ εἰς εἰρήνην τῇ Ἱερουσαλὴμ.

παρακαλοῦμεν ἐν Κυρίῳ] 'exhort you in the Lord;' our παράκλησις is only in Him (see Phil. ii. 1, and notes); He is the sphere and element in which alone all we say and do has its proper existence and efficacy: see notes on Eph. iv. 17, vi. 1. The gloss διὰ τοῦ Θεοῦ, Chrysost. (τὸν Χριστὸν παραλαμβάνει, Theophyl., 'per Christum rogat et obsecrat,' Schott 2), involves needless departures from the almost regular meaning of this significant formula: all the ancient Vv. retain the simple and primary meaning of the preposition.

ἵνα καθὼς κ.τ.λ.] 'that, even as ye received from us;' subject of the prayer blended with the purpose of making it, introduced by the partially final ἵνα; see notes on Eph. i. 17. On the meaning of παρελάβετε, here unduly extended by Chrys., Theoph. to the teaching of examples (οὐχὶ δημάτων μόνον ἐστίν, ἀλλὰ καὶ πραγμάτων), see notes on ch. ii. 13.

τὸ πῶς δεῖ κ.τ.λ.] 'how ye ought to walk;' literally 'the how,' etc., the τὸ giving to the whole clause a substantival

character, and bringing the two members into a single point of view: comp. Luke ix. 46, Rom. iv. 13, viii. 26, see Winer, *Gr.* § 20. 3, p. 162 (ed. 5, — omitted or placed elsewhere in ed. 6), Fritz. on Mark, p. 372, and the numerous exx. in Matth. *Gr.* § 280.

καὶ ἀρέσκειν Θεῷ] 'and (by so doing) to please God.' The καὶ does not seem either explanatory (Schott 2) or Hebraistic ('vim consilii aut effectus describens,' Storr, cited by Schott) but, with its not uncommon consecutive force, marks the ἀρέσκειν as the result of the περιπατεῖν; comp. notes on Phil. iv. 12. On the insertion of the following clause, καθὼς καὶ περιπατεῖτε, which we can hardly say is 'vitioso et parum ad rem' (Just.), see critical notes, the terms of the concluding exhortation seem to render an allusion to their present state, if not necessary, yet certainly natural and appropriate. For a sound sermon on this text, see Beveridge, *Serm.* cxixiii. Vol. v. p. 347 sq. περισσεύητε μᾶλλον] 'ye may abound still more,' scil. in your walking and pleasing God. The omission of an οὕτως corresponding to the first καθὼς, and the conclusion of the sentence in terms not wholly symmetrical to what had preceded, involve no real difficulty, and are characteristic of the apostle's style.

2. οἶδατε γὰρ] 'For ye know.' Appeal to the memory of the Thess. in confirmation of the foregoing declaration καθὼς παρελάβετε, 'quasi dicat, accepisse vos a nobis dico,' Est.; comp. 1 Cor. xv. 1, 2, Gal. iv. 13.

τίνος παραγγ.] 'what command;'

γὰρ τίνας παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρίου Ἰησοῦ.  
 3 τοῦτο γὰρ ἐστὶν θέλημα τοῦ Θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσ-

not 'evangelii prædicationem,' Pelt, — but, in accordance with the regular meaning of the word and the tenor of the context, 'præcepta,' scil. 'bene sancteque vivendi,' Est., 'vitæ præcepta,' Calv.; compare Acts v. 28, xvi. 24, 1 Tim. i. 5, 18, and see notes in *loc.* The emphasis, as Lünem. observes, rests on τίνας, and prepares the reader for the following τοῦτο, ver. 3. διὰ τοῦ

Κυρ. Ἰησ.] 'by the Lord Jesus,' 'per Dominum,' Vulg., Clarom., 'bairh,' Goth.; not equivalent to ἐν Κυρίῳ (Pelt), but correctly designating the Lord as the 'causa medians' through which the παραγγελίαι were declared; they were not the apostle's own commands, but Christ's (οὐκ ἐμὰ γὰρ, φησὶν, ἀλλ' ἐκείνου ταῦτα, Theoph.), by whose blessed influence he was moved to deliver them; comp. 2 Cor. i. 5, and see Winer, *Gr.* § 47. 1, p. 239 (note). The addition does not, thus, seem designed so much to vindicate the authority of the apostle (Olsh.) as to enhance the importance of the commands; comp. 1 Cor. vii. 10.

3. τοῦτο γὰρ κ. τ. λ.] 'For this is the will of God,' — 'this that follows, this that I am about to declare to you;' further explanation of the τίνας παραγγελίας, γὰρ having here more of its explanatory ('quippe hæc,' Schott) than its argumentative force; see notes on Gal. ii. 6. Τοῦτο is obviously not the predicate (De Wette), but the subject, placed somewhat emphatically forward to echo the preceding τίνας, and to direct the reader's attention to the noun in apposition that follows. Lünem. and Alf. compare Rom. ix. 8, Gal. iii. 7; but the passages are not perfectly analogous, as there the demonstrative pronoun is retrospective, here mainly prospective; compare notes on Gal. i. c. θέλημα

τοῦ Θεοῦ] 'the will of God;' 'id quod Deus vult,' Fritz. *Rom.* Vol. II. p. 33. The omission of the article (AFG [*Lachm.*] insert it) is not to be accounted for by the non-distribution of the predicate θέλ. τοῦ Θεοῦ (Alf.), nor because what follows does not exhaust the conception (Lünem.), but simply on the principle noticed by the Greek grammarians (Apollon. *de Synt.* I. 31, p. 64, ed. Bekk.), that 'after verbs substantive or nuncupative,' the article is frequently omitted: see Middleton, *Gr. Art.* III. 3. 2, p. 43 (ed. Rose), but observe that the rule is by no means so universal as Middl. seems to think; see Winer, *Gr.* § 18. 7, p. 104. When the subject is a demonstrative pronoun, and the verb omitted (Rom. ix. 8), the exceptions are naturally fewer, as the insertion of the article might often leave it uncertain whether the demonstr. pronoun was intended to be predicative or no; see Stalb. on Plato, *Apol.* p. 18 A, and Engelhart on Plato, *Lach.* § 1.

It may be noticed that the useful and common form θέλημα is appy. confined to the LXX, N. T., and late writers; comp. Lobeck, *Phryn.* p. 7.

ὁ ἁγιασμός ὑμῶν] 'your sanctification;' appositional member to the preceding θέλημα τοῦ Θεοῦ, further defined both negatively and positively in the following clauses, and more specially exemplified in the subsequent appositional member τὸ μὴ ὑπερβαίνειν, ver. 6. The late substantive ἁγιασμός, — which, as the defining clauses seem to show, has here somewhat of a special meaning (Beng.), — is not equivalent to ἁγιωσύνη (comp. Olsh., Usteri, *Lehrb.* p. 225, note), but, in accordance with its termination ('action of verb proceeding from subject,' Donalds. *Cratyl.* § 254), still retains its active force, ὑμῶν

ῥαι ὑμᾶς ἀπὸ τῆς πορνείας, <sup>4</sup> εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ

being a simple gen. *objecti*, 'sanctificatio vestri,' i. e. 'ut sanctitati studentis,' Menoch. ap. Pol. *Syn.*: comp. Krüger, *Sprachl.* § 47. 7. 1 sq., and see note on ch. iii. 13.

ἀπέχεσθαι ὑμᾶς κ. τ. λ.] 'to wit, that ye abstain from fornication;' explanatory infinitive, defining on the negative side the preceding term ὁ ἁγιασμός, which otherwise must have been regarded as simply general in its signification; see Krüger, *Sprachl.* § 57. 10. 6 sq., Winer, *Gr.* § 44. 1, p. 284, and comp. Madvig, *Synt.* § 153, who, however, has not sufficiently illustrated this not uncommon use of the infinitive. Even Winer (*Gr.* § 44. 2) seems to regard the present as a subject-inf. in apposition to δέλημα τοῦ Θεοῦ (comp. too Syr., Æth.), but appy. with but little plausibility. The insertion (ch. v. 22) or omission of ἀπὸ (1 Tim. iv. 3), after the compound ἀπέχεσθαι involves no real change of meaning (compare Acts xv. 20, 29), but differs at most only thus much, — 'ut in priori formula [with ἀπὸ] sejunctionis cogitatio ad rem, in posteriore autem ad nos ipsos referatur,' Tittmann, *Synnon.* i. p. 225. τῆς πορνείας] 'Fornication;' abstract, and perhaps here with a somewhat comprehensive meaning [F and a few mss. insert πασης; others, Chrys., Theod., al. (compare Syr.), substitute it for the art.], 'quicquid est rerum venerearum,' Calv., or more suitably to the present context, 'omnem illicitum concubitum' (comp. Est.). It must be always remembered that the deadly sin of πορνεία in its usual and general sense ever formed the subject of special prohibition, as being one of those things which the Gentile world regarded as ἀδιόφορα; see Meyer on Acts xv. 20.

4. εἰδέναι ἕκαστον] 'that each one of you know (how) etc.,' explanatory infinitive, defining on the positive side of

the preceding ἁγιασμός: so (as far as can be inferred from the collocation of words and form of expression), Copt., Goth., Arm., and, in spite of modern punctuation, Vulg. Alford and others (comp. Clarom. 'abstinere — ut sciat — ut nequis') regard the whole εἰδέναι — διεμαρτυράμεθα as a further specification of what immediately precedes; this, however, tends to obscure the distinction between the infinitival clauses with and without the article (see below on ver. 6), and, exegetically considered, has nothing particularly to recommend it. For a similar comprehensive force of εἰδέναι, see Phil. iv. 12; δέκνυνσι ὅτι ἀσκήσεως καὶ μαθήσεώς ἐστι τὸ σωφρονεῖν, Theoph. τὸ ἑαυτοῦ σκεῦος κτᾶσθαι] 'to get himself his own vessel;' so, it would seem, Syr., Copt. (*e-chphof naf*), Armen. (*sdānāl*); — but, as in these and other languages the ideas of acquisition and possession are expressed by the same word, discrimination is not easy. The meaning of the clause, and especially of the word σκεῦος, has been much debated. Setting aside all arbitrary and untenable interpretations, we have two explanations of τὸ ἑαυτοῦ σκεῦος; (a) 'his body;' σκεῦος τὸ σῶμα φησὶν, Theoph., Æcum.; so Chrysost., Theod. (who notices and rejects the other expl.), Tertull. (*de Resurr.* 16), Ambrosiast., Olsh., and some modern commentators; (b) 'his wife:' σκεῦος τὴν ἰδίαν ἐκδοτον γαμέτην ὀνομάζει, Theod.-Mops., August. *contra Jul.* iv. 10, — or more generally (De Wette), his lawful 'copartner and recipient' in fulfilling the divine ordinance (Gen. i. 28), with a reference to the similar use of the Heb. אֵשֶׁת (see the pertinent ex. *Megill. Est.* i. 11, 'vas meum quo ego utor,' cited by Schoettg. *Hor.* Vol. i. p. 727, and most commentt.) and the generally appropriate nature of the trope (see *Sohar Levit.* xxxviii. 152,



σκεύος κτᾶσθαι ἐν ἁγιασμῷ καὶ τιμῇ, <sup>5</sup> μὴ ἐν πάθει ἐπιθυμίᾳ καθάπερ καὶ τὰ ἔθνη τὰ μὴ εἰδότα τὸν Θεόν, <sup>6</sup> τὸ μὴ ὑπερβαί-

cited by Schoettg.): so Aquin., Est., more recently Schott, De Wette, and appy. the majority of recent expositors. Of these two interpretations (α) is plausible, but open, as Lünem. clearly states, to four objections, — (α) the inaccurate meaning 'possidere' (Vulg.) thus assigned to κτᾶσθαι; (β) the absence of any adj. (2 Cor. iv. 7) or defining gen. (Barnab. *Epist.* § 17) which might warrant such a meaning being assigned to σκεῦος, — unsuccessfully evaded (Olsh.) by the assumption that ἐαυτοῦ practically = ψυχῆς; (γ) the emphatic position of ἐαυτοῦ (compare 1 Cor. vii. 2), which is hardly to be explained away as a mere equivalent of a possess. pronoun; (δ) the context, which seems naturally to suggest, not a mere periphrasis of what had preceded, but a statement on the positive and permitted side antithetical to the prohibition on the negative. These objections are so strong that we can scarcely hesitate in adopting (b), towards which both lexical usage (κτᾶσθαι γυναικα, Eccus. iv. 4, Xenoph. *Symp.* ii. 10) and exegetical arguments very distinctly converge. While πορνεία is prohibited on the negative side, chastity and holiness in respect of the primal ordinance are equally clearly inculcated on the positive. For further details see the elaborate notes of De W., Koch, and Lünem. *in loc.* ἐν ἁγιασμῷ καὶ τιμῇ] 'in sanctification and honor;' ethical element in which τὸ κτᾶσθαι was to take place: the union of man and woman was to be in sanctification and honor, not, as in the case of πορνεία, in sin and shame. Here, as the associated abst. subst. suggests, ἁγιασμῷ passes from its act. into its neutral meaning; comp. notes on ch. iii. 14.

5. μὴ ἐν πάθει ἐπιθ.] 'not in the lustfulness of desire;' not in that sinful

and morbid state (comp. Cicero, *Tusc. Disp.* iii. 4. 10) in which ἐπιθυμία becomes the ruling and prevailing principle, and the κοίτη ceases to be ἁμάρτος (Heb. xiii. 4, 5). On the meaning of πάθος, see Suicer, *Thesaur.* s. v. Vol. ii. p. 542, and notes on Col. iii. 5.

καθάπερ καὶ τὰ ἔθνη] 'even as the Gentiles also;' the καὶ having here its comparative force, and instituting a comparison between the Gentiles and the class implied in the ἑκαστον ὑμῶν; comp. ch. iii. 6, and see notes on Eph. v. 23, where this usage is fully discussed. Alford cites Xenoph. *Anab.* ii. i. 22, καὶ ἡμῖν ταῦτα δοκεῖ ἄπερ καὶ βασιλεῖ, but not with complete pertinence, as there the καὶ appears in both clauses, here only in the relative clause; see Klotz, *Devar.* Vol. ii. p. 635. The remark of Fritz. (*Rom.* Vol. i. p. 114) on the presence or absence of the article, 'ubi de paganis in universum loquitur, articulum addit; ubi de gentiliū parte, eundem omittit,' is substantially correct, but must not be over-pressed; compare 1 Cor. i. 23 (*Lachm., Tisch.*).

τὰ μὴ εἰδότα τὸν Θεόν] 'which know not God;' who as a class are so characterized, the subjective negation being rightly used both in harmony with the oblique and infinitival character of the preceding clauses, and with the fact that the Gentiles are here not historically described as 'ignorantes Deum' (see on Gal. iv. 8), but only so regarded by the writer; see Winer, *Gr.* § 55. 5, p. 428 sq. The article is here appropriately added to Θεόν, but this is one of the many words in the N. T. on which no precise rules can be laid down: see Winer, *Gr.* § 19. 1, p. 110.

6. τὸ μὴ ὑπερβαίνειν] 'that no one go beyond,' 'that there be no going beyond,' — the subject-accus. not being



νειν καὶ πλεονεκτεῖν ἐν τῷ πράγματι τὸν ἀδελφὸν αὐτοῦ, διότι ἕκδικος Κύριος περὶ πάντων τούτων, καθὼς καὶ προείπομεν ὑμῖν

ἐκαστον (Alf.), but *τινα* (comp. Krüger, *Sprachl.* § 55. 2. 6) supplied from the following αὐτοῦ, and suggested by the general character of the prohibition. The clause is thus not merely parallel to the anarthrous εἰδέναι, but reverts to the preceding ἀγιασμός, of which it presents a specific exemplification (comp. Krüger, *Sprachl.* § 50. 6. 3) more immediately suggested by the second part of ver. 4. First, *πορνεία* is prohibited; then a holy use of its natural remedy affirmatively inculcated; and lastly, the heinous sin of *μοιχεία*, especially as regarded in its social aspects, formally denounced. So rightly Chrys. (ἐν ταῦτα περὶ μοιχείας φησὶν ἀνωτέρω δὲ καὶ περὶ πορνείας πάσης), and after him Theod., Theophyl., Œcum., and the majority of modern commentators. To regard the verse with Calv., Grot., and recently De W., Lünem., Koch, as referring to the fraud and covetousness in the affairs of life, is (α) to infringe on the plain meaning of τῷ πράγματι, — see below; (β) to obscure the ref. to the key-word of the paragraph, ἀκαθαρσία ver. 7; (γ) to mar the contextual symmetry of the verses; and, lastly, to introduce an exegesis so frigid and unnatural, as to make us wonder that such good names should be associated with an interpretation so seemingly improbable.

ὑπερβαίνειν καὶ πλεονεκτεῖν] ‘go beyond and over-reach,’ ‘supergrediar et circumveniat,’ Vulg., both words associated with the following accus., — and both of them significantly and ap-  
positely chosen. Ὑπερβαίνειν (an ἄπ. λεγόμεν. in the N. T.) with an accus. *personæ* properly signifies a ‘passing beyond,’ thence derivatively a ‘leaving unnoticed,’ whether simply (Isæus, 38. 6, 43. 34) or contemptuously (Plutarch, *de Amore Prol.* § 3; comp. Kypke, *Obs.*

Vol. II. 337), as appy. Æth. *taūhaja* [extulit se], — with which, perhaps, in the present case, there may be associated a reference to an ὑπέρβασις of another, in respect of the ὅροι appointed by God and by nature; see Chrysost. and the Greek commentators, who, however, seem to have taken ὑπερβαίνειν absolutely; compare Raphel, *Annot.* Vol. II. 542. Πλεονεκτεῖν with an accus. *personæ* properly signifies ‘lucri causâ fraudem facere alicui’ (2 Cor. vii. 2, xii. 17), thence with a slightly more general reference ‘circumvenire aliquem’ (comp. 2 Cor. ii. 11), ‘bifai(h)o,’ Goth., the idea of selfish and self-seeking fraud rather than mere wrong or injury (comp. Syr., Copt., Arm.) being always involved in the word; see Suicer, *Thesaur.* s. v. Vol. II. p. 746, and compare Meyer on 2 Cor. vii. 2.

ἐν τῷ πράγματι] ‘in the matter,’ Copt. (definitely expressing the art.), and similarly, but too strongly, Syr.

لِفَعْلِهِ [in hoc negotio], — not exactly ἐν τῇ μίσει, Theoph., Œcum., but more generally, in the matter of which we are now speaking (compare 2 Cor. vii. 11), which, however, obviously involves reference to carnality and adultery; see Middleton, *Gr. Art.* p. 377 (ed. Rose), Green, *Gram.* p. 156. To regard τῷ as enclitic (Koppe) is contrary to the language of the N. T., and to assume that τῷ πράγματι — τοῖς πράγμασιν (De W., comp. Winer, *Gr.* § 18. 3, p. 105), or that it can imply ‘the business in question’ (Lünem.), when nothing has preceded sufficient to mark what the *πᾶγμα* really is, must respectively on grammatical and logical grounds be pronounced wholly untenable.

τὸν ἀδελφὸν αὐτοῦ] ‘his brother,’ — not merely ‘his neigh-

καί διεμαρτυράμεθα. <sup>7</sup> οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ Θεὸς ἐπὶ ἀκα-  
θαρσίᾳ ἀλλ' ἐν ἁγιασμῷ. <sup>8</sup> τοιγαροῦν ὁ ἀρετῶν οὐκ ἄνθρωπον

bor' (Schott), but 'his Christian brother, him, whom so to wrong and defraud is doubly flagitious; ἀδελφὸν καλεῖς καὶ πλεονεκτεῖς; καὶ ἐν οἷς οὐ χρεή, Chrys.

διότι ἔκδικος Κύριος] 'because that the Lord is the avenger'; οὐδὲ γὰρ ἀτιμωρητὶ ταῦτα πράξομεν, Chrys.; see Eph. v. 6, Col. iii. 6, where similar prohibitions are accompanied by a similar minitatory reason. The term ἔκδικος, a δὲ λεγόμεν. in the N. T. (here and Rom. xiii. 4) primarily denotes τὸν ἔξω τοῦ δικαίου ὄντα (Suid. s. v., Zonar. Lex. p. 651), 'lawless,' 'unjust' (comp. Soph. *Ed. Col.* 917); thence, in later writers, it passes over to the meaning of 'an avenger'; comp. Suid. s. v. Ἰβυκος (ἴδε αἱ Ἰβύκου ἔκδικοι), Wisdom xii. 12, Ecclus. xxx. 6. On the still later use in eccl. writers to denote 'Defensores' or 'Syndics' of the church, see Suicer, *Thesaur.* s. v. Vol. i. p. 1045, Bingham, *Antiq.* III. 11. 5.

On διότι, comp. note and reff. on ch. ii. 8. περὶ πάντων τούτων] 'concerning, in the matter of, all these things,'—not merely cases of ὑπερβασία and πλεονεξία (Alf.), but, as the comprehensive expression seems to require, all the sins of the flesh previously mentioned; see Chrys., Theoph., Œcum., who, by the inclusive nature of their language, appy. adopt the latter view. As illustrative of the use of ἔκδικος with περί, comp. 1 Macc. xiii. 6, ἐκδικήσω περὶ τοῦ ἔθνους μου.

καθὼς καὶ προείπ. κ. τ. λ.] 'as also we before told you and solemnly testified'; the first καὶ being comparative and associated with καθὼς (see on ver. 6), the second simply copulative. The πρὸ appears merely to point to a time prior to the ἐκδίκησις taking place: comp. Gal. v. 21, and notes in loc. On the stronger and more emphatic διαμαρτύρ. (not simply = μαρτύρομαι, Olsh.),

see notes on 1 Tim. v. 21, and on the form εἶπαμεν [*Griesb.* and *Sholz* εἶπομεν, with AKL; majority of mss.; Chrys., Theod.], comp. Winer, *Gr.* § 15, p. 78. In the N. T. the 1st aor. form seems to prevail in the 2nd person (Matth. xxvi. 25, 64, Mark xii. 32, Luke xx. 39, John iv. 17), the other 2nd aor. forms in the other persons, but in the latter instances, esp. in the case of the 3rd pers. plural, there is much difference of reading.

7. οὐ γὰρ κ. τ. λ.] 'For God called us not;' confirmation of the preceding statement, διότι ἔκδικος κ. τ. λ., derived from the object contemplated in the κλήσις. On the act of calling, scil. εἰς τὴν αὐτοῦ βασιλείαν καὶ δόξαν (ch. ii. 12) as specially attributed to God the Father, see notes on Gal. i. 6.

ἐπὶ ἀκαθαρσίᾳ] 'for uncleanness:' object or purpose for which they were (not) called, the primary meaning of the prep. ('nearness or approximation,' Donald. *Crat.* § 172) not being wholly obliterated; see Krüger, *Sprachl.* § 68. 41. 7, Jelf, *Gr.* § 634. 3, notes on Gal. v. 13, and exx. in Raphel, *Annot.* Vol. II. p. 546.

ἐν ἁγιασμῷ] 'in sanctification;' not 'in sanctificationem,' Vulg., but 'in sanctificatione,' Clarom.; ἐν being neither equivalent to εἰς (Pisc), nor yet used brachyologically, scil. ὥστε εἶναι ἡμᾶς ἐν (Winer, *Gr.* § 50. 5, p. 370), but simply marking the sphere in which Christians were called to move; see on Gal. i. 6, on Eph. iv. 4, and comp. Green, *Gram.* p. 292.

8. τοιγαροῦν] 'Wherefore then;' logical conclusion from the preceding verse. The compound particle τοιγαροῦν (only here and Heb. xii. 1) is not simply synonymous with τοιγαρότοι (Hartung, *Partik.* s. v. τοί, 3. 5, Vol. i. p. 354), but while differing from the simpler τοιγάρ, 'hac de causâ igitur'

ἂν εἴτε ἄλλὰ τὸν Θεὸν τὸν καὶ δόντα τὸ Πνεῦμα αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.

(Klotz), in imparting a more syllogistic and ratiocinative character to the sentence, differs also from *τοιγάρτοι*, 'qua propter sane,' in having not an affirmative (*τοί*), but a collective and retrospective (*οὖν*) force; see Klotz, *Devar.* Vol. II. p. 748. *ὁ ἀθετῶν* 'the despiser,' 'the rejecter;' substantival use of the present participle; see Winer, *Gr.* § 45. 7, p. 316, and Middleton, *Gr. Art.* p. 159. Any definite insertions after *ἀθετῶν*, e.g. Vulg. (Amit.) 'hæc,' Arm. *ὑμᾶς*, Beza 'hæc, scil. præcepta,' are wholly unnecessary. It is clear that the commands recently given must form the objects of the *ἀδέτησις*; these, however, the apostle does not specify, his object being to call attention not so much to what is set at nought as to the person who does so, and the personal risk that he incurs. On the verb *ἀθετεῖν*, used in the N. T., both with persons (Mark vi. 26, Luke x. 16, John xii. 48) and things (Mark vii. 9, Gal. (iii. 15, al.), comp. notes on Gal. ii. 21. *οὐκ ἔνδρωπον*

*κ. τ. λ.*) 'rejecteth not man but God,' not one whom it might be thought in some degree excusable to despise, — but, *τὸν Θεόν*. The antithesis *οὐκ — ἀλλὰ* is thus not to be explained away, 'non tam hominem . . . . quam Deum,' Est., but retained with its usual and proper force, 'non hominem . . . . sed Deum,' Vulg.; see esp. Winer, *Gr.* § 55. 8, p. 439 sq. (ed. 6), and notes on Eph. vi. 12. On the exact difference between this formula ('ubi prior notio tota tollitur, et in ejus locum posterior notio substituitur'), *οὐ μόνον — ἀλλά*, and *οὐ μόνον — ἀλλὰ καί*, see Kühner on Xenoph. *Mem.* II. 6. 2, comp. also notes on ch. i. 8. The omission of the article before *ἄνθρωπον*, 'a man,' 'any man,' — with a latent reference to the apostle, not to *τὸν πλεονεκ-τηθέντα* (Æcum.), — and its insertion

before *Θεόν* (almost 'ipsum Deum'), though not capable of being conveyed in translation, must not be overlooked.

*τὸν καὶ δόντα* 'who also gave;' who in addition to having called us *ἐν ἁγιασμῷ*, has also been pleased to furnish us with the blessed means of realizing it; compare Reuss, *Théol. Chért.* IV. 15, Vol. II. p. 150. The only difficulty is the reading: *καί* is omitted by *Lachm.* with ABD<sup>3</sup>E; 10 mss.; Clarom., Sangerm., Goth., al.: Athan., Did., Chrys., Theod. (ms.), Theoph., al., — but, as the insertion is well supported [D<sup>4</sup>FGKL; great majority of mss.; Boern., Syr. Philox.]; al.; Clem., Theod., Dam., Æcum.], and far less easy to be accounted for than the omission, we retain *καί* with *Rec., Tisch.* ed. 2, 7, Alf., and the bulk of recent editors. It is much more difficult to decide between *δόντα* [*Rec., Tisch.* ed. 2, 7, with AKL; great majority of mss.; apparently all Vv.;] Clement, Chrysostom, Theodosius.] and *διδόντα* [*Lachmann* with BDEFG; 10 mss.; Athan., Did.]. The latter deserves great consideration as having such strong uncial authority, still as the Vv. appear all to favor the aorist, and as it also certainly does seem probable that the correction might have arisen from a desire to represent that the gift of the Spirit was still going on (comp. Luke xi. 13), we retain (with *Tisch.*) the aorist participle. *τὸ Πν. αὐτοῦ τὸ ἅγιον* Not without great emphasis and solemnity (comp. Eph. iv. 3), — 'His Holy Spirit,' the blessed Spirit which proceeds from Him (see notes on Phil. i. 19), whose attribute is holiness, and whose office especially 'consists in the sanctifying of the servants of God,' Pearson, *Creed*, Vol. I. p. 387 (ed. Burt.). To dilute this distinct personal expression into 'the gift of spiritual

On brotherly love I need say nothing. I beseech you to be quiet, industrious, and orderly.

9 Περὶ δὲ τῆς φιλαδελφίας οὐ χρεῖαν ἔχετε γράφειν ὑμῖν· αὐτοὶ γὰρ ὑμεῖς θεοδίδακτοὶ ἐστε

insight,' etc. (Olsh.), is by no means satisfactory; see notes on *Gal.* iv. 6.

εἰς ὑμᾶς] 'unto you;' not merely equivalent to a transmissive dative, nor yet with any idea of diffusion (Alf., — see) notes on ch. ii. 6), but, with the usual and proper meaning of local direction, 'in vos,' Clarom., Copt., (*ekhreî*): they were the objects to whom that blessed gift was directed; comp. *Gal.* iv. 6. The reading of *Rec.* ἡμᾶς has but weak external support [A; mss.; Vulg., Syr. (Philox.), Æth. (Pol., but not Platt); Chrys., al.], and on internal grounds is not free from some suspicion.

9. Περὶ δὲ κ. τ. λ.] 'Now concerning etc.;' transition by means of the δὲ μεταβατικὸν to a fresh exhortation. On this force of δέ, see notes on *Gal.* iii. 8. φιλαδελφίας] 'brotherly love,' love to their fellow Christians; *Rom.* xii. 10, *Heb.* xiii. 1, 1 *Pet.* i. 22, 2 *Pet.* i. 7, comp. 1 *Pet.* iii. 8. This love was to be no passive virtue, but, as ver. 10. suggests, was to display itself in acts of liberality and benevolence towards their poorer and suffering brethren: so Theod., though perhaps a little too definitely, φιλαδελφίαν ἐνταῦθα τὴν τῶν χρημάτων φιλοτιμίαν ἐκάλεσεν. It is unnecessary to exclude wholly a reference to a love εἰς πάντας (Theoph.): the Christian ἀδελφοὶ were the primary objects (comp. 1 *Pet.* iii. 8, where φιλαδελφία is distinguished from, and prevenient to, the general ἀγάπη), but the great brotherhood of mankind was still not to be forgotten; comp. *Gal.* vi. 10.

οὐ χρεῖαν ἔχετε γράφειν ὑμῖν] 'ye have no need that I write to you:' rhetorical turn, technically termed 'præteritio,' or παράλειψις, in which what might be said is partly suppressed, to conciliate a more loving acceptance of the implied command; κατὰ παράλειψιν δὲ τὴν πα-

ραίνεσιν τίδησι, δὴ οὗτα κατασκευάζων ἐν μὲν ὅτι οὕτως ἀναγκαῖον τὸ πρᾶγμα ὡς μηδὲ διδασκάλου δεῖσθαι· ἕτερον δὲ μᾶλλον αὐτοὺς ἐντρέπει, διεγείρων ἵνα μὴ δεῦτεροι ἔλθωσι τῆς ὑπολήψεως ἣν ἔχει περὶ αὐτῶν, νομίζων αὐτοὺς ἤδη κατωρθωκέναι, Theoph. On this rhetorical form, see notes on *Philom.* 19, and Wilke, *N. T. Rhetorik*, p. 365. The reading is scarcely doubtful: *Lachm.* indeed adopts ἔχομεν with D<sup>1</sup>FG; 6 mss.; Vulg., Clarom., Goth., Syr., (Philox.); Chrys., Theoph., but the external authority is not sufficiently strong, and the probability of a correction to obviate\* the difficulty of construction very great. γράφειν]

'that I write.' The object-inf. has here practically the sense of a passive (comp. ch. v. 1), but differs from it in suggesting the supplement of some accusative, — 'that I or any one should write to you;' see Winer, *Gr.* § 44. 8. 1, p. 303, Jelf, *Gr.* § 667. 3. To deny this on the ground that the context precludes an indefinite reference, and practically limits the supplied accus. to the apostle (Lünem.), seems distinctly hypercritical, and is rightly rejected by Alfrod *in loc.*

αὐτοὶ γὰρ ὑμεῖς] 'for you yourselves;' not 'vos ipsi sponte,' Schott, but 'yourselves,' — in sharp contrast to the subject involved in the infinitive; comp. 1 *John* ii. 20. θεοδίδακ-

τοι] 'taught of God,' — not in marked opposition to any other form of teaching (οὐ δεῖσθε φησί, παρὰ ἀνθρώπου μαθεῖν, Chrys., comp. Olsh.), but with the principal emphasis on the fact of their being already taught, and with only a subordinate emphasis on the source of the teaching. The chief moment of thought, as Lünem well observes, rests on the second, and not on the first, half of the compound verbal θεοδίδακτοι. The form itself is an ἀπαξ λεγόμεν. In the



εἰς τὸ ἀγαπᾶν ἀλλήλους· <sup>10</sup> καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς τοὺς ἐν ὅλῃ τῇ Μακεδονίᾳ. παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, περισσεύειν μᾶλλον, <sup>11</sup> καὶ φιλοτιμεῖσθαι ἡσυχάζειν

N. T.; compare however, John vi. 45, διδάκτοί τοῦ Θεοῦ, and add Barnab. *Epist.* § 21, γίνεσθε δὲ θεοδιδάκτοι, ἐκζητούντες, τί ζητεῖ Κύριος ἀπ' ὑμῶν.

εἰς τὸ ἀγαπᾶν ἀλλήλους] 'to love one another,' 'ut diligatis invicem,' Vulg.; practical tendency and purpose of the *εἰσαχθή*, with perhaps an included reference to the purport and subject of it; see notes on ch. ii. 12.

10. καὶ γὰρ κ. τ. λ.] 'for indeed ye do it;' confirmatory explanation of the preceding clause; γὰρ introducing the historical fact on which the confirmation rested (οἶδα ἀπ' ὧν ποιεῖτε, Theoph.), καὶ enhancing the ποιεῖτε, and putting it in gentle contrast with the θεοδιδάκτοί ἐστε. Thus neither the καὶ nor the γὰρ (Syr. Æth.-Pol., — but not Syr.-Philox., and Æth.-Platt) is otiose: both fully retain their proper force (Copt., Goth., Arm.), their association being due to the early position which γὰρ regularly assumes in the sentence; see notes and reff. on *Phil.* ii. 27, and comp. Winer, *Gr.* § 53. 8. b, p. 397. αὐτό] 'it,' scil. τὸ ἀγαπᾶν ἀλλήλους (Lünem., Alf.), not τὸ τῆς φιλαδελφίας (Koch), — a reference needlessly remote.

εἰς πάντας τοὺς ἀδελφ.] 'toward all the brethren;' direction and destination of the action; not, observe, with any marked universality, εἰς πάντας τοὺς ἁγίους, but — εἰς πάντας τοὺς ἀδ. τοὺς ἐν ὅλῃ τῇ Μακεδ., the last definition fairly justifying the remark of Lünem. (opp. to Baur, *Paulus*, p. 484), that there is no reason for assuming any longer period between the conversion of the Thessalonians and the time of writing the Epistle (one and one-half or two years) than is assumed in the ordinary chronology. The arguments of Baur, according to which this beautiful and most

genuine Ep. is to be considered a 'matte Nachbild' of 1 Cor., have been recently reiterated in Zeller, *Theol. Jahrb.* for 1855, p. 151, but (it is not too much to say) without even — plausibility.

The second and definitive τοὺς (Winer *Gr.* § 20. 1, p. 119) is omitted by *Lachm.* with AD<sup>1</sup>FG; Chrys. (ms.), but appy. rightly retained by *Tisch.* with BD<sup>2</sup>D<sup>3</sup>E KL; nearly all mss.; many Ff.

παρακαλοῦμεν δέ] 'but we beseech you;' continuation of the implied command in ver. 9 in a slightly antithetical form; not only is the duty of φιλαδελφία tacitly and delicately inculcated, and an expansion of it in the form of general ἀγάπη (ver. 9) distinctly suggested, but further, an increase in the same set forth as the subject of direct hortatory entreaty. On the pres. infin. after παρακαλῶ, which is here rightly used as marking the continuance and permanence of the act, see Winer, *Gr.* § 44. 7, p. 298, but observe that the use of the pres. inf. or aor. inf. after commands, etc., depends much on the peculiarity of the writer, and the subjective aspects under which the command was contemplated; comp. Bernhardt, *Synt.* x. 9, p. 383, and the good note and distinctions of Mätzner on Antiphon, p. 153 sq.

11. καὶ φιλοτιμεῖσθαι κ. τ. λ.] 'and to study, etc.;' exhortation in close grammatical, though somewhat more lax logical, connection with what immediately precedes. The close union of these appy. different subjects of exhortation has been variously explained. On the whole, it seems most natural to suppose that their liberality involved some elements of a restless, meddling, and practically idle spirit, that exposed them to the comments of οἱ ἔξω. It is perhaps not wholly improbable that mistaken ex-

καὶ πράσσειν τὰ ἴδια καὶ ἐργάζεσθαι ταῖς χερσὶν ὑμῶν, καθὼς ὑμῖν παρηγγείλαμεν, <sup>12</sup> ἵνα περιπατῆτε εὐσχημόνως πρὸς τοὺς ἔξω καὶ μηδενὸς χρεῖαν ἔχητε.

pectations in respect of the day of the Lord had led them into a neglect of their regular duties and occupations, and was marring a liberality, of which the true essence was ἐργαζόμενοι ἐτέροις παρέχειν, Chrys.

φιλοτιμεῖσθαι ἡσυχάζειν] 'make it your aim to be quiet,' 'et operam detis ut quieti sitis,' Vulg. (sim. Clarom.), 'biarбайдjan anaqal,' Goth. It is somewhat doubtful whether (a) the primary meaning of φιλοτιμ., 'gloriæ cupiditate accensum aliquid facere' (comp. Copt., Æth.-Pol.), or (b) the secondary meaning, 'magno studio anniti,' 'operam dare' (Vulg., Clarom., Syr., Goth., Arm.) is here to be adopted. As both meanings rest on good lexical authority (comp. Xenoph. *Mem.* II. 9, 3, with *Æcon.* IV. 24, in which latter passage φιλοτιμ. is associated with μελετᾶν), the context will be our safest guide. Of the three passages in which it is used in the N. T., Rom. xv. 20, 2 Cor. v. 9, and *h. l.*, the first alone seems to require (a); comp. Fritz. *Rom.* Vol. III. p. 277, and even Meyer, on 2 Cor. *l. c.*, who, while affecting to retain (a), translates in accordance with (b), 'beeifern wir uns u. s. w.' In all, perhaps, some idea of τιμή may be recognized, but in 2 Cor. *l. c.* and in the present passage that meaning recedes into the background; see the numerous exx. in Wetst. Vol. II. p. 94, 95, and Kypke, *Obs.* Vol. II. p. 189. To consider φιλοτ. an independent inf. (Copt., Theophyl. 1; compare Theod., Calv.) seems very unsatisfactory. ἡσυχάζειν marks the sedate and tranquil spirit (compare 1 Tim. II. 2), which stands in contrast to the excited and unquiet bustle (περιεργάζεσθαι, 2 Thess. III. 11) that often marks ill-defined or mistaken religious expectation; see esp. 2 Thess. III. 11, 12, which

forms an instructive parallel to the present exhortations.

πράσσειν τὰ ἴδια] 'to do your own business,' 'to confine yourselves to the sphere of your own proper duties.' The correct formula according to Phrynichus is τὰ ἑμᾶντοῦ κ. τ. λ. πράττειν; or τὰ ἴδια ἑμᾶντοῦ κ. τ. λ. πράττειν; see exx. collected by Lobeck, p. 441, and Kypke, *Obs.* Vol. II. p. 338. The form ἰδιοπραγεῖν occurs in Polyb. (*Hist.* VIII. 28. 9) and later writers.

ἐργάζ. ταῖς χερσὶν ὑμῶν] 'work with your hands,' i. e. 'follow your earthly callings,' which, as the words imply, were those of handicraftsmen and artificers; 'ad populum scribit, in quo plurimorum est ea quæ manibus fiunt opera exercere,' Est. The numbers engaged in mercantile and industrial calling at Thessalonica are alluded to by Tafel, *Hist. Thessal.* p. 9.

The inserted ἰδίαις [*Rec.* with AD<sup>3</sup>KL; mss.: Theod., Dam.] is rightly struck out by Lachm., Tisch., and most modern editors, on the preponderant authority of BD<sup>1</sup>E(?)EG; 10 mss.; appy. all Vv.; Bas., Chrysost., Theoph. and Latin ff.

καθὼς ὑμῖν παρηγγ.]] 'according as we commanded you,' scil. when personally present with you; with reference not merely to the last, but to all the preceding clauses. The very first publication of Christianity in Thessal. seems to have been attended with some manifestations of restlessness and feverish expectation.

12. ἵνα περιπατ. εὐσχημόνως] 'in order that ye may walk seemly,' Rom. XIII. 13, 1 Cor. XIV. 40; purpose of the foregoing παράκλησις, the present member referring mainly to ἡσυχάζειν καὶ πράσσειν τὰ ἴδια, the following to ἐργάζ. ταῖς χερσὶν ὑμῶν. The adverb εὐσχημ. (associated with κατὰ τάξιν

Do not grieve for those that sleep. We shall not anticipate them, but at the last trump they will be raised, and we translated.

13 Οὐ θέλομεν δὲ ὑμᾶς ἀγνοεῖν, ἀδελφοί, περὶ τῶν κοιμωμένων, ἵνα μὴ λυπησθε καθὼς

1 Cor. i. c.) stands in partial contrast to ἀτάκτως, 2 Thess. iii. 6 Lünem.); the general idea, however, of that decent gravity and seemly deportment (εὐλαβῶς· σεμνῶς, Zonar. s. v.) which should ever be the characteristic of the true Christian, ought not to be excluded. On the use of περιπατεῖν as commonly implying the 'agendi vivendique rationem quam quis continenter et ex animo sequitur,' see Winer, *Comment. on Eph.* iv. 1, p. 5 (cited by Koch), Fritz. *Rom.* xiii. 13, Vol. III. p. 140 sq., Suicer, *Thesaur.* s. v. Vol. II. p. 679, and compare notes on *Phil.* iii. 18. πρὸς τοὺς ἔξω]

πρὸς pointing to the social relation in which they were to stand, or the general demeanor they were to assume toward those who were not Christians. On this use of πρὸς, in which the primary meaning of ethical direction is still apparent, see reff. in notes on *Col.* iv. 5, where the same expression occurs. Οἱ ἔξω is the regular designation of those who were not Christians; see 1 Cor. v. 12, 13, *Col. l. c.*, and notes on 1 *Tim.* iii. 7.

μηδενὸς χρεῖαν ἔχει.] 'have need of no man;' the contrast being ἐπαυτεῖν καὶ ἐτέρων δεῖσθαι, Chrys., comp. Theod. It is somewhat doubtful whether μηδενὸς is here to be regarded as masc. with Syr., Vulg., Æth., and the Greek commentt., or neuter with Copt. (appy.; Goth., Clarom. uncertain) and several modern commentators. On the whole, the masc. seems most in accordance with the context; they were not, by the neglect of their proper occupations, to live dependent upon others, whether heathens or (more probably) fellow-Christians; comp. Chrys., Theod. The argument of Lünem., repeated by Alf., 'that to stand in need of no man is for man an impossibility,' is not of much

weight, as the general statement will naturally receive its proper limitations from the context.

13. Οὐ θέλομεν δὲ κ. τ. λ.] 'Now we would not have you to be ignorant;' transition by means of the δὲ μεταβατικόν (Hartung, *Partik.* Vol. I. p. 165, notes on *Gal.* iii. 8), and the impressive οὐ θέλομεν ὑμᾶς ἀγνοεῖν (*Rom.* i. 13, xi. 25, 1 Cor. x. 1, xii. 1, 2 Cor. i. 8), to a new and important subject, the state of the departed. Most modern expositors seem rightly to coincide in the opinion that in the infant Church of Thessalonica there had prevailed, appy. from the very first, a feverish anxiety about the state of those who had departed, and about the time and circumstances of the Lord's coming. They seem especially to have feared that those of their brethren who had fallen on sleep before the expected advent of the Lord would not participate in its blessings and glories (ver. 15). Thus their apprehensions did not so much relate to the resurrection generally (Chrysost., Theod., Theoph.), as to the share which the departed were to have in the παρουσία τοῦ Κυρίου; see Hofmann, *Schriftb.* Vol. II. 2, p. 596, compare Wieseler, *Chronol.* p. 249. The reading θέλομεν [*Rec. θέλω*] has the support of all the MSS. and the majority of the mss., the bulk of the Vv. and Ff., and is rightly adopted by Lachm., Tisch., and all modern editors. περὶ τῶν κοιμωμένων]

κοιμωμένων] 'concerning those that are sleeping;' i. e. those that are dead, according to the significant synonym found not only in Scripture (1 Kings ii. 10, John xi. 11, Acts vii. 60, 1 Cor. xi. 30, al.) but in Pagan writers (Callim. *Fragm.* x. 1), yet here, as the following verses clearly show, to be specially restricted to the Christian dead; compare



καὶ οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα. <sup>14</sup> εἰ γὰρ πιστεύομεν ὅτι  
 Ἰησοῦς ἀπέθανεν καὶ ἀνέστη, οὕτως καὶ ὁ Θεὸς τοὺς κοιμηθέντας

οἱ νεκροὶ ἐν Χριστῷ, ver. 16, and see Suicer, *Thesaur.* s. v. Vol. II. p. 121. All special doctrinal deductions, however, from this general term (Weizel, *Stud. u. Krit.* 1836, p. 916 sq., compare Reuss, *Théol. Chrét.* IV. 21, Vol. II. p. 239) must be regarded as extremely precarious, especially those that favor the idea of a *ψυχοπαννυχία* in the intermediate state; see esp. Bull, *Serm.* III. p. 41 (Oxf. 1844). Delitzsch, *Bibl. Psychol.* VI. 4, p. 360 sq., Zeller, *Theol. Jahrb.* for 1847, p. 390—409, and a long and careful article by West, *Stud. u. Krit.* for 1858, esp. p. 278, 290; compare also Burnet, *State of the Departed*, ch. III. p. 49 sq. (Transl.), and notes on *Phil.* i. 23. Death is rightly called sleep as involving the ideas of continued existence (Chrys.), repose, and ἐγρήγορσις (Theod.); comp. Theophyl. on *John* xi. 11, and the eloquent sermon of Manning, *Serm.* XXI. Vol. I. p. 308 sq.

The reading is doubtful: *Rec.* with DE FG (FG κεκοιμημένων) KL; mss.; many Ff., reads κεκοιμημένων, — a form well supported, but not improbably a conformation to *Matth.* xxvii. 52, *1 Cor.* xv. 20. We retain, therefore, the less usual κοιμωμένων with AB; many mss.; Orig., Chrys. (1 ms.), Dam. (*Lachm., Tisch.*). ἵνα μὴ λυπησθε]

‘that ye sorrow not;’ purpose and object of the οὐ θέλομεν ὑμᾶς ἀγνοεῖν. The λύπη in this particular case was called out not merely by the feeling of having lost their departed brethren, but by anxieties in regard to their participation in Christ’s advent. The reading λυπεῖσθε (*Tisch.* ed. 7) is appy. not sufficiently supported for us to admit so great a deviation from the usual construction.

καθὼς καὶ οἱ λοιποὶ] ‘even as the rest also,’ scil. λυποῦνται. The καθὼς does not introduce any comparison be-

tween the sorrow of Christians and that of οἱ λοιποί, as if a certain amount of sorrow was permissible (οὐ παντελῶς κωλύει τὴν λύπην, ἀλλὰ τὴν ἀμετρίαν ἐκβάλλει, Theod.), but simply contrasts with Christians those in whom λύπη might naturally find a place, οἱ μὴ ἔχοντες ἐλπίδα. Christians, as the antithesis implies, were not to mourn at all; σὺ δὲ ὁ προσδοκῶν ἀνάστασιν, τίνος ἕνεκεν ὁδύρῃ, Chrys. The οἱ λοιποὶ (*Eph.* ii. 3) obviously includes all, whether sceptical Jews or unenlightened heathen (Chrys.), who had no sure hope in any future resurrection.

On the use of καὶ with adverbs of comparison, see notes on *Eph.* v. 23.

οἱ μὴ ἔχοντες ἐλπίδα] ‘who have no hope,’ who form a class that is so characterized; compare notes on ver. 5, and Winer, *Gr.* § 55. 5, p. 428 sq., but observe also that the comparative member is under the vinculum of ἵνα. The hope here alluded to is obviously in reference to the resurrection; τίνος ἐλπίδα; ἀναστάσεως. οἱ γὰρ μὴ ἔχοντες ἐλπίδα ἀναστάσεως οὗτοι ὀφείλουσι πνευθεῖν, Theoph. The true hopelessness of the old heathen world finds its saddest expression in *Æsch. Eumen.* 638, ἅπαξ θανόντος οὕτις ἐστ’ ἀνάστασις; see more in Lünem. and Jowett, and in answer to the quotation of the latter from the O. T., the pertinent remarks of Alford *in loc.*

14. εἰ γὰρ πιστεύομεν] ‘For if we believe;’ reason for the purpose expressed in the preceding verse, ἵνα μὴ λυπησθε κ. τ. λ., based on the fundamental truth that as Christ the Head died and rose again, even so shall all the members of His body; comp. Pearson, *Creed*, Art. XI. Vol. I. p. 450 (ed. Burt.), Jackson, *Creed*, XI. 16. 8 sq. The εἰ here obviously involves no element of doubt, but is simply logical (‘εἰ particula



διὰ τοῦ Ἰησοῦ ἄξει σὺν αὐτῷ. <sup>15</sup> τοῦτο γὰρ ὑμῖν λέγομεν ἐν

est plane logica,' Herm. Viger, No. 312,) and virtually assertory; comp. notes on Phil. i. 22, and on Col. iii. 1.

ἀπέθανεν καὶ ἀνέστη] 'died and rose again;' the two foundations of Christian faith united in one enunciation. It is noticeable that the apostle here, as always, uses the direct term ἀπέθανεν in reference to our Lord, to obviate all possible misconception: in reference to the faithful he appropriately uses the consolatory term κοιμᾶσθαι; see esp. Theod. *in loc.* οὕτως κ.τ.λ.] 'so also shall God;'

'so also shall God;' slightly inexact apodosis: the rigidly correct sequel would be καὶ πιστεύειν δεῖ, ὅτι κ.τ.λ. (Lünem., Jowett), or some similar formula. The οὕτως is not pleonastic (Olsh.), but, as Lünem. correctly observes, marks the complete accordance of the lot of Christians with that voluntarily assumed by their Lord, while the καὶ serves to enhance and to give force to the comparison; see Winer, *Gr.* § 60. 5, p. 478, and on this use of καὶ after relative or demonstrative particles, Klotz, *Devar.* Vol. II. p. 636.

τοὺς κοιμηθέντας διὰ τοῦ Ἰησ.] 'those laid to sleep through Jesus;' certainly not equiv. to ἐν Ἰησ. (Jowett), but, with the usual and proper force of the prep., those who through His mediation are now rightly accounted as 'sleeping.' It must remain to the last an open question whether διὰ τοῦ Ἰησ. is to be connected (a) with the finite verb ἄξει, or (b) with the participle. Chrysost. and the Greek commentators (silet Theod.) admit both, but prefer the latter; modern writers mainly adopt the former. There is confessedly a difficulty in (b) which the exx. adduced by Alf. scarcely tend to diminish; for the meaning τῇ πίστει τοῦ Ἰησοῦ κοιμηθ. (Chrysost.), or the more exact meaning advocated above, is but in lax parallelism with

εἰρήνην ἔχεν δι' αὐτοῦ (Rom. v. 1], καὶ χάσθαι δι' αὐτοῦ (Rom. v. 11), al. Still the negative arguments against (a), — viz. (1) that thus ἄξει would have two prepositional adjuncts, (2) that the natural emphasis would then suggest the order διὰ τοῦ Ἰησ. τοὺς κοιμηθ., (3) that the sentence would thus be harsh (De W.) and awkward in the extreme — seem so unanswerable, that with the earlier interpreters, Æth., and (as the rigid preservation of the order seems to hint) the remaining Vv., we adopt the more simple and logical connection κοιμηθέντας δι' αὐτοῦ. The two contrasted subjects Ἰησοῦς and κοιμηθέντας διὰ τοῦ Ἰησοῦ thus stand in clear and illustrative antithesis, and the fundamental declaration of the sentence ἄξει σὺν αὐτῷ, remains distinct and prominent, undiluted by any additional clause.

ἄξει σὺν αὐτῷ] 'will bring with Him.' The more natural word would have been ἐγερεῖ (compare 2 Cor. iv. 14), but the apostle probably uses the more significant ἄξει, as marking that blessed association of departed Christians with their Lord at His παρουσία, in which the Thess. feared their sleeping brethren would have no part; see above on ver. 13.

15. τοῦτο γὰρ λέγομεν] 'For this we say;' confirmation, not (by an 'ætiologia duplex') of the foregoing ἵνα μὴ λυπησθε (Koch), but of the words immediately preceding; the relation of the faithful living to the faithful departed is explained, first negatively in this verse, then positively in ver. 16, 17. ἐν λόγῳ Κυρίου] 'in the word of the Lord,' in coincidence with a declaration received directly from him, 'quasi Eo ipso loquente,' Beza. The prep. is here neither equivalent to κατὰ (Zanch.) nor to διὰ (Auth., comp. De W.), but has appy. its usual and prevalent meaning

λόγω Κυρίου, ὅτι ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι εἰς τὴν παρουσίαν τοῦ Κυρίου οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας,

‘in the sphere of:’ the declaration was couched in language of the Lord Himself, and gained all its force from coincidence with his words; see Winer, *Gr.* § 48. a, p. 345, who, however, by comparing 1 Cor. ii. 7, λαλοῦμεν . . . ἐν μυστηρίῳ, 1 Cor. xiv. 6, λαλήσω ἐν ἀποκαλύψει, gives ἐν more of a reference to the *form* or *nature* of the revelation than seems fully in accordance with the context. The meaning is simply ‘edict me interprete Dominus,’ Fritz, *Rom.* Vol. III. p. 34; compare כְּבִרְבֵּר יְהוָה 1 Kings xx. 35. This revelation is certainly not to be referred to Matth. xxiv. 31 (Schott 1, comp. Usteri, *Lehrb.* II. 2. B, p. 325) nor to any traditional ‘effatum Christi’ (Schott 2, and appy. Jowett), but was directly received by the apostle from the Lord himself; οὐκ ἂν ἐαυτῶν, ἀλλὰ παρὰ τοῦ Χριστοῦ μαθόντες λέγομεν, Chrys.; see Gal. i. 12, ii. 2, Eph. iii. 2, and compare 2 Cor. xii. 1, With these passages before us, can we say with Jowett, that ‘St. Paul nowhere speaks of any special truths or doctrines as imparted to himself?’ The language of Usteri, *l. c.* is equally unsatisfactory; not so that of De W. *in loc.* ἡμεῖς οἱ ζῶντες κ.τ.λ.] ‘we the living who are remaining.’ The deduction from these words, ‘that St. Paul himself expected to be alive,’ Alf., with Jowett, Lünem., Koch, and the majority of German commentt., must fairly be pronounced more than doubtful. Without giving any undue latitude to ἡμεῖς (οὐ περὶ ἑαυτοῦ φησὶν . . . ἀλλὰ τοὺς πιστοὺς λέγει, Chrys.), to ζῶντες (ζῶντας τὰς ψυχὰς, κοιμηθέντας δὲ τὰ σώματα λέγει, Method. *de Resurr.* ap. Œcum.), or to περιλειπόμενοι (‘præsens loco futuri, more Hebraico,’ Calv., ‘superstites,’ Bretsch.), it seems just and correct to say that


περιλειπόμενοι is simply and purely present, and that St. Paul is to be understood as classing himself with ‘those who are *being left* on earth’ (compare Acts ii. 47), without being conceived to imply that he had any precise or definite expectations as to his own case. At the time of writing these words he was one of the ζῶντες and περιλειπόμενοι, and as such he distinguishes himself and them from the κοιμηθέντες, and naturally identifies himself with the class to which he then belonged.

It does not seem improper to admit that in their ignorance of the day of the Lord (Mark xiii. 32) the apostles might have imagined that He who was coming would come speedily, but it does seem over hasty to ascribe to inspired men *definite* expectations, since proved to be unfounded, when the context, calmly weighed and accurately interpreted, supplies no certain elements for such extreme deductions; see notes on 1 Tim. vi. 14, and compare the long note of Wordsw. on ver. 17. On the verb περιλείπεσθαι, see notes, ver. 17 (*Transl.*).

οὐ μὴ φθάσωμεν] ‘shall not prevent,’ Auth. *i. e.* shall not arrive into the presence of the Lord, and share the blessings and glories of His advent, before others. The verb φθάνειν (Hesych. προήκειν, προλαμβάνειν) has here its regular meaning of ‘prævenire,’ involving the idea of a priority in respect of *time*, and thence, derivatively, of privilege; οὕτω, φησὶν, δὲξάς καὶ ταχέως καὶ ἐν ἀκαρεῖ οἱ τετελευτηκότες ἅπαντες ἀναστήσονται, ὡς τοὺς ἔτι καὶ ἐκείνον τὸν καιρὸν περιόντας προλαβεῖν, καὶ προαπαντήσαι τῷ σωτῇρι τῶν ὅλων, Theod. On the strengthened negation οὐ μὴ with the aor. subjunct., see Winer, *Gr.* § 56. 3, p. 450; and observe that the usually

<sup>16</sup> ὅτι αὐτὸς ὁ Κύριος ἐν κελεύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι Θεοῦ καταβήσεται ἀπ' οὐρανοῦ, καὶ οἱ νεκροὶ ἐν

recognized distinction between these particles with the fut. and with the aor. (Hermann on Soph. *Œd. Col.* 853) must not be pressed in the N. T. (opp. to Koch), the prevalence of οὐ μὴ with the subj. being much too decided to justify a rigorous application of the rule; see notes on *Gal.* iv. 30.


16. ὅτι] 'because,'  [propterea quod] Syr., 'quia,' Clarom., quoniam,' Vulg., 'unte,' Goth., sim. Æth. (Platt,—Pol. omits), Arm.; reason for the declaration immediately preceding, derived from the circumstances of detail. To regard ὅτι as 'that' (Koch), and as dependent on the preceding τοῦτο ἡμῶν λέγομεν (ver. 15), mars the logical evolution of the passage, and is opposed to the opinion of the Greek expositors (γάρ, Theod., Theoph.), and, as is shown above, of the best ancient Versions.

αὐτοῦς ὁ Κύριος] 'the Lord Himself;' obviously not 'He the Lord' (De W.), nor yet 'Himself,' with ref. to His glorified body (Olsh.), but simply with ref. to His own august personal presence, αὐτοῦς γὰρ πρῶτος τῶν ὅλων ὁ Κύριος ἐκ τῶν οὐρανῶν ἐπιφανήσεται κατιών, Theod.

ἐν κελεύσματι] 'with a shout of command,' 'in jussu,' Vulg., Clarom., Goth., sim. Copt. [ouah-sahni], Syr., Arm. The word κέλευσμα (sometimes, though doubtfully, κέλευμα, Lobeck on Soph. *Ajax*, 704, p. 323), an ἄπ. λεγόμεν in the N. T., occurs frequently in classical Greek as denoting the command or signal given by a general (admiral, or captain of rowers, Thucyd. ii. 92), the encouraging shout of the charioteer (Plato, *Phædr.* p. 253 D) or the huntsman (Xenoph. *Cyneg.* vi. 20), or more technically the cry of the κελύστῃς to the rowers (Eurip. *Iph. T.* 1374), but in most cases has

some ref. more or less distinct to the prevailing meaning of the verb: comp. Prov. xxx. 27 (ch. xxiv. LXX), στρατεύει ἅφ' ἐνὸς κελεύσματος εὐτάκτως, and Philo, *de Præm.* § 19, Vol. ii. p. 427 (ed. Mang.), ἀνδρώπους . . . ἀποκισμένους ῥαδίως ἂν ἐν κελείσματος συναγάγοι Θεός.

To whom the κέλευσμα is to be referred is somewhat doubtful. The Greek expositors (Chrys.<sup>3</sup>) seem to refer it directly to Christ; it appears, however, more plausible to refer it directly to the ἀρχάγγελος, as Christ's minister, and to regard it as a general expression of what is afterwards more distinctly specified by the substantives which follow. The purport of the κέλευσμα it is idle to guess at: it may perhaps be ἐγείρεσθε, ἦλθεν ὁ νυμφίος (Chrys. 1), or more naturally, ἀναστῶσιν οἱ νεκροί (Chrys. 2, Theod.), or perhaps, still more probably, with a strict preservation of the current use of the word, the shout of command of the archangel to the attendant angelical hosts, ἐτοίμους ποιεῖτε πάντας, πάρεστι γὰρ ὁ κριτής, Chrys. 3; comp. Matth. xiii. 41.

On the use of ἐν to denote the concomitant circumstances (Arm. uses its 'instrumental' case), see notes on *Col.* ii. 7, iv. 2. Though with the Aramaic  in our memory; it is not always desirable to over-press ἐν, yet in the present case, it may be used, as serving to hint at the κατάβασις, taking place during the κέλευσμα, in the sphere of its occurrence; compare notes on ch. ii. 3.

ἐν φωνῇ ἀρχαγγέλου] 'with the voice of the Archangel;' more specific explanation of the circumstances and concomitants. To refer the ἀρχαγγ. to Christ (Olsh.), or the Holy Spirit (see in Wolf), is obviously untenable: the term is a δις λεγόμεν. (Jude 9) in the

Χριστῷ ἀναστήσονται πρῶτον, <sup>17</sup> ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περι-

N. T., and designates a leader of the angelical hosts by whom the Lord shall be attended on His coming; compare Matth. xxiv. 31, xxv. 31, 2 Thess. i. 7. With regard to the oblique references of some of the German commentators to the 'jüdischer, nachexilischer Vorstellung' (Lünem, compare Winer, *RWB*. Vol. II. p. 329, ed. 3), it seems enough to say that the apostle elsewhere distinctly alludes to separate orders of angels (see notes and reff. on *Eph.* i. 21, *Col.* i. 16), and that he here as distinctly speaks of a leader of such heavenly beings: to inquire further is idle and presumptuous. *σάλπιγγι Θεοῦ*]

'trumpet of God;' not 'tuba Dei, adoque magna,' Beng.,—such a form of Hebraistic superl. not occurring in the N. T., but simply 'the trumpet pertaining to God' (gen. *possess.*), the trumpet used in His service; comp. Rev. xv. 2, and see Winer, *Gr.* § 36. 3, p. 221. The Greek expositors appropriately allude to the use of the trumpet when God appeared on Sinai, Exod. xix. 16; comp. also Psalm xlvii. 5, Isaiah xxvii. 13, Zech. ix. 14. With the Jewish use of the trumpet to call assemblies (Numbers x. 2, xxxi. 6, Joel ii. 1) we have here nothing to do, still less with the speculations of later Judaism as to God's use of a trumpet to awaken the dead (Eisenmenger, *Entd. Jud.* Vol. II. p. 929, adduced by Lünem.): the apostle twice definitely states that the trumpet will sound at Christ's advent (1 Cor. xv. 52), and it infallibly will be so. ἅπ'

οὐρανῷ] 'from heaven,'—where He now sits enthroned at the right hand of God; see esp. Acts i. 11. καὶ

οἱ νεκροὶ κ. τ. λ.] 'and the dead in Christ, etc.; consequence and sequel of the ἐν κελεύσματι κ. τ. λ., the καὶ having here a slightly consecutive force; comp. notes on *Phil.* iv. 12. The words ἐν Χριστῷ are clearly to be joined with νεκ-

ροί, as more specifically designating those about whose share in the παρουσία the Thessalonian converts were disquieted: the general resurrection of *all* men does not here come into consideration; see Winer, *Gr.* § 20. 2, p. 123, comp. West, *Stud. u. Krit.* for 1858, p. 283, and on the omission of the art., notes on *Eph.* i. 15, and Fritz. *Rom.* Vol. I. p. 195. The connection with ἀναστήσονται (Schott) would indirectly assign an undue emphasis to ἐν Χρ. (Lün.), and introduce a specification out of harmony with the context: the subject of the passage is not the means by which (2 Cor. iv. 14), or element in which, the resurrection is to take place, but the respective shares of the holy dead and holy living in the παρουσία of the Lord, considered in relation to time.

πρῶτον] 'first;' not with any reference to πρώτῃ ἀνάστασις, Rev. xx. 5 (Theod., Theophyl., Eecum., al.), but, as the following ἔπειτα suggests, only to the fact that the resurrection of the dead in Christ shall be prior to the assumption of the living. The reading πρῶτοι is found in D<sup>1</sup>FG; Vulg., Clarom.; Cyr., Theod. (1), al., and was perhaps suggested by the supposed dogmatical reference to the first resurrection.

17. ἔπειτα] 'then,'—immediately after the ἀνάστασις of οἱ ἐν Χριστῷ; second act in the mighty drama. The particle ἔπειτα, as its derivation [ἐπ' εἶτα, Hartung, *Partik.* Vol. I. p. 302] and the following ἄμα (see below) both seem to suggest, marks the second event as speedily following on the first, and, like 'deinde' ('de rebus in temporis tractu continuis et proximis,' Hand, *Tursell.* Vol. II. p. 240), specifies not only the continuity but the proximity of the two events; comp. Erfurdt, *Soph. Antig.* 607.

οἱ ζῶντες οἱ περιλειπ.] 'we, the living, who are remaining,' 'we who are being left behind;' see notes on ver. 15.



λειπόμενοι ἅμα σὺν αὐτοῖς ἀρπαγησόμεθα ἐν νεφέλαις εἰς ὑπάντη-

ἅμα σὺν αὐτοῖς] 'at the same time together with them,' 'simul rapiemur cum illis,' Vulg., Copt., [euson]; i.e. we shall be caught up with them at the same time that they shall be caught up, ἅμα appy. not marking the mere local coherence, 'all together,' Alf., but, as usually, connection in point of time ('res duas vel plures una vel simul aut esse aut fieri significat,' Klotz, *Devar.* Vol. II. p. 95): comp. Ammon. s. v. ἅμα μέν ἐστι χρονικὸν ἐπὶ ῥῆμα, ὁμοῦ δὲ τοπικόν, and Tittm. *Synon.* I. p. 156, who, however, remarks that in Rom. iii. 12 (LXX) this distinction is not maintained. See notes on ch. v. 10.

ἀρπαγησόμεθα ἐν νεφέλαις] 'shall be caught up in clouds;' certainly not 'in nubes,' Beza, nor even 'auf. Wolken,' De W., Lün., but, 'in nubibus,' Vulg., Clarom., i. e., 'tanquam in curru triumphali,' Grot.,—the clouds forming the element with which they would be surrounded, and in which they would be borne up to meet their coming Lord; ἐπὶ (?) τοῦ ὀχμήματος φερόμεθα τοῦ Πατρός, καὶ γὰρ αὐτὸς ἐν νεφέλαις ὑπέλαβεν αὐτόν [Acts i. 9.], καὶ ἡμεῖς ἐν νεφέλαις ἀρπαγησόμεθα, Chrysost. The transformation specified in 1 Cor. xv. 52, 53 ('compendium mortis per demutationem expunctæ,' Tertull. *de Resurr.* ch. 48, compare Delitzsch, *Psychol.* VII. 5, p. 268 sq.) will necessarily first take place (comp. Pearson, *Creed*, Vol. I. p. 357), upon which the glorified and luciform body will be caught up in the enveloping and upbearing clouds. On the nature of the resurrection body, compare Burnet, *State of Dep.* ch. VII. VIII., and the curious and learned investigations of Cudworth, *Intellect. Syst.* ch. v. 3, Vol. III. p. 310 sq. (ed. Harrison).

The forms ἡρώαην and ἀρπαγήσομαι appear to be later forms (Thom.-Mag. p. 412); but the 'librarium arbitrium' often leaves it uncertain

whether the first or second aor. was the original reading; comp. Pierson, *Mar.* p. 168 (ed. Koch).

εἰς ὑπάντησιν τοῦ Κυρ.] 'to meet the Lord,' as He is coming down to earth; καὶ γὰρ βασιλείως εἰς πόλιν εἰσελαύνοντος οἱ μὲν ἔντιμοι πρὸς ὑπάντησιν ἐξίσαι, οἱ δὲ κατὰ δίκαιον ἔρδον μένουσι τὸν κριτὴν, Chrys. The form εἰς ὑπάντησιν (Math. xxv. 1. (*Rec.*), 6, Acts xxviii. 15) seems to have been derived from the LXX, and answers to the Hebrew פָּגַעַתִּי Jud. iv. 18, 22; Alex. ὑπάντ.). It may be associated either, as here, with a defining gen., or with a dative (Acts xxviii. 15), the verbal subst. preserving in the latter case the government of the verb from which it is derived; see Bernhardt, *Synt.* III. 10, comp. Winer, *Gr.* § 31. 3, p. 189. Some authorities [D<sup>1</sup>(E<sup>1</sup>?) FG; Vulg., Clarom.; Tert., al.] read εἰς ὑπάντησιν τῷ Χριστῷ, but with every appearance of correction in both words.

εἰς ἀέρα] 'into the air,' 'in aera,' Vulg., Clarom., 'in luftan, Goth., and sim. the other Vv. except Æth. (Pol.), 'in nube,' dependent on ἀρπαγησ. Εἰς ἀέρα is certainly not 'in cœlum' (Flatt), but, as the regular meaning of the word requires, 'into the air,'—though perhaps not necessarily (comp. Wordsw.) with any precise limitation to the terrene atmosphere. The ἀήρ, as De W. well observes, marks the way to heaven, and includes the interspace between earth and heaven, with greater or less latitude according to the context; see notes on Eph. ii. 2. To question whether the air is here represented as the final realm of the faithful (Usteri *Lehrb.* II. 2. B, p. 338, 441) is surely monstrous: the apostle makes here a pause, simply because his design of clearing up the anxieties on the part of his converts is accomplished when he declares that the holy quick and holy dead shall be caught up into the air

σιν τοῦ Κυρίου εἰς ἀέρα· καὶ οὕτως πάντοτε σὺν Κυρίῳ ἐσόμεθα.

<sup>18</sup> ὥστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις.

Ye know that the day of the Lord cometh suddenly. Be

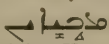
watchful and prepared, for God has not appointed us for wrath, but salvation.

V. Περὶ δὲ τῶν χρόνων καὶ τῶν καιρῶν, ἀδελ-

*simultaneously* to meet the Lord. The great events immediately following Christ's descent to judgment (see Jackson, *Creed*, xi. 12. 1, 2), and his final and eternal union with His saints in the heavenly Jerusalem (Rev. xxi. xxii.), are to be collected from other passages; see Alford *in loc.*

καὶ οὕτως κ. τ. λ.] 'and so shall we be ever together with the Lord;' so, in consequence of this ἀπράξεσθαι, — the subject of the ἐσόμεθα (Hesych. βιώσομεν) being clearly both classes previously mentioned. The force of the σὺν, as implying not merely an accompanying (μετά), but a coherence with, should not be left unnoticed; see notes on Eph. vi. 22.

18. ὥστε] 'So then,' 'Consequently;' in consequence of the foregoing revelation. On the force of ὥστε and its connection with the imperative mood, see on Phil. ii. 12.

παρακαλεῖτε] 'comfort;' not here 'exhort,' 'teach,' Æth. (both), but, in accordance with the preceding ἵνα μὴ λυπῇσθε (ver. 13), 'consolemini,' Vulg., Clarom., Goth.,  Syr., and similarly the remaining ὦν.

ἐν τοῖς λόγοις τούτοις] 'with these words;' not 'words of faith,' (Olsh.), but simply 'these words' (τούτοις not without emphasis). — the words in which the apostle delivers to them his inspired message; τοῦτο δὲ ὃ λέγει νῦν, καὶ ῥητῶς ἤκουσε παρὰ τοῦ Θεοῦ, Chrys. on ver. 14. The ἐν is here used in that species of instrumental sense in which the action, etc., of the verb is conceived as existing in the means; 'solent Græci pro Latinorum ablativo instrumenti sæpe ἐν præpositionem ponere, significaturi in eâ re, cujus nomini præpositio adjuncta est, vim aut

facultatem alicujus rei agendæ sitam esse,' Wunder, *Soph. Philoct.* 60, see cxx. in Raphel, *Annot.* Vol. II. p. 549. Thus, in the present case, the παράκλησις may be conceived as contained in the divinely inspired words themselves; comp. Jelf, *Gr.* § 623. 3.

CHAPTER V. 1. Περὶ δὲ τῶν χρόνων κ. τ. λ.] 'But concerning the times and seasons,' scil. of the Lord's coming, τῆς συντελείας, Theoph. The terms χρόνος and καιρός are not synonymous: the former denotes time indefinitely, the latter a definite period of time (μέρος χρόνου, ἡ μεμετρημένων ἡμερῶν σύστημα, Thom.-M. p. 489, ed. Bern.), and thence, derivatively, the right or fitting time; comp. Ammon. *de Diff. Voc.* p. 80, ὁ μὲν καιρός δηλοῖ ποιότητα. . . . χρόνος δὲ ποσότητα, and see Tittmann, *Synon.* i. p. 41, where the meaning of καιρός is carefully investigated. The force of the plural has been somewhat differently estimated. On the whole, it seems most natural to refer it, not to the length of the periods (Dorner, *de Orat. Christ. Eschat.* p. 73), but simply to the plurality either of the acts or of the moments of the time (Lünem.).

There appears no reason to take καὶ here as explanatory (Koch): the two words simply are connected by the copula; comp. Acts i. 7, χρόνους ἢ καιρούς, Eccles. iii. 1, ὁ χρόνος καὶ καιρός, Dan. ii. 21, καιροὺς καὶ χρόνους, Wisdom viii. 8, καιρῶν καὶ χρόνων.

οὐ χρεῖαν ἔχετε] 'ye have no need;' a παράλειψις, see notes on ch. iv. 9. The reason why there was no need does not seem here to be due to the ἀσύμφορον (Æcum., compare Chrysostom, and Acts i. 7),

φοί, οὐ χρεῖαν ἔχετε ὑμῶν γράφεσθαι <sup>2</sup> αὐτοὶ γὰρ ἀκριβῶς οἶδατε ὅτι ἡμέρα Κυρίου ὡς κλέπτῃς ἐν νυκτὶ οὕτως ἔρχεται. <sup>3</sup> ὅταν λέγωσιν Εἰρήνη καὶ ἀσφάλεια, τότε αἰφνίδιος αὐτοῖς ἐφίσ-

but, as the next verse suggests, because they had been accurately informed by the apostle, by word of mouth, of all that it was necessary for them to know. On the qualifying and explanatory object-infinitive, see Krüger, *Sprachl.* § 55. 3, comp. § 50. 6. 4, 4.

2. ἀκριβῶς] 'accurately;' only used once again by the apostle, Eph. v. 15. The use of this adverb, considered exegetically, is very striking. It certainly seems to point to special and definite information on the subject; but whether this was derived from a written Gospel (Wordsw.) or from the oral communications of the apostle cannot possibly be determined. The latter seems much the most probable; comp. 2 Thess. ii. 5. The derivation of ἀκρ. is slightly doubtful; most probably from ἄκρος in a locative form (ἄκρι), and a root BA-, Benfey, *Wurzellex.* Vol. i. p. 158.

ἡμέρα Κυρίου] 'the day of the Lord,' scil. τῆς δεσποτικῆς ἐπιφανείας, Theod.; the day of our Lord's coming to judgment (comp. Reuss, *Théol. Chrét.* iv. 21, Vol. II. p. 243). ἡ δὲ εὐδοκία τοῦ ἀνθρώπου ἀποκαλύπτεται, Luke xvii. 30; comp. 1 Cor. i. 8, v. 5, 2 Cor. i. 14, Phil. i. 6, and for the somewhat similar ἡ ἡμέρα, Joel i. 15, ii. 1, Ezek. xiii. 5, al. To refer it to the destruction of Jerusalem (Hamm.), or to include in it τὴν ἰδίαν ἐκδίκαστον ἡμέραν (Theoph., comp. notes on Phil. i. 6), is here distinctly at variance with the context, which treats solely and entirely of the Lord's παρουσία. The reading

is not quite certain. Rec. inserts ἡ with AKL: many FF; but though the omission of the ἡ might have been due to the ἡ of the following ἡμέρα, the probability of the insertion (as more definitive) and the preponderance of uncial authority [BDEFG] seem in favor of the omis-

sion: *Lachm., Tisch.*

ὡς κλέπτῃς ἐν νυκτὶ] 'as a thief in the night,' scil. ἔρχεται; ἐν νυκτὶ not being added as a quasi-epithet to κλέπτῃς, but belonging to an unexpressed ἔρχεται; see Winer, *Gr.* § 20. 4, p. 126, note. This solemn and regular Scripture simile (comp. Matth. xxiv. 43, Luke xii. 39, 2 Pet. iii. 10, Rev. iii. 3, xvi. 15) does not contain any reference to the dread felt with regard to the coming (Schott, compare Alf.), but simply to the τὸ αἰφνίδιον (Theod.): see esp. Rev. i. c., ἡξω ὡς κλέπτῃς, καὶ οὐ μὴ γνῶς ποῖαν ὥραν ἡξω ἐπὶ σέ, and comp. Usteri, *Lehrb.* II. 2. B, p. 337. The addition ἐν νυκτὶ (comp., however, Matth. xxiv. 43, ποῖα φυλακῇ) is peculiar to this place, and combined with Matth. l. c., xxv. 6, may have given rise to the ancient tradition of the early church (noticed by Lünem.), that Christ was to come at night (on Easter Eve); compare Lact. *Inst.* vii. 19 ('intempestâ et tenebrosâ nocte'), and Jerome on Matth. xxv. 6.

οὕτως ἔρχεται] 'so it comes;' the οὕτως being added to give force and emphasis to the comparison. The pres. ἔρχεται is not for a future (Pelt, al.), nor yet to mark the suddenness of the event (Bengel, Koch), but its fixed nature and prophetic certainty; see Winer, *Gr.* § 40. 2, p. 237, comp. Bernhardt, *Synt.* x. 2, p. 371.

3. ὅταν λέγωσιν] 'When they may say;' certainly not the Jews (Hamm.), nor even their persecutors generally (Chrys.), but all unbelieving and unthinking men; comp. Matth. xxiv. 38, Luke xvii. 27. The true believers were always watching and waiting, knowing the uncertainty and unexpectedness of the hour of the Lord's coming; comp. Matth. xxiv. 44, xxv. 13, Luke xii. 35, 36.



ταται ὅλεθρος ὥσπερ ἢ ὡδὶν τῇ ἐν γαστρὶ ἐχούσῃ, καὶ οὐ μὴ ἐκφύγωσιν. <sup>4</sup> ὑμεῖς δέ, ἀδελφοί, οὐκ ἐστὲ ἐν σκοτει, ἵνα ὑμᾶς ἡ

3. ὅταν λέγωσιν] So *Tisch.* (ed. 1, 2. 7) with AFG; 4 mss.; Syr., Clarom., Goth., Æth. (both); many Lat. Ff (*Griesb., Scholz, De W., Lünem., Alf.*); — and appy. rightly. For though δὲ is well supported, — by BDE; Copt., Syr. (Philox.); Chrys., Theod. ([*Lachm., Koch*]), and is not uncommonly displaced for γάρ (see on *Gal.* i. 11), which is here adopted by *Rec.* with KL; most mss.; Vulg., al.; Dam., and some Latin Ff, — still the tendency to supply expletives is so very decided (Mill, *Prolegom.* p. clvi), and the external authority for the omission so fairly satisfactory, that there seems here no sufficient reason for reversing the judgment of *Tischendorf*.

Εἰρήνη καὶ ἀσφάλεια] ‘Peace and safety,’ scil. ἐστίν, — is everywhere present; comp. Ezek. xiii. 10, λέγοντες Εἰρήνη καὶ οὐκ ἔστιν εἰρήνη. The distinction between these words is obvious: the first [εἶρω, necto, or more probably EP-, εἶρω, dico; comp. Benfey, *Wurzellex.* Vol. II. p. 7] betokens an inward repose and security; the latter [α, σ-φάλλω; comp. Sanscr. root *phal*, Heb. <sup>פָּחַד</sup>, Pott. *Etym. Forsch.* Vol. I. p. 238, Donalds. *Crat.* § 209] a sureness and safety that is not interfered with or compromised by outward obstacles. τóτε

αἰφνίδιος κ. τ. λ.] ‘then with suddenness does destruction come upon them;’ αἰφνίδιος not being a mere epithet (adjectivum attributum), ‘sudden destr.’ Auth., ‘plötzliches Verderben,’ De W., but a secondary predication of manner (adjectivum appositum), scil. ‘repentinus superveniet,’ Vulg., Copt. [*chen ouexapina*], al., and fully emphatic; see esp. Donalds. *Cratyl.* § 303, and Müller, *Kleine Schrifften*, Vol. I. p. 310; comp. Winer, *Gr.* § 54. 2, p. 412, and notes on *Col.* ii. 3. The verb ἐφίσταται may be either simply ‘imminet,’ Beza, or more derivatively ‘superven[er]it,’ Vulg. being a ‘verbum solemne de rebus hominibusve citius quam quis existimaverit adstantibus,’ Schott; comp. esp. Luke xxi. 34. On ὅλεθρος, comp. notes on 1 *Tim.* vi. 9.

ὥσπερ ἢ ὡδὶν] ‘as the birth-pang.’ The true point of the appropriate com-

parison (‘πὲρ vim eam comparativam, quam habet ὥς, usitato more auget atque effert,’ Klotz, *Devar.* Vol. II. p. 768) is neither the knowledge that the event is to come (Theod.), nor its nearness (De W.), but, as the context seems clearly to suggest, its suddenness and uncertainty; ‘inter epulas et risus vel in medio somnio corripitur,’ Calv. The form ὡδὶν, like the forms ἀκτίν (?), δελφίν, belongs to later Greek; comp. Winer, *Gr.* § 9. 2, p. 61.

ἐν γαστρὶ ἐχούσῃ] The regular formula in the N. T., Matth. i. 18, 23, xxiv. 19, Mark xiii. 17, Luke xxi. 23, Rev. xii. 2. The more usual expression in earlier Greek appears to have been ἐν γαστρὶ φέρειν (Plato, *Legg.* vii. p. 792 E, comp. Hom. *Ill.* vi. 58), or ἐγκύμων εἶναι or γίγνεσθαι, as in Plato, *Epin.* p. 979 A, al.

οὐ μὴ ἐκφύγωσιν] ‘they shall in no wise escape,’ not τὸν τε πόνον καὶ ὅλεθρον, Æcum., but simply and absolutely; comp. Heb. ii. 3, xii. 25, Ecclus. xvi. 13. On the strengthened negation οὐ μὴ with the subjunctive, see notes and reff. on ch. iv. 15.

4. ὑμεῖς δέ] ‘But ye;’ in opposition to the unthinking and unbelieving noticed in the preceding verse: ‘occasione accepta ex superioribus adhortatur Christianos ad vigilantiam, sobrietatem, et sanctimoniam,’ Calv.

In the following words it is scarcely necessary to say that ἐστὲ cannot possibly be





ἐστε καὶ υἱοὶ ἡμέρας. οὐκ ἐσμὲν νυκτὸς οὐδὲ σκότους. <sup>6</sup> Ἄρα οὖν μὴ καθεύδωμεν ὡς καὶ οἱ λοιποί, ἀλλὰ γρηγορῶμεν καὶ νήφωμεν. <sup>7</sup> οἱ γὰρ καθεύδοντες νυκτὸς καθεύδουσιν, καὶ οἱ μεθύσκομενοι

§ 34. 3. b. 2, p. 213, Steiger *on 1 Pet.* 14, p. 153, and notes *on Eph.* ii. 2. Somewhat analogous expressions are found in classical Greek, παῖδες σοφῶν, παῖδες ἱερέων κ. τ. λ., but appy. never (as here) in connection with abstract substantives; comp. Blomf. *on Æsch. Pers.* 408.

οὐκ ἐσμὲν νυκτὸς] 'We belong not to night:' the genitive idiomatically specifying the domain to which the subjects belong; comp. Acts ix. 2, and see Winer, *Gr.* § 30. 5, p. 176. On the various meanings in which this possessive gen. is connected with εἶναι and γίγνεσθαι, see Krüger, *Sprachl.* § 47. 6. 1 sq., Bernhardt, *Synt.* iii. 46, p. 165, and on the very intelligible χιασμός [φῶς, ἡμέρα—νύξ, σκότος], see Jelf, *Gr.* § 904. 3, Madvig, *Lat. Gr.* § 473. a. The reading ἐστὲ [D<sup>1</sup>FG; Syr. (not Philox.), Claromon., Goth., al.] is obviously a conformation to the preceding ἐστέ.

6. Ἄρα οὖν] 'Accordingly then;' exhortation following on the preceding declaration, the illative ἄρα being supported and enhanced by the collective and retrospective οὖν; see notes *on Gal.* vi. 10. In Attic Greek this combination is only found in the case of the interrogative ἄρα, comp. Klotz, *Devar.* Vol. II. p. 181, Herm. *Viger*, No. 292, and Stallb. *on Plato, Republ.* v. p. 462 A.

καθεύδωμεν] 'sleep;' i. e. be careless and indifferent, μὴ ἀμελῶμεν τῶν καλῶν ἔργων, Theoph. ; comp. Eph. v. 14, and the very pertinent remarks of Beck, *Christ. Lehrwiss.* Vol. I. p. 299 (cited by Koch), on the deepening sleep of the soul under the influence of sin; see also Beck, *Seelenl.* i. 8, p. 18. The οἱ λοιποὶ are here obviously unbelievers, whether careless Jews or ignorant heathens; comp. notes on ch. iv. 13. *Lachm.* omits the καὶ before οἱ λοιποί, but on insufficient external authority [AB; 2 mss.; Amit.,

al.], and appy. in opposition to St. Paul's prevailing usage: comp. 1 Cor. ix. 5, Eph. ii. 3, and above, ch. iv. 13.

νήφωμεν] 'be sober;' comp. 1 Pet. v. 8. The νήφειν enhances the preceding γρηγορῶμεν; Christians were not only to be wakeful, but have all their senses and capacities in full exercise: ἐν ἡμέρᾳ ἂν γρηγορή τις μὴ νήφῃ δέ, μυρίοις περιπεσεῖται δεινοῖς, Chrys. On the regular meaning of this verb, which always appears to be that of 'sobriety,' not that of 'watchfulness' or 'wakefulness' (as perhaps Æcum., ἐπίτασις ἐγρηγόρσεως), see notes *on 2 Tim.* iv. 5.

7. οἱ γὰρ καθεύδοντες] 'For they that sleep,' 'sleepers,' (Winer, *Gr.* § 45. 7); confirmatory explanation of the preceding exhortation by a reference to the prevailing habits of non-Christian life. At first sight it might seem plausible to give all the words a spiritual reference (Chrys., Theoph., Koch): as however νυκτὸς seems only to mark the period when the actions referred to usually took place, the *literal* and proper meaning is distinctly to be preferred: 'quemadmodum in hoc versu dormire ita etiam ebrium esse dicitur proprie, tanquam exemplum ejusmodi sentiendi agendique rationis quæ nonnisi hominum sit in caligine nocturnâ lubenter versantium,' Schott; so Lünem. and Alf.

οἱ μεθύσκομενοι] 'they that are drunken.' The distinction advocated by Beng., μεθύσκομαι notat actum, μεθύω statum' (comp. Clarom. 'inebriantur—ebri isunt'), seems here more than doubtful. The transition from 'being actually drunk' is so slight (in Rost u. Palm, *Lex.* s. vv. both are translated 'berauscht seyn'), that with the preceding καθεύδοντες—καθεύδουσιν before us it seems best to regard them here as simply synonymous.

νυκτὸς μεθύνουσιν<sup>8</sup> ἡμεῖς δὲ ἡμέρας ὄντες νήφωμεν, ἐνδυσάμενοι  
 Δώρακα πίστεως καὶ ἀγίης καὶ περικεφαλαίαν ἐλπίδα σωτηρίας,  
 ὅτι οὐκ ἔδετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν, ἀλλὰ εἰς περιποίησιν σω-

8. ἡμεῖς δὲ κ. τ. λ.] 'but let us, as we are of the day:' not exactly 'qui diei sumus,' Vulg., Clarom., but 'quum simus,' Æth. (Platt), Arm., comp. Goth., 'visandans;' the participle not being here used predicatively, but with a slightly causal, or combined 'temporal-causal' force; see Schmalfeld, *Synt. des Gr. Verb.* § 207, comp. Donalds. *Gr.* § 615. On the connection with the gen. with εἰμί, see notes on ver. 5.

ἐνδυσάμενοι] 'having put on;' temporal participle, defining the action contemporaneous with the νήφειν. The apostle now passes into his favorite metaphor of the Christian soldier; Comp. Rom. xiii. 12, 2 Cor. x. 4, and esp. Eph. vi. 11, where not only (as here) the defensive, but the offensive portions of the equipment are described. The 'armatura' here consists of the three great Christian virtues, Faith, Love, and Hope, the first and second forming the breastplate (aliter Eph. vi. 14, 16), the third (similarly in Ephes. vi. 17, see notes), the helmet; comp. Reuss, *Théol. Chrét.* iv. 22, Vol. II. p. 259, 260.

Δώρακα πίστεως] 'a shield of faith,' or, more probably, 'the shield, etc.' the second and third substantives, as well-known terms, here dispensing with the article (Winer, *Gr.* § 19 1), and causing, on the principle of correlation (Middl. *Gr. Art.* III. 6), the governing noun to be also anarthrous. The gen. is that of 'apposition;' see notes and ref. on Eph. vi. 14.

καὶ περικεφ. κ. τ. λ.] 'and as a helmet the hope of salvation; a defence that can never fail. With hope fixed on the ἐπηγγελμένη σωτηρία (Theod.), all the dangers and trials of the present seem light and endurable; καθάπερ γὰρ ἡ περικεφαλαία τὸ καίριον σώζει τῶν ἐν ἡμῖν, τὴν κεφαλὴν περιβάλλουσα καὶ πάντοθεν

στεγάζουσα' οὕτω καὶ ἡ ἐλπίς τὸν λογισμὸν οὐκ ἀφήσιν διαπεσεῖν, ἀλλ' ὁρᾶν ἵστησιν ὥσπερ κεφαλὴν, οὐδὲν τῶν ἑξωθεν εἰς αὐτὸν πεσεῖν ἐῴσα, Chrys. The gen. σωτηρίας is the gen. *objecti*, that to which it is directed and on which it is fixed, comp. ch. i. 3, Rom. v. 2, and, if necessary, Winer, *Gr.* § 30. 1, p. 167.

9. ὅτι κ. τ. λ.] 'because, etc.;' reason for the use of the foregoing words ἐλπίδα σωτηρίας, expressed both negatively (οὐκ ἔδετο κ. τ. λ.) and positively ἀλλ' εἰς περιπ. κ. τ. λ.: οὐ πρὸς τοῦτο ἐκάλεσεν εἰς τὸ ἀπολέσαι, ἀλλ' εἰς τὸ σώσαι, Chrys. ἔδετο ἡμᾶς κ. τ. λ.] 'appointed us to anger,' i. e. to become the subjects of it, to fall under its punitive action. The form τιθεῖναι (Acts xiii. 47) or θέσθαι εἰς τί (1 Tim. i. 12) appears to have a partially Hebraistic tinge, and to answer to יָהַן, שָׂם, or תָּשָׂה followed by בְּ; comp. Psalm lxi. 9, Jer. ix. 11, Ezek. xiv. 8, al. On ὀργή, see notes on ch. i. 10.

περιποίησιν σωτηρίας] 'the obtaining of salvation,' اِتِّسَالُ السَّلَاطَةِ [ad acquisitionem salutis], sim. Vulg., Clarom., Copt. [*tancho*,—here needlessly rendered 'vivificatio;' comp. Mal. iii. 17], 'du gaffreideinai ganistais,' Goth.; comp. 2 Thess. ii. 14, εἰς περιποίησιν δόξης. Neither here, Heb. x. 39, nor 2 Thess. l. c. is there any reason for departing from this simple and primary meaning of περιποίησις; Hesych. πλεονασμός· κτήσις, Suid. κτήσις. Both in Eph. i. 14 (see notes), and 1 Pet. ii. 9, as the context shows, the use is wholly different, and appy. a reflection of the הַבְּרִית of the O. T. (comp. Acts xx. 28): in 2 Chron. xiv. 13, Pseud.-Plato, *Def.* p. 415 c (see Rost u. Palm, *Lex. s. v.*), the meaning seems rather 'conservatio'; but neither the one (appy. favored by



τηρίας διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, <sup>10</sup> τοῦ ἀποθανόντος ὑπὲρ ἡμῶν ἵνα, εἴτε γρηγορῶμεν εἴτε καθεύδωμεν, ἅμα σὺν αὐτῷ ζήσωμεν. <sup>11</sup> διὸ παρακαλεῖτε ἀλλήλους, καὶ οἰκοδομεῖτε εἰς τὸν ἕνα, καθὼς καὶ ποιεῖτε.

Ecum., comp. Theod. ἵνα οἰκεῖουσ ἀποφύγη) nor the other is here either natural or suitable.

διὰ τοῦ Κυρίου κ. τ. λ.] Dependent, not on ἔδειτο, but on the preceding περιποίησιν σωτηρίας, and specifying the medium by which the σωτηρία was to be obtained. This medium is certainly not 'doctrinam eam quam Christus nobis attulit' (Grot.), nor, in this passage, 'faith in Him' (Lünem.), but, as the next verse seems to show, His atoning death; comp. Eph. i. 7, and notes *in loc.*

10. τοῦ ἀποθ. ὑπὲρ ἡμῶν] 'who died for us;' specification of the blessed act of redeeming love by which the περιποίησις σωτηρίας has become assured to us; comp. ch. iv. 14. The clause, as Lünem. properly observes, is not causal (ἀποθ. would then be anarthrous, comp. Schmalfeld, *Synt.* § 222, 225 (note), and Donalds. *Gr.* § 492), but relative and assertory; 'ne quid de salutis certitudine dubitemus aut de satisfactione solliciti essemus, dicit Christum pro nobis mortuum esse, et pro peccatis nostris satisfecisse, ut salutem consequeremur,' Calv. On the meaning of ὑπὲρ in dogmatical passages, — not *exclusively*, 'in our stead' (Waterl. *Serm.* xxxi. Vol. v. p. 740), see notes and reff. on Gal. iii. 13. ἵνα εἴτε κ. τ. λ.] 'in order that whether we wake or sleep;' holy purpose of the Lord's redeeming death. There is some little doubt as to the exact meaning of the terms καθεύδωμεν and γρηγορεῖν. It seems clear that they cannot be understood in a simple physical sense (comp. Fell), still less in an ethical sense, as τὸ καθεύδωμεν was described (ver. 6) as a state incompatible with Christianity. There remains, then, only the supposition that they are used in a metaphorical

sense (comp. Psalm lxxxvii. 6, Dan. xii. 2, al.), to which also the following ζήσωμεν seems very distinctly to guide us. The meaning, then, is substantially the same as Rom. xiv. 8, ἕαν τε οὖν ζῶμεν ἕαν τε ἀποθνήσκωμεν, τοῦ Κυρίου ἐσμέν.

It is not exact to say that the subjunctive with εἴτε—εἴτε, as here, is not classical (Alf.), for see Plato, *Legg.* xii. p. 958 D (ed. Bekk.). As a general rule, εἴτε is associated with the same moods as εἰ (Klotz, *Devar.* Vol. II. p. 533); as, however, there are cases in which it is now admitted that εἰ can be associated with the subj. ('εἰ cum conjunct. respectum comprehendit experientiae, expectandumque esse indicat, ut fiat aut non fiat,' Herm. *de Part.* ἄν, II. 7, see Klotz, *Devar.* Vol. II. p. 500 sq.), a similar latitude may rightly be assigned to εἴτε. It seems probable *here* that the subj. is used, in the dependent clause, in a species of conformity with the subj. in the principal clause; comp. Winer, *Gr.* § 41. 2. c, p. 263.

ἅμα σὺν αὐτῷ] 'all together, united with Him,' not 'together with Him,' Auth.; the ζῆν σὺν Χριστῷ forming the principal idea, while the ἅμα (Heb. יחד) subjoins the further notion of aggregation; comp. Rom. iii. 12, and contrast 1 Thess. iv. 17, where the previous specifications of time make the temporal meaning there more plausible. The ζήσωμεν is both more emphatic than ἐσόμεθα (ch. iv. 17), and also serves slightly to elucidate the metaphorical use of the preceding words.

11. διὸ] 'Wherefore,' 'On which account;' not exactly 'quæ cum ita sint' (Alf.), but quamobrem' (see Klotz, *Devar.* Vol. II. p. 173, who correctly assigns the former meaning to οὖν), thereby serv-



Reverence your spiritual

rulers; be peaceful and forbearing, and thankful. Quench not the Spirit: and may God sanctify and preserve you.

ing to place in closer logical connection the foregoing declaration and the present exhortation. On the uses of this participle by St. Paul, see notes on *Gal.* iv. 31.

παρὰ καλῆς τῆς] 'comfort,' 'console,'

consolamini] Syr. 'consolamini,'

Vulg., not 'exhortamini,' Clarom.; the analogy of this verse with ch. iv. 17 (where the contextual argument for the present sense is very strong) appears to require a similarity of translation, more especially as the hortatory tone (ver. 6) seems now to have merged into the consolatory. The exact meaning of this word is frequently somewhat doubtful: it is used more than fifty times in St. Paul's Epp., with several varieties of meaning which can only be decided on by a careful consideration of the context. [Obs. that in notes on *Col.* ii. 2 (ed. 1) 'always' is meant only to apply to passages similar to the one in question, — where in fact there is no doubt about the general meaning, but only its degree of intensity. Expunge, however, the ref. to 1 Thess. iii. 2; see notes *in loc.*]

εἰς τὸν ἕνα] 'one the other;' equivalent in meaning to ἀλλήλους; see cxx. in Kypke, *Annot.* Vol. II. p. 339, all of which, however, except Theocr. *Idyll.* xxii. 65, are from late authors. Compare οἱ καθ' ἕνα, Eph. v. 33, and the somewhat analogous εἰς πρὸς ἕνα, Plato, *Legg.* i. p. 626 c, al.; see Winer, *Gr.* § 26. 2, p. 156. To regard εἰς as a prep. and to refer τὸν ἕνα to Christ, is in the highest degree forced and improbable; see Lünem. *in loc.*

The metaphorical term οἰκοδομεῖν (1 Cor. viii. 1, x. 23, al.) is derived from the idea, elsewhere both expressed and implied in St. Paul's Epp., that Christians form a ναὸς or οἰκοδομή Θεοῦ; see 1 Cor. iii. 9, 16, 2 Cor. vi. 16, Eph. ii. 20, al, and

comp. Andrewes, *Serm.* vi. Vol. II. p. 273.

καθὼς καὶ ποιεῖτε] 'even as ye also are doing;' praise and encouragement founded on the actual state of the Thessalonian church; comp. ch. iv. 1, 10. On the force of καὶ in comparative sentences of this kind, see notes on Eph. v. 23.

12. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, εἰδέναι τοὺς ὑμῶν] 'Now we ask you;' transition by means of the δὲ μεταβατικόν (see notes on *Gal.* iii. 8), to their duties towards the rulers of the church, — a subject not improbably suggested by the words immediately preceding. In no case could the precept οἰκοδομεῖτε εἰς τὸν ἕνα be carried out with greater practical benefit to themselves and to the church at large, than in showing respect to their appointed spiritual teachers.

εἰδέναι] 'to know,' 'to regard,' 'ut rationem ac respectum habeatis,' Est.; not 'to show (by deeds) that you know' (Koeh), but simply 'to know,' i. e. 'not to be ignorant of,' 'to recognize fully'; this somewhat unusual meaning of εἶδ. being analogous to that of the Heb. יָדַע (see Gesen. *Lex.* s. v. 8), and here approximating in meaning to ἐπιγινώσκειν, 1 Cor. xvi. 18. No instance of a similar or even analogous usage has, as yet, been adduced from classical Greek.

τοὺς κοπιῶντας ἐν ὑμῖν] 'those who are laboring among you,' 'those who are engaged in sacred and ministerial duties; comp. 1 Tim. v. 17, where the more specific ἐν λόγῳ is supplied. On the meaning and derivation of κόπος, κοπιᾶω, see notes on 1 Tim. iv. 10. This general designation, as the following explanatory terms seem to suggest, is to be referred to the Presbyters of the Church of Thessalonica (Thorndike, *Prim. Gov.* ch. III. Vol. I., p. 8, A.-C. Libr.), ἐν ὑμῖν obviously having no ethical refer-

κοπιώντας ἐν ὑμῶν καὶ προϊσταμένους ὑμῶν ἐν Κυρίῳ καὶ νοουθετοῦντας ὑμᾶς, <sup>13</sup> καὶ ἡγείσθαι αὐτοὺς ὑπερεκπερισσῶς ἐν ἀγάπῃ


ence, ἐν ταῖς καρδ. ὑμῶν (Flatt), still less 'in vobis docendis' (Zanch.), but simply implying 'in vestro cœtu' (Schott), 'inter vos,' Vulg., — with mere local reference to the sphere of the κόπος.

καὶ προϊσταμένους κ. τ. λ.] 'and are presiding over you in the Lord;' further explanation and specification of the generic κοπιώντας. The omission of the article plainly precludes any reference of the three participles to three different ministerial classes; the κοπιώντας are simply regarded under two forms of their spiritual labor, as rulers and practical teachers, and as 'morum magistri,' Grot. Whether these duties were executed by the same or different persons cannot be determined; at this early period of the existence of the Church of Thess. the first supposition seems much the most probable; contrast Eph. iv. 11, 1 Tim. v. 17.

The sphere of the προϊστασθαι was to be ἐν Κυρίῳ: οὐκ ἐν τοῖς κοσμικοῖς, ἀλλ' ἐν τοῖς κατὰ Κύριον, Theoph.

νοουθετοῦντας ὑμᾶς] 'admonishing you,' 'qui commovent vos,' Vulg.; not simply



[docentes] Syr., but  admonentes] Syr.-Philox., with reference to the 'exhortationes et correptiones' (Est.), which it might be their duty to administer. On the proper meaning of νοουθετεῖν, — primarily 'to correct by word' (νουθέτησις: λόγος ἐπιτιμητικὸς ἕνεκα ἀποτροπῆς ἁμαρτίας, Zonar. Lex. p. 1406), and then derivatively by deed (Judges viii. 10); — see Trench, Synon. § 32, and the numerous exx. collected by Kypke, Obs. Vol. II. p. 339.

13. καὶ ἡγεῖσθαι κ. τ. λ.] 'and to esteem them in love very highly.' These words appear to admit of two translations according as ἐν ἀγάπῃ is connected (a) loosely with all the foregoing words,

marking the element (certainly not the cause, Schott 2, 1) in which the ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσῶς is to be put in force, — or (b) closely with the preceding ἡγεῖσθαι as specifying and enhancing the general duty implied in the preceding εἰδέναι, ver. 12. Both involve some lexical difficulties, as in (a) ἡγεῖσθαι must be regarded as equivalent to πλείονος ἀξιῶν (Theod.), and in (b) ἡγεῖσθαι ἐν ἀγάπῃ must be taken as ἡγεῖσθαι αὐτοὺς ἀξίους τοῦ ἀγαπᾶσθαι (Chrys., Theoph., Ecum.), — solutions, neither of them very strictly defensible. On the whole, the context, the appy. similar ἡγεῖσθαι τι ἐν κρίσει, Job xxxv. 2 (Schott), and perhaps the analogous ἐν ὀργῇ ἔχειν τινά, Thucyd. II. 18 (Lünem.), seem to preponderate in favor of (b): in ver. 12 the Thess. are exhorted to respect their spiritual rulers, in the present verse also to love them. See Schott, Ols., Lünem, and Alf. The Vv. by preserving carefully the order do not give us any clew to the exact construction adopted.

On the cumulative form ὑπερεκπερισσῶς (Rec. ὑπερεκπερισσοῦ, but on insufficient authority), comp. notes on Eph. iii. 20.

διὰ τὸ ἔργον αὐτῶν] 'for their work's sake;' on account both of the importance of the work (Heb. xiii. 17) and the earnest and laborious manner in which it was performed; comp. Phil. i. 22, ii. 30.

εἰρηνεύετε ἐν ἑαυτοῖς] 'Be at peace among yourselves;' comp. Mark ix. 50, Rom. xii. 18, 2 Cor. xiii. 11. On this not uncommon use of the reflexive for the reciprocal pronoun (ἀλλήλοις), see Jelf, Gr. § 654. 2, Apollon. de Synt. II. 27, and for the general principle and limits of the permutation, Kühner on Xenoph. Mem. II. 6. 20. Of the converse use (recipr. for refl.) there appears no distinct trace; see Bernhardt, Synt. VI. 2. p. 273. The

διὰ τὸ ἔργον αὐτῶν. εἰρηνεύετε ἐν ἑαυτοῖς. <sup>14</sup> Παρακαλοῦμεν δὲ ὑμᾶς, ἀδελφοί, νουθετεῖτε τοὺς ἀτάκτους, παραμυθεῖσθε τοὺς ὀλι-

reading αὐτοῖς [D<sup>1</sup>FG; many mss.; Aug., Vulg., Syr. (both), al.; Chrysost., Theod.], though distinguished by Griesbach's highest commendatory mark ('indicat lectionem supparem aut æqualem, immo forsitan præferendam receptæ lectioni'), certainly does not seem to deserve it, as it arose in all probability from the feeling that the short admonition was out of place between the longer ἐρωτῶμεν δὲ κ. τ. λ. (ver. 12) and παρακαλ. δὲ κ. τ. λ. (ver. 14). Under any circumstances it can scarcely bear the meaning 'pacem habete cum eis,' Vulg., Syr. (comp. Chrysos., Theod.), as this would so much more naturally have been expressed by εἰρηνεύετε μετ' αὐτῶν, as in Rom. xii. 18.

14. Παρακαλοῦμεν δὲ] 'Now we beseech you;' address, neither πρὸς τοὺς ἄρχοντας (Chrys.) nor πρὸς τοὺς διδασκάλους (Theoph., Œcum.), but, as the ἀδελφοί suggests, to all (Pseud.-Amb., Justin.). The Christian brethren at Thessalonica were not only to be at peace with one another themselves, but also to do their best to cause it to be maintained by others.

νουθετεῖτε τοὺς ἀτάκτους] 'admonish the unruly;' those who do not preserve their τάξις, 'inordinatos,' Beza, 'ungatassans,' Goth. The term ἄτακτος, somewhat laxly rendered by Syr. <sup>ܡܬܥܬܝܪܐ</sup> offendentes], is primarily and properly, as Chrys. suggests, a 'vox militaris' (Xenoph. Mem. III. 1. 7, where it is opp. to τεταγμένος), and thence derivatively a general epithet to denote a dissolute (Plato, Legg. VII. p. 806 c), ill ordered (περίεργοι καὶ παρὰ τὸ προσήκον ποιοῦντες, Bekker, Anecd. p. 216), and unruly way of living: τίνας δὲ εἰσιν οἱ ἄτακτοι; πάντως οἱ παρὰ τὸ τῷ Θεῷ δοκοῦν πρόττοντες. τάξεως γὰρ ἐστὶ τῆς στρατιωτικῆς ἁρμυδιωτέρα αὕτη ἢ τάξις

τῆς ἐκκλησίας, Chrys. Here the precise reference is probably to the neglect of duties and calling into which the Thessalonians had lapsed owing to mistaken views of the time of the Lord's coming; compare chapter iv. 10, 11, 2 Thess. iii. 6, 11. On the meaning of νουθετεῖν, see above on ver. 12, and the exx. collected by Kypke, Obs. Vol. II. p. 340.

τοὺς ὀλιγοψύχους] 'the feeble-minded;' perhaps mainly (as the παραμυθ. seems to suggest) in reference to those who were unduly anxious and sorrowful about the state of the κοιμώμενοι, ch. iv. 13; ὀλιγοψύχους τοὺς ἐπὶ τοῖς τεθνεῶσιν ἀμέτρως ἀδυσμούντας ὠνόμασεν, Theod.,—who, however, not injudiciously also includes τοὺς μὴ ἀνδρείως φέροντας τῶν ἐναντίων τὰς προσβολάς; comp. Theophyl. ὀλιγόψ. ὁ μὴ φέρων πειρασμόν. The word ὀλιγόψ. is an ἄπ. λεγόμεν. in the N. T., and appy. of rare occurrence elsewhere, except in the LXX (Isaiah lviii. 15, Prov. xviii. 14, al.; comp. Artemid. Oneirocr. III. 5); the more correct and usual term is μικρόψυχος, Aristot. Ethic. Nicom. IV. 7, Isocr. Panegyrr. p. 76 D.

ἀντέχεσθε τῶν ἀσθενῶν] 'support the weak;' clearly not the weak in body (Luke x. 9, Acts iv. 9, v. 15, 1 Cor. xi. 30), but the weak in faith, τοὺς μὴ ἐδρίαν κεκτημένους πίστιν, Theod.; comp. 1 Cor. viii. 7, 10, so Chrys., Theoph., Œcum., and nearly all modern commentators. In Rom. v. 6, and appy, 1 Cor. ix. 22, the reference seems more inclusive, as marking those who were not Christians, who had not yet received the strength imparted by the Holy Spirit. The verb ἀντέχεσθαι (comp. Matth. vi. 24, Luke xvi. 13, and more generically Tit. i. 9) does not so much seem to imply 'observare,' Beng., as ὑπερείδειν, Theod., ὑποστηρίξαι, Theoph., ἀντιλαμβάνεσθαι (Bekker, Anecd. p. 408), or



γοψύχους, ἀντέχεσθε τῶν ἀσθενῶν, μακροθυμεῖτε πρὸς πάντας.  
 15 ὁρᾶτε μή τις κακὸν ἀντὶ κακοῦ τινὶ ἀποδῶ, ἀλλὰ πάντοτε τὸ

15. εἰς ἀλλήλους] So *Lachm.*, *Scholz*, *Tisch.* (ed. 1) with ADEFG; 15 mss.; Syr., Copt., Goth., Clarom., al. (*De W.*, *Koch.*, *Lünem.*, *Griesb.* om. om.). In his later editions *Tisch.* inserts *καλ* before *εἰς* with BKL; great majority of mss.; Syr. (*Philox.*), *Amit.*; *Chrys.*, *Theod.*, al. *Rec.*, *Alf.*, *Wordsw.*); but not on satisfactory grounds, as the external authority seems to preponderate for the omission, and the internal arguments (opp. to *Alf.*) would certainly seem rather in favor of its being an interpolation for the sake of specifying, than of its being omitted as unnecessary.

perhaps more exactly 'sustinere,' Clarom. (comp. Goth., Æth.), with a more direct allusion to the primary and physical meaning of the word; comp. notes on *Tit. l. c.*, and see Suicer, *Thesaur. s. v.* Vol. i. p. 371.

μακροθυμ.

πρὸς πάντας] 'be long-suffering to all;' not merely to the three classes just mentioned (*Theophyl.*), but to all, *καὶ τοὺς οἰκέλους καὶ τοὺς ἀλλοτρίους*, *Theod.*; comp. ver. 15. On the term *μακροθυμεῖν* opp. to *δξύθυμεῖν* (*Eurip. Androm.* 689], which here serves to mark that gentle and forbearing patience which is so essentially a characteristic of ἀγάπη (1 Cor. xiii. 4), see esp. Basil, *Serm.* [Sym. metaphr.] xiii. Vol. iii. p. 784 (ed. Bened. 1839), the good notice in Suicer, *Thesaur. s. v.* Vol. ii. p. 293 sq., *Röthe*, *Theol. Ethik.* § 1056 sq., Vol. ii. p. 518 sq., and comp. notes and reff. on *Eph.* iv. 2, 2 Tim. iii. 10.

Lastly, πρὸς

is not merely 'in regard to,' 'ad omnes,' *Vulg.*, *Clarom.*, 'cum omnibus,' *Copt.*, but more precisely and definitely, *erga*: comp. the Goth. 'viþra,' and see notes on *Gal. vi. 10*.

15. ὁρᾶτε μὴ τις κ. τ. λ.] 'See that no man render evil, etc.;' warning against revenge, — yet surely not in the sense that the better among them were to check its outbreaks in others (*De W.*), but simply that all were to abstain from it; see *Lünem. in loc.* The usual and correct statement that Christianity was the first definitely to forbid the returning evil for evil (see *Fritz. Rom. xii. 17*, Vol. iii. p.

91) is called in question by Jowett on the ground that 'Plato knew that it was not the true definition of justice to do harm to one's enemies.' Not to multiply quotations, can this be sustained against *de Legg.* ix. p. 868 B, p. 882, al., where vengeance rather than punishment seems certainly contemplated by the legislator? Individual instances of the recognition of this precept may be found in heathenism (see *Pfanner, Theol. Gen. til. ch. xi. § 23*, comp. *Basil, de Leggend. Gent. Libr. § 5*, Vol. ii. p. 251, ed. Bened.), but as a general statement the remark of Hermann seems perfectly correct; 'nec laudant Græci si quis iniquis æquus est, sed virtutem esse censent, æquis æquum, iniquum autem iniquis esse,' on *Soph. Philoct.* 679. The formula ὁρᾶν μὴ (*Matth. xviii. 10*, *Mark i. 44*) is of less frequent occurrence than βλέπειν μὴ (*Mark xiii. 5*, *Acts xiii. 40*, *1 Cor. x. 12*, al.), but is more classically usual and correct: for exx. of it in combination with the pres. and aor. subj., see, if necessary, the collection in Gayler, *Partik. Neg.* p. 316 sq.

ἀποδῶ]

'render,' 'usgildai,' Goth. The primary idea conveyed by ἀποδιδόναι, scil. 'ubi quid de aliquâ copiâ das,' and thence 'ubi dando te exsolvis debito' (*Winer*), here naturally passes into that of 'retribuere,' the κακὸν being represented as something stored up, out of which and with which payment would be made; see *Winer, de Verb. Comp.* iv. p. 12, 13, where this verb is well discussed.



ἀγαθὸν διώκετε εἰς ἀλλήλους καὶ εἰς πάντας. <sup>16</sup> πάντοτε χαίρετε, <sup>17</sup> ἀδιαλείπτως προσεύχεσθε, <sup>18</sup> ἐν παντὶ εὐχαριστεῖτε

τὸ ἀγαθὸν διώκετε] 'follow after that which is good;' not here what is 'morally good,' (Lünem.), but, as the antithesis seems rather to require, what is 'beneficial,' what proves good to him who receives it: οὐκ ἄρκει τὸ μὴ ἀποδοῦναι κακὰ ἀντὶ κακῶν, ἀλλὰ χρῆ, φησί, καὶ ἀγαθοῖς ἀμείβεσθαι τὸν κακοποιήσαντα, Theoph., comp. Chrys. Some shade of the same meaning is perhaps apparent in Gal. vi. 10, Eph. iv. 28 (see notes): here, however, it seems more decidedly brought out by the preceding κακόν. On the use of διώκειν (ἐπιτεταμένως σπουδάζειν τι, Theoph.) with abstract substantives or their equivalents, see notes and reff. on 2 Tim. ii. 22, and for exx. of the same use in classical Greek, see Ast, *Lex. Platon.* s. v. Vol. i. p. 548 sq. The correlative term is καταλαμβάνειν, Phil. iii. 12, and the antithesis φεύγειν, Plato, *Gorg.* p. 507 b.

16. 'πάντοτε χαίρετε'] 'Rejoice alway;' Phil. iii. 1, iv. 4, comp. 2 Cor. vi. 10; not merely κἂν πειρασμοῖς περιπέσσητε (Theoph.),—a limitation not inappropriate in ref. to the recent troubles at Thessalonica, but, at all times,—under all circumstances, and in all dispensations. To the enquiry, 'Why should this be a duty?' (comp. Jowett), it seems sufficient to say with Barrow, in his good sermon on this text,—'if we scan all the doctrines, all the institutions, all the precepts, all the promises of Christianity, will not each appear pregnant with matter of joy, will not each yield great reason and strong obligation to this duty of rejoicing evermore?' *Serm.* XLIII. Vol. II. p. 557; see also sound and comprehensive sermons by Beveridge, *Serm.* cv. Vol. v. p. 62 sq. (A.-C. Libr.), and Donne, *Serm.* cxxx. Vol. v. p. 344 sq. (ed. Alf.). The true originating clause (1 Thess. i. 6) and true sphere

(Rom. xiv. 17) of this joy is the Holy Spirit, and its more immediate source, Faith; see notes on Phil. i. 25.

17. ἀδιαλείπτως προσεύχε.] 'pray without ceasing;' a precept naturally following on, and suggested by, the foregoing words; τὴν ὁδὸν ἔδειξε τοῦ αἰεὶ χαίρειν, τὴν ἀδιαλείπτου προσευχῆν καὶ εὐχαριστίαν· ὁ γὰρ ἐδιδόκει ὁμιλεῖν τῷ Θεῷ καὶ εὐχαριστεῖν αὐτῷ ἐπὶ πᾶσιν ὡς συμφερόντως συμβαλόνουσι, πρὸδῆλον ὅτι χαρὰν ἔξει διηνεκῇ, Theoph. This exhortation to unceasing prayer is distinctly urged by the apostle in other passages (comp. Eph. vi. 18, Col. iv. 2), and is certainly neither to be explained away as 'a precept capable of fulfilment in idea rather than in fact' (Jowett), nor yet, with Bp. Andrewes, to be referred to appointed hours of prayer (*Serm.* vi. Vol. v. p. 354, A.-C. Libr.), but is to be accepted in the simple and plain meaning of the words, and obeyed, as Barrow has well shown, by cherishing a spirit of prayer, and by making devotion the real and true business of a life: see Wordsw. *in loc.*, who appositely cites Barrow, *Serm.* Vol. i. p. 107 sq. Surely the τὸ ὁμιλεῖν τῷ Θεῷ (Theoph.) is one of those things which is real and actual; οὐδὲ τοῦτο τῶν ἀδυνάτων, ῥάδιον γὰρ καὶ τῷ ἐσθίοντι τὸν Θεὸν ἄνυμνεῖν, καὶ τῷ βαδίζοντι τὴν τοῦ Θεοῦ συμμαχίαν αἰτεῖν, Theod.; compare Hofmann, *Schriftb.* Vol. II. 2, p. 335. On the duty of constant prayer, see the sound remarks of Hammond, *Pract. Catechism*, III. 2, p. 224 (not perfectly decided on this text), and on the power of it compare the noble epilogue of Tertullian, *de Orat.* cap. 29.

18. ἐν παντὶ εὐχαριστεῖτε] 'In everything give thanks;' not ἐν παντί, scil. καιρῷ, Flatt (comp. Chrys. αἰεὶ), still less 'in iis quæ vobis bona sunt,' Est., but ἐν παντί, scil. χρήματι, Chrys. on Phil.

τοῦτο γὰρ Δέλημα Θεοῦ ἐν Χριστῷ Ἰησοῦ εἰς ὑμᾶς. 19 τὸ Πνεῦμα

iv. 6, صَلَاةً Syr., 'in omnibus,' Vulg., Copt.; comp. 2 Cor. ix. 8, ἐν παντὶ πάντοτε, which seems to fix the interpretation, and contrast ἐν μηδενί, Phil. i. 28. On the duty of εὐχαριστία, so often dwelt upon by St. Paul (comp. notes on Col. iii. 15), see Beveridge, *Serm.* cvii. Vol. v. p. 76 sq., and on this and on the preceding verses the homily of Basil, *de Grat. Act.* Vol. ii. p. 34 (ed. Bened. 1839).

τοῦτο γὰρ] 'for this,' scil. τὸ ἐν παντὶ εὐχαρ. (Theoph., *Œcum.*); not with reference to this and ver. 17 (Grot.), nor to this and the two preceding verses (Alf.), for though the three precepts χαίρετε, προσεύχεσθε, εὐχαριστεῖτε — especially the two latter — are sufficiently homogeneous in character to be included in the singular τοῦτο, yet the peculiar stress, which the apostle always seems to lay on εὐχαρ. (see above), renders the single reference to εὐχαριστία apparently more probable; 'gratiæ sunt in omni re agendæ, quia scimus omnia nobis cooperare ad bonum, Rom. viii. 28,' Cocceius; see Hofmann, *Schriftb.* Vol. ii. 2, p. 335. So also Olsh., Bisping, and Lünem., and appy. the majority of recent expositors. After γὰρ, *Lachm.* adds ἔστιν with D<sup>1</sup>E<sup>1</sup>FG; several Vv.; and Lat. Ff., but on insufficient external, and appy. opposing internal evidence. The possible doubt caused by the juxtaposition of τοῦτο and Δέλημα would naturally suggest the interpolation of the verb subst. ἐν Χρ. Ἰησ. εἰς ὑμᾶς] 'in Christ Jesus toward you:' Christ is here represented not exactly as the medium by which (Theoph. *Œcum.*), but as the sphere in which the Δέλημα is evinced and has its manifestation; ἐν ᾧ καὶ τὰ δόξαντα ποιεῖ καὶ ἀναγεννᾷ, Athan. *contr. Ariān.* iii. 61, Vol. i. p. 610 (ed. Bened. 1698). The objects towards whom ('ad vos,' *Clarom.*) — not 'in whom' (Vulg., Copt.), nor

'in reference to whom' (De W.) — it was so evinced, and to whom it was designed to apply, were the converts of Thessalonica. The reference of Δέλημα to the 'decretum divinum de salute generis humani per Christum reparandū' (see Schott) is grammatically doubtful on account of the omission of the article, and by no means exegetically plausible. The Δέλημα seems here suitably anathorous, as marking εὐχαρ. as one part and portion out of many contemplated in the collective Δέλημα τοῦ Θεοῦ; see Lünem. *in loc.*

19. τὸ Πνεῦμα] 'the (Holy) Spirit;' not merely 'vim divinam Christianis propriam' (Noesselt; comp. Beck, *Seelenl.* p. 37), nor even the gifts of the Spirit as evinced in prophecy (Theod.), nor, more generally, τὴν ἐν αὐτοῖς ἀναφθεῖσαν τοῦ Πνεύματος χάριν (Athan. *ad Serap.* i. 4; see Chrys.), but simply the Holy Spirit, which dwells within in association, with our spirit, and evinces His presence by varied spiritual gifts and manifestations; comp. 1 Cor. xii. 8 sq., and see Waterl. *Serm.* xxi. Vol. v. p. 641. The subject of prayer leads naturally to the mention of the Holy Inspirer of it (comp. Rom. viii. 26, Gal. iv. 6), and thence to the specification of other gifts (προφητείας, which emanate from the same blessed Source.

μὴ σβέννυτε] 'Quench not,' whether in yourselves or in others; contrast 2 Tim. i. 6. The Eternal Spirit is represented as a fire (comp. Andrewes, *Serm.* Vol. iii. p. 124, A.-C. Libr.) which it was regarded possible to extinguish, — not, however, in the present case by a βίος ἀκάδαρτος (Chrys.), but, in accordance with the context, — by a studied repression and disregard of its manifestation, arising from erroneous perceptions and a mistaken dread of enthusiasm; compare Neander, *Planting*, Vol. i. p. 202 (Bohn). This is more

μὴ σβέννυτε, <sup>20</sup> προφητείας μὴ ἐξουθενεῖτε· <sup>21</sup> πάντα δὲ δοκι-

21. πάντα δέ] So *Lachm.* and *Tisch.* (ed. i. 7) with BDEFGKL; more than 50 mss.; Vulg., Clarom., Goth., Syr. (Philox.); Clem. (2), Basil, Chrys. (text), al. (*Scholz, Lünem., Alf.*). In his second edition *Tisch.* struck out the δὲ with A; appy. many mss.; Syr., Copt., al.; Chrys. (aliquoties), Theod., Œcum., al. (*Rec., De Witte*), — but has now rightly returned to his first ed. On the one hand there is only the internal argument that δὲ was interpolated to help out the connection, on the other hand there is the strong external support, the ‘paradiplomatic’ argument (comp. Pref. to *Gal.* p. xvii, Scrivener, *Introd. to Criticism of N. T.* p. 376) of the ΔΕ having fallen out before the ΔΟ, and lastly, the plausible internal argument that δὲ was omitted to make this sentence equally unconnected with what precede and follow.

distinctly specified in what follows. For several illustrations of the expression, see exx. in Wetst., the most pertinent of which is Galen, *de Theriac.* i. 17, τὸ φάρμακον.....τὸ ἔμφυτον πνεῦμα ῥαδίως σβέννυσιν. Plutarch, *de Defect. Orac.* § 17, p. 419 B, ἀποσβῆναι τὸ πνεῦμα.

20. προφητείας] ‘prophecies;’ not merely announcements of what was to come to pass, but, in accordance with the more extended meaning of προφήτης in the N. T. (see notes on *Eph.* iv. 11), varied declarations of the divine counsels, and expositions of God’s oracles, immediately inspired by, and emanating from the Holy Spirit; see Meyer on 1 *Cor.* xii. 10, and Fritz on *Rom.* xii. 6. The difference, then, between ordinary διδασχὴ and προφητεία consisted in this, that the latter was due to the immediate influence of the Spirit, the former to an ἐξ οἰκείας διαλέγεσθαι, Chrys.; see Neander, *Planting*, Vol. i. p. 133 (Bohn), and for a comparison between prophecy and speaking with tongues, Thorndike, *Relig. Assemblies*, ch. v. Vol. i. p. 182 sq. (A.-C. Libr.).

ἐξουθενεῖτε] ‘despise,’ ‘set at nought;’ a word used in the N. T. both by St. Paul (*Rom.* xiv. 3, 10, 1 *Cor.* i. 28, al.) and St. Luke (xviii. 9, xxiii. 11, *Acts* iv, 11), and found also in the LXX and later writers. On this, the more orthographically correct but apparently less usual ἐξουθενεῖν

(*Mark* ix. 12, *Lachm., Tisch.*), and ἐξουθενεῖν (LXX, al.: Hesych. ἀποδοκιμάζειν), comp. Lobeck, *Phrynichus*, p. 182. The habit of despising prophecies, here expressly forbidden, most probably arose from instances of πλανῶντες and πλανώμενοι in the Church of Thessalonica, who had brought discredit on this spiritual gift.

The deduction of Olsh., that up to the present time St. Paul had no apprehensions of any of the fanaticism which afterwards showed itself among the Thess. (*Ep.* 2), seems in every way questionable; contrast Neand., *Planting*, Vol. i. p. 203 sq. (Bohn). They were even now in a state of unrest and disquietude (ch. iv. 11 sq.); nay, the very exhortation before us gains all its point from the fact that the more sober thinkers had been probably led by the present state of things to undervalue and unduly reject all the less usual manifestations of the Spirit.

21. πάντα δὲ δοκιμ.] ‘but prove all things;’ antithetical exhortation to the foregoing: ‘instead of despising and seeking to repress spiritual gifts, let them be manifested, but be careful to prove them.’ Πάντα must thus have a restricted sense, and be limited to the χαρίσματα previously alluded to; πάντα φησί, δοκιμάζετε, τουτέστι τὰς ὕψτως προφητείας, Chrys. A more precise exhortation is given to the Corinthians (1 *Cor.* xiv. 29),

μάζετε, τὸ καλὸν κατέχετε<sup>22</sup> ἀπὸ παντὸς εἶδους πονηροῦ ἀπέ-


from which, observing the similar and peculiar subject (*προφητεία*) here in question, we must conclude that the *present* precept to exercise spiritual discernment applied not so much to the Church at large (Neander, *Planting*, Vol. i. p. 138, Bohn) as more restrictedly to those who had the special gift of *διακρίσεις πνευμάτων*, 1 Cor. xii. 10. In 1 John iv. 1 (see Waterl. *Serm.* xxvii.) the exhortation is appy. more general, but the points to be tried are more elementary, and more easy to be decided on. On the meaning of the verb *δοκιμάζειν*, see notes on *Phil.* i. 10, and for an ingenious but improbable explanation of both the word [testing as a coin] and the following verse, Hänsel, *Stud. u. Krit.* 1836, p. 170 sq.

τὸ καλὸν κατέχ.] 'hold fast that which is good;' precept naturally and immediately following on the foregoing: 'exercise the gift of *διακρίσεις*, and having found what is really good, hold to it; τὰ ψευδῆ καὶ τὰ ἀληθῆ μετὰ δοκιμασίας κρίνετε, καὶ τότε τὸ δόξαν ὑμῖν καλὸν, τουτέστι τὰς ἀληθεῖς προφητείας κατέχετε, τουτέστι τιμᾶτε, διὰ φροντίδος ποιῆσατε, Theoph. On the primary meaning and derivation of *καλός* [καδλός], see Donalds. *Cratyl.* § 334; but observe that in the N. T. it seems equally co-extensive in meaning with *ἀγαθός*, and frequently, as here, denotes what is simply and morally good; see notes on *Gal.* vi. 9, and comp. Aristot. *Rhetor.* i. 9 (init.), καλὸν μὲν οὖν ἐστίν, ὃ ἂν δι' αὐτὸ αἰρετὸν ὢν ἐπαινετὸν ᾗ. On this whole verse, see an excellent practical sermon by Waterland, *Serm.* xxiii. Vol. v. p. 655 sq.

22. ἀπὸ παντὸς εἶδους κ. τ. λ.] 'abstain from every form of evil;' general exhortation appended to and suggested by, but not closely connected (De W.) with, what precedes; comp. Neander, *Planting*, Vol. i. p. 204, note (Bohn). In this verse there is some little difficulty

depending, first, on the meaning of *εἶδους*, and secondly, on the construction of *πονηροῦ*. We will notice these separately.

*Εἶδος* cannot here be 'appearance,' Auth.-Ver., Calv., as this meaning is more than lexically doubtful (compare Luke iii. 22, ix. 29, John v. 37, 2 Cor. v. 7), and even if it could be substantiated, would here be inappropriate, as the antithesis seems plainly not between τὸ καλὸν and any *semblance* of evil, 'quod malum etiamsi non sit, apparet' (Calv.), but what is actually and distinctly such; comp. Wordsw. *in loc.* We therefore adopt the more technical meaning 'species,' 'sort' (Plato, *Epin.* p. 990 E, *εἶδος καὶ γένος*, *Parmen.* p. 129 C, *γένη τε καὶ εἶδη*), which is supported by abundant lexical authority (see Rost u. Palm, *Lex.* s. v. and the numerous exx. in Wetstein *in loc.*) and is exegetically clear and forcible; they were to hold fast τὸ καλὸν, and avoid every sort and species (*μὴ τοῦτου ἢ ἐκείνου, ἀλλ' ἀπλῶς παντός*, Theoph.) of the contrary. So probably Vulgate, Clarom., 'specie,' and more

plainly, Syr.  [negotio], Copt. *hōb* [re], Æth. *megbār* [agendi ratione], Goth., al., appy. the Greek *Ff.*, and nearly all modern commentators.

It is more difficult to decide whether *πονηροῦ* is an adjective or substantive. Most of the ancient Vv. (Syr., Vulg., Copt., Æth.) adopt the former, and so possibly the Greek commentators; the latter, however, preserves more correctly the antithesis, and less infringes (comp. Syr., Copt., al.) on the technical meaning of *εἶδος*. So De Wette, Lünem., Koch, Alf., and the majority of modern commentators. The absence of the article (Bengel, *Middl. Gr. Art.* p. 378) does not contribute to the decision; as abstract adjectives can certainly be thus constructed, when it is not necessary to mark the wholeness or entirety of what



χεσθε. <sup>23</sup> Αὐτὸς δὲ ὁ Θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὁλοτελεῖς, καὶ ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως

is specified; comp. Heb. v. 14, Plato, *Republ.* II. p. 358 c, τρίτον εἶδος ἀγαθοῦ, and see Jelf, *Gr.* § 451. 1. The

artificial interpretation of Hänsel (*Stud. u. Krit.* 1836, p. 180 sq.), εἶδ. πον. = κίβδηλον νόμισμα, founded on the association of this text in several patristic citations with our Lord's traditional saying, γίνεσθε δόκιμοι τραπεζίται (see Suicer, *Thesaur.* Vol. II. p. 1281 sq.), is here adopted by Baumg.-Crus., but rightly rejected by most subsequent expositors. Even if we admit the very doubtful assumption that the simple εἶδος might gain from the context the more definite meaning εἶδος νομίσματος, the use of ἀπέχεσθε in such a form of expression would still be, as De W. observes, appy. unprecedented.

23. Αὐτὸς δέ] 'But may He,' He on whom all depends, — in contrast to them and the efforts they might be enabled to make; comp. ch. iii. 12, where, however, the emphasis is somewhat different, and the contrast less definitely marked.

δ Θεὸς τῆς εἰρήνης] 'the God of peace,' the God of whom peace is a characterizing attribute; the gen. falling under the general category of the gen. of content (Scheuerl. *Synt.* § 16. 3, p. 115, comp. notes on *Phil.* iv. 9), and the subst. εἰρήνη marking the deep inward peace and tranquillity, which is God's especial gift, and which stands in closest alliance with that holiness which the preceding clauses inculcate. On this meaning of εἰρήνη, see notes on *Phil.* iv. 7, and on the various meanings which it may assume in this and similar collocations, see Reuss, *Théol. Chrét.* IV. 18, Vol. II. p. 201.

δ ὁσ τελεῖς] 'wholly,' 'per omnia,' Vulg., — in your collective powers and parts; ὁλοτ. marking more emphatically than ἅλους that thoroughness and pervasive nature of holiness

ἅλους δι' ὅλων, Œcum., 'secundum omnes partes,' Cocceius) which the following words specify with further exactness; so distinctly Theoph., ὁλοτ. δὲ τί ἐστὶ; τοῦτ' ἐστὶ, σώματι καὶ ψυχῇ, καὶ ἐφεξῆς δὲ μαθήσῃ. This seems preferable to the qualitative interpretation, 'ad perfectum,' Clarom., Æth. (Sy. unites both), according to which ὁλοτελεῖς would be used proleptically (Syr.-Philox.; comp. notes on ch. iii. 13), but in which the connection between the substance of the first and second portions of the prayer is less close and self-explanatory. The form ὁλοτελής is an ἄπ. λεγόμεν. in the N. T., but occurs occasionally in later Greek; comp. Plutarch, *de Placitis Phil.* § 21, p. 909 v. καὶ] 'and,' —

to specify more exactly; the copula appended to the general prayer one of more special details; see Winer, *Gr.* § 53. 3, p. 388, and comp. notes on *Phil.* iv. 12.

ὁλόκληρον κ. τ. λ.] 'may your spirit, etc., be preserved entire,' 'not your whole spirit etc.,' Author., Wordsw., compare Syriac; ὁλόκλ., as its position shows, not being an epithet but a secondary predicate; see Donalds. *Cratyl.* § 302, and comp. notes on *Col.* ii. 3. This distinction seems clearly maintained by all the ancient Vv. (except appy. Syr.); some, as Vulg., al., preserving the order of the Greek, others, as Æth., rendering ὁλόκλ. by an adverb placed at the end of the clause. The adj. ὁλόκληρος is a δις λεγόμεν. in the N. T. (here and James i. 4), and serves to mark that which is 'entire in all its parts, ἐν ὅδενι λειπόμενον (James I. c.), differing from τέλειος as rather defining what is complete, while the latter marks what has reached its proper end and maturity. In a word, the aspect of the former word is (here especially) mainly quantitative, of the latter, mainly qualitative; compare

ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τηρηθεῖη.  
 24 πιστὸς ὁ καλῶν ὑμᾶς, ὃς καὶ ποιήσει.

Trench, *Synon.* § 22, and for exx. see the large collection of Wetst. *in loc.*; one of the most pertinent of which is Lucian, *Macrob.* § 2, εἰς γῆρας ἀφίκεσθαι ἐν ὑγιαίνουσῃ τῇ ψυχῇ, καὶ δλοκλήρῳ τῷ σώματι; see also Elsner, *Obs.* Vol. II. p. 278.

The predicate clearly belongs to all the three substantives, though structurally connected with the first. δμῶν

τὸ πνεῦμα κ. τ. λ.] ‘*your body, soul, and spirit*,’ distinct enunciation of three component parts of the nature of man: the πνεῦμα, the higher of the two united immaterial parts, being the ‘vis superior, agens, imperans in homine’ (Olsh.); the ψυχή, ‘vis inferior quæ agitur’ movetur, (ib.), the sphere of the will and the affections, and the true centre of the personality; see Olshausen, *Opusc.* p. 154, Beck, *Seelenl.* II. 12, 13, p. 30 sq., Schubert, *Gesch. der Seele*, § 48, Vol. II. 495 sq., comp. Vitringa, *Obs. Sacr.* p. 549 sq., and more especially *Destiny of the Creature*, p. 99–120, where this text is considered at length, and the scriptural distinction between the πνεῦμα and ψυχὴ discussed and substantiated. It may be remarked that we frequently find instances of an apparent *dichotomy*, ‘body and soul’ (Matth. vi. 25, x. 28, al.) or ‘body and spirit’ (1 Cor. v. 3, vii. 34, al.), but such passages will only be found accommodations to the popular division into a material and immaterial part; the ψυχὴ, in the former of the exceptional cases, including also the πνεῦμα, just as in the latter case the πνεῦμα also comprehends the ψυχὴ; see Olsh. *l. c.*, p. 153 note, and contrast the ineffectual denial of Loesner, *Obs.* p. 381. To assert that enumerations like the present are rhetorical (De W.), or worse, that the apostle probably attached ‘no distinct thought to each of these words’ (Jowett), is plainly to set aside all sound rules of

scriptural exegesis. Again, to admit the distinctions, but to refer them to Platonism (Lünem.), is equally unsatisfactory and equally calculated to throw doubt on the truth of the teaching. If St. Paul’s words do here imply the trichotomy above described (comp. Usteri, *Lehrb.* p. 384 sq.), then such a trichotomy is infallibly real and true. And if Plato or Philo have maintained (as appears demonstrable) substantially the same views, then God has permitted a heathen and a Jewish philosopher to advance conjectural opinions which have been since confirmed by the independent teaching of an inspired apostle.

ἀμέμπτως] ‘*blamelessly*,’ the adverbial predication of quality appended to τηρηθεῖη, δλοκλήρον (see above) involving that of quantity. On the meaning of ἀμεμπτος, ‘is in quo nihil desiderari potest,’ and its distinction from ἀωμος, see notes on *Phil.* ii. 15, iii. 6, and Tittm. *Synon.* I. p. 29.

ἐν τῇ παρουσίᾳ κ. τ. λ.] Time,—the coming of Christ to judgment,—when the preservation of the δλοκληρία is especially to be evinced and found to be realized: comp. notes on ch. ii. 19. On the more exact way in which this δλοκληρία may be ascribed to body, soul, and spirit, see *Destiny of Creature*, p. 117.

24. πιστὸς ὁ καλῶν] ‘*Faithful is He who calleth you*,’ ‘qui vocat,’ Clarom., scil. God the Father; comp. 1 Cor. i. 9, and see notes on *Gal.* i. 6. The tense is neither to be pressed as implying an enduring act (Baumb.-Crus., Bisp.), nor to be regarded as identical with the aor. ‘qui vocavit,’ Vulg., Goth., but simply to be considered as timeless, and as equivalent to a substantive, ‘your Caller;’ see notes on *Gal.* v. 8, and Winer, *Gr.* § 45. 7, p. 316. Πιστὸς in ref. to God here implies a faithfulness and true-

Pray for us. Salute the brethren, and cause this Epistle to be read before the Church.

ματι ἀγίῳ.

25 Ἀδελφοί, προσεύχεσθε περὶ ἡμῶν.  
26 ἀσπάσασθε τοὺς ἀδελφούς πάντας ἐν φιλή-  
ματι ἀγίῳ. 27 ἐνορκίζω ὑμᾶς τὸν Κύριον, ἀναγνωσθῆναι τὴν

ness to His nature and promises (1 Cor. x. 13, 2 Tim. ii. 13, and hence becomes practically synonymous with ἀληθής, Chrys., Theod.; ἐν γὰρ τῷ ποιεῖν ἃ ἐπαγγέλλεται πιστός ἐστι λαλῶν, Athanas. *contr. Arian.* ii. 10, Vol. i. p. 478 (ed. Bened.), see Reuss, *Théol. Chrét.* iv. 13, Vol. ii. p. 124.

ὁς καὶ ποιήσει] 'who also will do it,' not exactly 'what I wish' (De W.), nor ἐφ. φ. ἐκάλεσεν sc. σώσει (Æcum., Theophyl.), but simply 'that same thing' (Arm.), scil. τὸ ἀμέμπτως ὑμᾶς τηρεῖν (Bisp., Lünem.), or, as the identity of subject suggests, τὸ ἀγιάσαι κ. τ. λ. and τὸ τηρεῖν κ. τ. λ.,—in a word, the substance of the prayer expressed in the preceding verse. In such cases there is no ellipse of any pronoun; ποιεῖν is merely 'nude positum,' receiving its more exact explanation from the context; comp. Koch *in loc.*, and Schömann on Isæus, *de Apol. Her.* § 35, p. 372.

25. προσεύχεσθε ἐπερὶ ἡμῶν] 'pray for us;' comp. Eph. vi. 19, Col. iv. 3, 2 Thess. iii. 1. De Wette and Alf. remark that περὶ is here less definite than ὑπέρ; but it is very doubtful whether in this and similar formulæ in the N. T. the difference is really appreciable; see notes on Eph. vi. 19, Fritz. *Rom.* Vol. i. p. 26, and for the general distinction between the prepositions, notes on Gal. i. 4, and on Phil. i. 7. The prayer was doubtless intended to include reference both to his own personal state and to the general success of his apostolic work; comp. Cocceius *in loc.* Whether Sylvanus and Timothy are included is perhaps here doubtful; in Eph. l. c. where the apostle writes only in his own person, the plural is equally used. Lachm., inserts in brackets καὶ before περὶ ὑμῶν, but

on authority [BD<sup>1</sup>; a few mss.; Claron., Sangerm., Syr. (Philox.), Goth.] scarcely sufficient to warrant even this mode of insertion.

26. ἀσπάσασθε κ. τ. λ.] 'Salute all the brethren;' concluding exhortation, apparently addressed to the elders of the Church (consider ver. 27). In the parallel passages, Rom. xvi. 16, 1 Cor. xvi. 20, and 2 Cor. xiii. 12 (ἐν ἀγίῳ φιλ., but opp. to AFGL; see Fritz. *on Rom. l. c.*), comp. 1 Pet. v. 14, the exhortation is ἀσπάσασθε ἅλλήλους: ἐπειδὴ φιλήματι αὐτοὺς ἀσπάσασθαι οὐκ ἠδύνατο, ἀπὸν δι' ἐτέρων αὐτοὺς ἀσπάζεται, Chrysost. The Oriental custom of kissing in their greetings (Winer, *RWB* s. v. 'Kuss,' Vol. i. p. 688) is here enhanced with Christian characteristics: it is to be a φίλημα ἁγίον, a φίλημα ἀγάπης, 1 Pet. v. 14, an 'osculum pacis,' Tertull. *de Orat.* cap. 14, a φίλημα μυστικόν, Clem. Alex. *Pædag.* iii. 11, Vol. i. p. 301 (ed. Potter),—whether as given after prayer (Just. M. *Apol.* i. 65; comp. *Const. Apost.* ii. 57, τὸ ἐν Κυρίῳ φίλημα), or more probably as a token of brotherly love and holy affection,—no idle, meaningless, and merely pagan custom of salutation. On this custom, see more in Bingham, *Antiq.* iii. 3. 3, Augusti, *Archæol.* Vol. ii. p. 718 sq., Cotelier on *Const. Apost. l. c.* and Fritz. *Rom.* xvi. 16.

The prep. ἐν may here possibly mark the accompaniment (see on Col. iv. 2), but is more naturally taken as simply instrumental; the φίλημα being that in which, so to say, the ἀσπασμός was involved; see notes on ch. iv. 18.

27. ἐνορκίζω ὑμᾶς κ. τ. λ.] 'I adjure you by the Lord.' This very strong form of entreaty has been differently explained. There does not seem sufficient



ἐπιστολὴν πᾶσιν τοῖς ἁγίοις ἀδελφοῖς. . . Benediction. 28 Ἡ χάρις  
τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

27. ἁγίοις ἀδελφοῖς] The reading is very doubtful. *Rec.* and *Scholz* insert ἁγίοις with AKL; mss.; Syr. (both), Vulg., Copt., Goth., Æth. (Platt), Arm.; Chrys., Theod. (*De Wette, Koch*). It is omitted by *Lachm.* and *Tisch.* (ed. 1, 2) with BDEFG; mss.; Clarom., Æth. (Pol.); Ambrst., Damasc. (*Lünem., Alf.*), but rightly restored by *Tisch.* in his last edition. Though the uncial authorities preponderate for the omission, still the strong testimony of the Vv., and the probability that a word, here used somewhat uniquely by St. Paul in adjectival connection with ἀδελφοῖς, should be omitted as superfluous, decide us in favor of the text; comp. Heb. iii. 1. The epithet is certainly not without pertinence in reference to the adjuration and strength of language which marks the verses: all the brethren, viewed generally as Christians, were holy (comp. Numb. xvi. 3), and would especially profit by having this letter read to them.

reason for concluding from ver. 12, 13, with Olsh., that there had been such differences between the elders and the Church of Thess. as to suggest a fear that the Epistle might not be communicated to the Church at large; as the language of those verses is admirably calculated both to bespeak respect to the elders, and to conciliate the Church. That the expression arose from slight distrust combined with a *θερμὴ διάνοια* towards his converts (Chrys., Theoph.) is improbable; that it was a customary form with St. Paul (Jowett 1), indemonstrable; that the inspired apostle was not master of his words, or did not know their value (Jowett 2), monstrous. We therefore may perhaps fall back on the reason hinted by Theodoret and expanded by recent expositors,—that a deep sense of the great spiritual importance of this Epistle, not merely to those who were anxious about the *κεκοιμημένοι* (ch. iv. 13) but to *all without exception*, suggested the unusual adjuration; ὅρκον προσέθηκε, πᾶσι τὴν ἐκ τῆς καταγνώσεως ὠφέλειαν πραγματεύων, Theod. The objections of Baur are briefly but satisfactorily answered by Neander, *Planting*, Vol. II. p. 126 (Bohn). The verb ἐνορκ. [*Rec.* has the more usual ὀρκίζω with D<sup>2</sup>D<sup>3</sup>FGKL; mss.] is appy.

not found elsewhere, and is even wholly omitted in the best modern lexicons.

τὸν Κύριον] Accus. of the person; comp. Mark v. 7, Acts xix. 13, and for the similar construction of ὀρκῶ, see Jelf, *Gr.* § 583. 123. On the two forms ὀρκῶν and ὀρκίζω, and the prevalence of the former in Attic writers, see Lo-beck, *Phryn.* p. 360, 361.

ἀναγνωσθῆναι] 'be read—as the context suggests—publicly;' compare Luke iv. 16, Acts xv. 21, 2 Cor. iii. 15, Col. iv. 16. This meaning ('palam prælegatur,' Schott) is, however, not specially due to the prep. ἀνά, as ἀναγν. is abundantly used without any accessory notion of publicity, but is reflected on the verb by the general tenor of the sentence. The aor. infin. perhaps refers to the single act (Alf.), but must certainly not be pressed, as this tense in the infinitive, especially after verbs of 'hoping,' 'commanding,' etc. (see on ch. iv. 10), is often used in reference not merely to single acts, but to what is either timeless ('ab omni temporis definiti conditione libera et immunis' Stallbaum on Plato, *Euthyd.* p. 140), or simply *eventual*, and dependent on the action expressed by the finite verb; see Scheuerl. *Synt.* § 31. 2. b, p. 320 sq., Winer, *Gr.* § 44. 7. b, p. 296 and esp. Schmalzfeld, *Syntax*, §



173. 4, p. 346,—where the different moods of the infin. are carefully considered and contrasted.

28. [Ἡ χάρις κ. τ. λ.] The concluding benedictions of St. Paul's Epp. are somewhat noticeably varied. Adopting the best attested readings, we may observe that the shortest form is ἡ χάρις μεθ' ὑμῶν, Col. iv. 18, 2 Tim. iv. 22 (preceded by ὁ Κύριος Ἰ. Χ. μετὰ τοῦ πνεύμ. σου), Tit. iii. 25 (μετὰ πάντων ὑμῶν), ἡ χάρις μετὰ σοῦ 1 Tim. vi. 21; the longest, the familiar benediction 2 Cor. xiii. 13. Of the rest we have *first*, Rom. xvi. 20, 2 Thess. iii. 18, and Rom.

xvi. 14) πάντων ὑμῶν), 1 Cor. xvi. 23 (omits ἡμῶν, and appends ἡ ἀγάπη μου μετὰ πάντ. ὑμ. ἐν Χ. Ἰ.) — the same as the present; *secondly*, Philem. 25, Gal. vi. 18 (adds ἀδελφοί), Phil. iv. 23 (omits ἡμῶν), in the form ἡ χάρις τοῦ Κυρ. Ἰ. Χ. μετὰ τοῦ πνεύματος ὑμῶν; and *lastly*, Eph. vi. 24, in the longer form ἡ χάρις μετὰ πάντων τῶν ἀγαπώντων τὸν Κύρ. ἡμῶν Ἰ. Χ. ἐν ἀφθαρσίᾳ; see Koch on Philem. 25, p. 135 sq. The ἀμὴν (*Rec.* with AD<sup>2</sup>D<sup>3</sup>EKL; mss.) is appy. rightly omitted by *Lachm.* and *Tisch.* with BD<sup>1</sup> FG; mss.; *Clar.*, *Sang.*, *Amit.*, al., being very probably only a liturgical addition.

THE

SECOND EPISTLE TO THE THESSALONIANS.



## INTRODUCTION.

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THIS short but important Epistle was written by the apostle to his converts at Thessalonica, a short time after his First Epistle, and apparently from the same place. If, as seems highly probable, Corinth be regarded as the place from which the First Epistle was written (see *Introd. to Ep. 1*), it is from the same city that we may reasonably suppose the present Epistle to have been written; the same companions (ch. i. 1, comp. 1 Thess i. 1) were still with the apostle (contrast Acts xviii. 18); similar forms and circumstances of trial appear to have been surrounding him (ch. iii. 2, compared with 1 Thess. ii. 16, Acts xviii. 6).

The exact *time* at which the Epistle was written cannot be determined. If the First Epistle was written soon after the arrival of Timothy from Macedonia (ch. iii. 6), and towards the commencement of the apostle's eighteen-month stay at Corinth (Acts xviii. 11), we shall, probably, not be far wrong in placing the date of the Second Epistle towards the end of the first twelve months of the apostle's residence at Corinth (comp. ch. iii. 2 with Acts xviii. 12, and consider ver. 18, *ἔτι προσμείνας ἡμέρας ἱκανάς*), and thus but a few months after that of the First Epistle. We may thus specify the autumn of A. D. 53 as perhaps an approximately correct date: see Davidson, *Introd.* Vol. II. p. 449.

The circumstances which gave rise to the Epistle seem clearly to have been some additional information which the apostle had received concerning the disquieted state of the minds of his converts. Whether this reached him through the bearer of the First Epistle, or formed the substance of a letter from the elders of the Church of Thessalonica, must remain mere conjecture. This much, however, seems certain, that some letter had been circulated at Thessalonica, purporting to come from the apostle (ch. ii. 2), which, combined probably with some teaching said equally to be derived from St. Paul (comp. notes on ch. ii. 9), had added greatly to the general excitement, and had rendered it necessary for this Second Epistle to be written, and to be vouched for by a clear mark of genuineness (ch. iii. 17). The purport of the letter and the



teaching was clearly to the effect that the day of the Lord was at hand ; and it does not seem improbable that this might have been based on some expressions in the First Epistle (ch. iv. 15-17, v. 2 sq.), which had been distorted or exaggerated so as better to keep alive the feverish anxiety and unregulated enthusiasm of the converts in this busy city. We may thus perhaps, with Davidson (*Introd.* Vol. II. p. 448), consider it more probable that the Second Epistle was an indirect than a direct result of the First. It was apparently not so much designed to correct innocent misapprehensions of the former Epistle (Paley, al.) as to remove a positively false construction which had been put — whether with a partly good, or mainly bad intent, we know not — both on that Epistle, and on the apostle's general teaching.

The main *subject* of the Epistle, then, was to calm excitement, and to make it perfectly plain that the Lord's second Advent was *not* close at hand, nay, that a mysterious course of events previously alluded to (ch. ii. 5), of which the beginning was confessedly to be recognized (ver. 7), had first to be fully developed. Corrective instruction is thus the chief subject ; with this, however, is associated cheering consolation under afflictions (ch. i. 4 sq.), and direct exhortation to orderly conduct (ch. iii. 6), industry (ver. 8 sq.), and quietness (ver. 12).

The *authenticity* and *genuineness* are supported by early and explicit external testimonies (Irenæus, *Hær.* III. 7. 2, Clem.-Alex. *Strom.* v. p. 655, ed. Pott., Tertullian *de Resur. Carn.* cap. 24), and have never been called in question till recently. The objections are however of a most arbitrary and subjective character, and do not deserve any serious consideration. Complete answers will be found in Lünemann, *Einleitung*, p. 163 sq., and Davidson, *Introd.* Vol. II. p. 454 sq.

## SECOND EPISTLE TO THE THESSALONIANS.

## CHAPTER I. 1, 2.

Apostolic address and salutation.

**ΠΑΥΛΟΣ** καὶ Σιλουανὸς καὶ Τιμόθεος, τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν Θεῷ πατρὶ ἡμῶν καὶ Κυρίῳ Ἰησοῦ Χριστῷ. <sup>2</sup> χάρις ὑμῖν καὶ εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

2. πατρὸς ἡμῶν] The reading is *very* doubtful. *Tisch.* (ed. 2, 7) omits, and *Lachm.* brackets ἡμῶν with BDE; 3 mss.; Clarom., Sangerm.; Theoph.; Ambrst. (ed.), Pel. *Lünem*, *Alf.*). The pronoun is retained in *Rec.* with AFGKL; appy. great majority of mss.; Syr. (both), Aug., Vulg., Goth., Æth. (both), Copt., Arm.; Chrys., Theod., al. (*Griesb.*, but om.),—and appy. rightly; for on the one hand the preponderance of external authority is very decided, and on the other, the probability of an omission either accidentally or intentionally, owing to the ἡμῶν just preceding, is not much less than the probability of an interpolation to conform with other Epistles.

1. Παῦλος καὶ Σιλουανὸς καὶ T.] Substantially the same form of salutation as in the First Epistle; see notes *in loc.* The only difference is in the addition ἡμῶν to πατρί, which, contrary to what we might have expected, does not appear to have suggested any variety of reading. For a brief account of Sylvanus and Timothy, who are here, as in the First Ep., associated with the apostle as having co-operated with him in founding the Church of Thessalonica, see notes on 1 *Thess.* i. 1.

2. χάρις ὑμῖν καὶ εἰρήνη] Regular form of salutation, uniting both the

Greek χαίρειν and the Hebrew בָּרַךְ (Gen. xliii. 23, Judges vi. 23, al.); τὸ χάρις ὑμῖν οὕτω τίθησιν, ὥσπερ ἡμεῖς τὸ χαίρειν ἐν ταῖς ἐπιγραφαῖς τῶν ἐπιστολῶν εἰώδαμεν, Theodos.-Mops. p. 145 (ed. Fritz.): see more in notes on *Gal.* i. 2, *Eph.* i. 2, and in the long and laborious note of Koch on 1 *Thess.* i. 1. The remark of Thom. Aquinas is not without point, ‘*χάρις quæ est principium omnis boni, εἰρήνη quæ est finale bonorum omnium*;’ see also notes on *Col.* i. 2.

ἀπὸ Θεοῦ πατρὸς ἡμῶν] ‘from God our Father;’ scil. as the source from which it emanates. In 2 John 3 we find παρὰ

We thank God for your faith and patience. He will recompense you and avenge you. May He count you worthy of His calling.

3 Εὐχαριστεῖν ὀφείλομεν τῷ Θεῷ πάντοτε  
περὶ ὑμῶν, ἀδελφοί, καθὼς ἄξιόν ἐστιν ὅτι ὑπερ-  
αυξάνει ἡ πίστις ὑμῶν, καὶ πλεονάζει ἡ ἀγάπη

in the same combination, but with a difference of meaning that in the present case (in ref. to God) is scarcely appreciable, and depends perhaps entirely on the usage and mode of conception of the writer. St. John, for example, uses *παρὰ* and *ἀπὸ* in a proportion a little less than 1 to 3, while St. Paul uses the same prepp. in a proportion of 1 to 5. The general distinction between these prepp. (*ἀπὸ*, emanation simply; *παρὰ*, eman. from a *personal* source) and the more frequently used *ἐκ* is well stated by Winer, *Gr.* § 47. b, p. 326 (ed. 6).

καὶ Κυρίου κ. τ. λ.] Scil. καὶ ἀπὸ Κυρίου κ. τ. λ.; not *πατρὸς Κυρίου* κ. τ. λ., an interpretation rendered highly improbable by the occurrence of *πατήρ* without any gen.,—here, according to *Tisch.*, [*Lachm.*], with less doubt *Gal.* i. 3, 1 *Tim.* i. 2, and with no var. 2 *Tim.* i. 2, *Tit.* i. 4; see notes on *Eph.* i. 3. On the reading, see critical note.

3. Εὐχαρ. ὀφείλομεν] 'We are bound to return thanks,' scil. St. Paul, Sylvanus, and Timothy. Though we must be cautious in pressing the plural in every case, yet in the present, remembering the relation in which Sylv. and Tim. stood to the Church of Thess., it can hardly be overlooked: see notes on 1 *Thess.* i. 2. On this use of *εὐχαριστεῖν* in the sense of *χάριν ἔχειν*, see notes on *Phil.* i. 3, and for the constructions of *εὐχαρ.*, notes on *Col.* i. 12. περὶ ὑμῶν] 'concerning you;' with no very appreciable difference from *ὑπὲρ* (*Eph.* i. 16) in the same formula; see notes on 1 *Thess.* i. 2, v. 25, and for the distinction between these prepositions in cases where they appear less interchangeable, see on *Gal.* i. 4, and on *Phil.* i. 7.

καθὼς ἄξιόν ἐστιν] 'as it is meet;' not, on the one hand, a mere parentheti-

cal addition to the preceding *εὐχαρ. ὀφείλ.* ('ut par est,' Beza), nor yet on the other, an emphatic statement of the 'modus eximius' (Schott; καὶ διὰ λόγων καὶ δι' ἔργων, Theoph. 2) in which such an *εὐχαριστία* ought to be offered, but simply a connecting clause between the first member of the sentence and the distinctly causal statement ὅτι ὑπεραυξάνει κ. τ. λ. which follows, and with which καθὼς ἄξιόν κ. τ. λ. stands in more immediate union. Thus, as Lünemann well observes, while the *ὀφείλομεν* states the duty of the *εὐχαριστία* on its *subjective* side, καθὼς κ. τ. λ. subjoins the *objective* aspects. Few probably will hesitate to prefer this simple and logical explanation to any assumption so injurious to the inspired writer as that of a tautology designed to supply the place of emphasis (Jowett).

ὅτι will thus be not relational to ? [quod] Syr.-Pesh., but distinctly causal, 'quoniam,' Vulg., Clarom., Æth. (both), Goth., Syr.-Philox.,—in close union with the clause immediately preceding. It may be remarked that few particles in St. Paul's Epp cause a more decided discrepancy of interpretation than ὅτι. Between the merely objective (Winer, *Gr.* § 53. 9, p. 398) and the strictly causal force (Winer, *Gr.* § 53. 8, p. 395) of the particle, it is not only often very difficult to decide, but in several passages (e. g. *Rom.* viii. 21) exegetical considerations of some moment will be found to depend on the decision; comp. notes on 1 *Thess.* iv. 16.

ὑπεραυξάνει] 'increaseth above measure;' an ἄπ. λεγόμεν. in the N. T. and not very common elsewhere. comp. *An-doc. contr. Alcib.* p. 32 (ed. Steph.), τοὺς ὑπεραυξανόμενους. The predilection of St. Paul for emphatic compounds of *ὑπὲρ* has been noticed and briefly illustrated

ἐνὸς ἐκάστου πάντων ὑμῶν εἰς ἀλλήλους, <sup>4</sup> ὥστε ἡμᾶς αὐτοὺς ἐν ὑμῖν ἐγκαυχᾶσθαι ἐν ταῖς ἐκκλησίαις τοῦ Θεοῦ ὑπὲρ τῆς ὑπομονῆς

on *Eph.* iii. 20; see also Fritz. *Röm.* v. 20, Vol. I. p. 351. It may be observed that *ὑπεραυξάνει* appears associated with *πίστις* as conveying more distinctly the idea of organic evolution and growth (comp. *Matth.* xvii. 20, *Luke* xvii. 6), while with *ἀγάπη* a term is used which expresses more generally the idea of spiritual enlargement, and of extension toward others; comp. notes on 1 *Thess.* iii. 12. ἐνὸς ἐκάστου κ. τ. λ.]

of every one of you all toward each other; not without distinctive emphasis, — first, in specifying that this *ἀγάπη* was not merely general, but individually manifested (ἴση ἦν παρὰ πάντων ἡ ἀγάπη εἰς πάντας, *Theoph.*), and secondly, in showing that it was not restricted in its exhibitions to those who loved them, but extended to all their fellow-Christians at Thessalonica; ὅταν μερικῶς ἀγαπῶμεν, οὐκ ἀγάπη τοῦτο ἀλλὰ διάστασις· εἰ γὰρ διὰ τὸν Θεὸν ἀγαπᾷς, πάντας ἀγάπα, *Theoph.* On this verse see five practical sermons by Manton, *Works*, Vol. iv. p. 420—458 (Lond. 1698).

4. ἡμᾶς αὐτοὺς] ‘we ourselves,’ — as well as others, whether among you or elsewhere, who might call attention to your Christian progress more naturally and appropriately than those who felt it, humanly speaking, due to their own exertions, but who, in the present case, could not forbear. De Wette compares 1 *Thess.* i. 8, but it may be doubted whether St. Paul had here that passage very distinctly in his thoughts. To refer ἡμᾶς αὐτοὺς to St. Paul himself, in contrast to his associates included in the preceding plural verbs (*Schott*), seems distinctly illogical; and to leave open the possibility that this may be only an instance of ‘false emphasis or awkwardness of expression’ (*Jowett*), can only be characterized as a subterfuge at vari-

ance with all fair, sound, and reasonable exegesis. The distinction between ἡμεῖς αὐτοὶ (in which the emphasis falls on the ἡμεῖς) and αὐτοὶ ἡμεῖς (in which it falls more on the αὐτοὶ; comp. 1 *Thess.* iv. 9) is illustrated by *Krüger*, *Sprachl.* § 51. 2. 8.

ἐν ὑμῖν ἐγκαυχᾶσθαι] ‘boast in you;’ you were the objects of it, and the sphere, or rather substratum of its manifestation; comp. *Winer*, *Gr.* § 48. a. p. 345, and see notes on *Gal.* i. 24. The somewhat rare form ἐγκαυχᾶσθαι is found a few times in the LXX, e. g. *Psalm* lii. 1, cvi. 47, al., in *eccles.* writers, and in *Æsop*, *Fab.* cccxlii. p. 139 (ed. *Schneider*). The reading is not by any means certain; *Rec.* with DE (FG καυχῆσασθαι) KL; mss.; many Ff., reads καυχᾶσθαι; but the probability that the change to the simpler and more common form is due to the corrector, seems in this case so very great that the reading of *Lachm.* and *Tisch.*, though only with AB, 17, may perhaps with critical correctness be considered to deserve the preference. ἐν ταῖς

ἐκκλ. τοῦ Θεοῦ] ‘in the Churches of God,’ scil. in Corinth and its neighborhood, where the apostle was at the time of writing this Ep.; comp. *Acts* xviii. 11, and see *Wieseler*, *Chronol.* p. 254 sq. The remark of *Chrys.* ἐν ταῦτα δείκνυσιν καὶ πολλὴν παρελθόντα χρόνον· ἡ γὰρ ὑπομονὴ ἀπὸ χρόνου φαίνεται πολλοῦ, οὐκ ἐν δύο καὶ τρισὶν ἡμέραις, — must be received with reservation; as there seems no reason for thinking that the Epistle was written later than the spring of 54 A. D., perhaps even a few months earlier; compare *Lünem.* *Einleit.* p. 160.

ὑπομ. ὑμῶν καὶ πίστεως] ‘your patience of faith;’ precise subjects of the apostle’s boasting. There is no ἐν διὰ δυοῖν in these words, scil. ὑπομονῆς ἐν πίστει, *Grot.*, — ever a doubtful and pre-



ὑμῶν καὶ πίστεως ἐν πᾶσιν τοῖς διωγμοῖς ὑμῶν καὶ ταῖς θλίψεσιν αἷς ἀνέχεσθε, <sup>5</sup> ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ, εἰς τὸ

carious assumption (see Fritz on *Matth.* p. 853—858, Ex. IV., where this grammatical formula is well considered), nor does πίστις here imply 'fidelis constantia,' Beng., 'Treue,' Lünem., — a doubtful meaning of πίστις in the N. T., especially when the more usual meaning has just preceded (ver. 3) in reference to the same subjects. The Thessal. evinced *faith* in its proper and usual sense, in bearing up in their tribulations, and *believing* on Him while bearing His cross. On the meaning of ὑπομονή (here almost taking the place of ἐλπίς, Neand. *Planting*, p. 479, Bohn), which in the N. T. seems ever to imply not mere 'endurance,' but 'brave patience,' see notes on 1 *Thess.* i. 3, and comp. on 2 *Tim.* ii. 10 πᾶσιν seems clearly to belong only to διωγμοῖς; the article would otherwise have been omitted before θλίψεσιν. The distinction between the two words appears sufficiently obvious: διωγμός is the more special term ('injurias complectitur, quas Judæi et ethnici Christianis propter doctrinæ Christi professionem imposuerant,' Fritz.) θλίψις the more general and comprehensive; see Fritz. *Rom.* viii. 35, Vol. II. p. 221. αἷς ἀνέχεσθε] 'which ye are enduring,' 'quas sustinetis,' Vulg., Clarom.; ordinary and regular attraction (Winer, *Gr.* § 24. 1, p. 147) — for ὧν ἀνέχ., if we follow the analogy of 2 *Cor.* xi. 1, 2 *Tim.* iv. 3, — or for ἧς ἀνέχ., if we follow the more usual structure of the verb in classical Greek. In the N. T. ἀνέχουαι is associated most commonly with *persons*, and but rarely with things; in both cases, however, it is constructed with a gen., while in earlier Greek its construction, esp. with persons, is comparatively rare except in the accus.; see Rost u. Palm, *Lex.* s. v. Vol. I. p. 227. The present tense shows that the application is still

going on, and is no way at variance with 1 *Thess.* i. 6, ii. 14 (contrast Baur, *Paulus*, p. 488, notes), which refer to an earlier persecution that appears to have partially subsided before the 1st Epistle was written. The present allusion, as Lünem. rightly observes, is to some fresh outbreak. On this verse and on the remaining verses of the chapter, see sixteen practical sermons by Manton, *Works*, Vol. v. p. 393—514 (Lond. 1698).

5. ἔνδειγμα κ. τ. λ.] '(which is) a token or proof of the righteous judgment, etc. ;' appositional clause to the whole foregoing sentence, and practically equivalent to ὅτι ἐστὶν ἔνδειγμα κ. τ. λ.; comp. *Phil.* i. 28 [where observe the comparatively slight difference between the two verbals], and see Fritz. *Rom.* xii. 1, Vol. I. p. 16. The apposition here seems to be not accusative (*Rom.* xii. 1, 1 *Tim.* ii. 6), but nominative, ἔνδειγμα not referring merely to the clause that more immediately involves the verb, but to all the preceding words, τῆς ὑπομονῆς ..... ἀνέχεσθε: the endurance of all their persecutions and afflictions in patience and faith formed the ἔνδειγμα τῆς δικαίας κρίσεως τοῦ Θεοῦ; comp. *Rom.* viii. 3, and see Winer, *Gr.* § 59. 9, p. 472. The reference of ἔνδειγμα to the Thess. ('ipsi Thessal. adversa sustinentes intelligi possunt esse exemplum justi iudicii Dei,' Est.) is grammatically plausible, but both logically and exegetically improbable and unsatisfactory; the proof of the righteous judgment of God was not to be looked for in the Thessalonians themselves, but in their acts and their patient endurance.

τῆς δικαίας κρίσεως] 'the just judgment,' that will be displayed at the Lord's second coming (comp. ver. 7), when they who have suffered with and for the Lord will also reign with Him; comp. 2 *Tim.* ii. 12.

καταξιώσθῃναι ὑμᾶς τῆς βασιλείας τοῦ Θεοῦ, ὑπὲρ ἧς καὶ πάσχετε, <sup>6</sup> εἵπερ δίκαιον παρὰ Θεῷ ἀνταποδοῦναι τοῖς θλί-

To refer the δικαία κρίσις solely to present sufferings, as perfecting and preparing the Thessal. for future glory (Olsh.), is to miss the whole point of the sentence: the apostle's argument is that their endurance of suffering in faith is a token of God's righteous judgment and of a future reward, which will display itself in rewarding the patient sufferers, as surely as it will inflict punishment on their persecutors; ἵστε σαφῶς τῶν κινδύνων τὰ ἄλλα, καὶ τὴν τῶν οὐρανῶν προσδέχεσθε βασιλείαν, τοῦ ἀγωνοθέτου τὴν δικαίαν ἐπιστάμενοι ψῆφον, Theod. εἰς τὸ καταξιώθ.

[*that ye may be counted worthy;*] general direction of the δικαία κρίσις and object to which it tended. This infinitival clause has been associated with three different portions of the preceding sentence; (a) with αἰς ἀνέχεσθε, scil. 'quas afflictiones sustinetis eo fine et fructu ut . . . efficiamini digni regno Dei,' Est.; (b) with ἐνδειγμα—Θεοῦ, scil. 'quæ perseverantia vestra iudicii divini justissimi olim futuri pignori inservit, quod hoc attinet, ut digni iudicemini,' Schott 2; (c) with δικαίας κρίσεως, so as to mark either (1) the result to which it tended, Lünem., or (2) the aim which it contemplated, De Wette. Of these, while (a) causes the really important member ἐνδειγμα κ. τ. λ. to relapse into a mere parenthesis, and (b) infringe on the almost regular meaning of εἰς τὸ with the infin., (c) preserves the logical sequence of clauses and the usual force of εἰς τὸ with the infin. Whether, however, the result or the aim is here specified is somewhat doubtful. The decidedly predominant usage in St. Paul's Epp. of εἰς τὸ with the inf. suggests the latter (Winer, *Gr.* §. 44. 6, p. 295, Meyer on *Rom.* i. 20, note): as, however, there seems some reason for recognizing elsewhere in the N. T. a secondary final force of εἰς τό (see notes on 1 *Thess.* ii.

12), we may perhaps most plausibly, in the present case, regard the καταξιώσθῃναι κ. τ. λ. not purely as the purpose, 'in order to,' Alf., but rather as the object to which it tended: the general direction and tendency of the κρίσις was that patient and holy sufferers should be accounted worthy of God's kingdom.

βασιλείας τοῦ Θεοῦ] '*the kingdom of God;*' His future kingdom in heaven, of which the Christian here on earth is a subject, but the full privileges of which he is to enjoy hereafter; see notes on 1 *Thess.* ii. 12, and comp. Bauer's treatise there alluded to, *de Notione Regni Div.* in *N. T.* p. 120 sq.

ὑπὲρ ἧς καὶ πάσχετε] '*for which ye are also suffering;*' not exactly 'pro quo consequendo,' Est., but, with a more general reference, 'in behalf of which,' 'for the sake of which,'—the ὑπὲρ marking the object for which ('in commodum ejus,' Usteri, *Lehrb.* ii. 1. 1, p. 116) the suffering was endured (comp. Acts v. 41, *Rom.* i. 5, see Winer, *Gr.* § 48. 1, p. 343), while the καὶ with a species of consecutive force supplies a renewed hint of the connection between the suffering and the καταξιώσθῃναι κ. τ. λ. On this force of καὶ, see Winer, *Gr.* § 53 3, p. 387, and comp. on 1 *Thess.* iv. 1. The clause thus contains no indirect assertion that sufferings established a claim to the kingdom of God (ἀπὸ τοῦ πάσχειν προπορίζεται ἡ βασιλεία τῶν οὐρανῶν, Theoph.), but only confirms the idea elsewhere expressed in Scripture that they formed the avenue which led to it (οὕτως δεῖ εἰς τὴν βασιλείαν εἰσέλθαι, Chrys.), and that the connection between holy suffering and future blessedness was mystically close and indissoluble; comp. Acts xiv. 22, *Rom.* viii. 17. On the general aspects of suffering in the N. T., see *Destiny of Creature*, p. 35—42.

6. εἵπερ δίκαιον] '*if so be that it is*





μετ' ἀγγέλων δυνάμεως αὐτοῦ <sup>8</sup> ἐν φλογὶ πυρὸς, διδόντος ἐκδίκη-

8. *φλογὶ πυρός*) So *Lachm.* with BDEFG; 71; Vulg., Clarom., Syr., Goth., al.; Iren. (interpr.), Maced., Theod. (comment.?), Œcum.; Tertull. (*Scholz., Tisch.* ed. 1, *Lünem., Wordsw.*). In ed. 2, 7, *Tisch.* adopts *πυρὶ φλογὸς* with AKL; nearly all mss.; Syr.-Philox. (marg.); Chrys., Theod. (text), Dam., al. (*Rec., Alf.*) but appy. not on sufficient evidence. Though a change from the less usual to the more natural form of expression is far from improbable; still either erroneous transcription or a reminiscence of the well-known passage, Exod. iii. 2, might have led to the inverted form. In this uncertainty the preponderance of external evidence ought certainly to decide us.

compare 1 Thess. iv. 16, and Pearson, *Creed*, Art. vii. Vol. i. p. 346 (ed. Burton). μετ' ἀγγέλων δυνάμ.

τον). μετ' ἄγγελων δύναμι. αὐτοῦ] 'accompanied with the angels of His power;' predication of manner; the Lord will come accompanied with the hosts of heaven, which shall be the ministers of His will and the exponents and instruments of His power. The gloss of Theoph. and Eecum. 2, *δυνάμεως ἄγγελοι, τοῦτέστι δυνατόι*, followed by Auth. al., but found in none of the better Vv. of antiquity, is now properly rejected by app. all modern commentators. The gen. appears simply to fall under the general head of the *gen. possessivus*, and serves to mark that to which the ἄγγελοι appertained, and of which they were the ministers; comp. Bernhardy, *Synt.* III. 44, p. 161, Winer, *Gr.* § 34. 3. b. p. 211 (note). The Syr. practically inverts the

clause, sc. ܕܡܝܠܬܐ ܕܡܝܠܬܐ ܕܡܝܠܬܐ  
[cum virtute Angelorum suorum], and  
may have suggested the equally incorrect  
and inverted paraphrase of Michaelis,  
'das ganze Heer seiner Engel;' the  
former, however, is corrected in Syr-  
Philox., and the latter has been properly  
rejected by all recent expositors. On  
the force of *μετὰ* in this combination, see  
notes on 1 *Thess.* iii. 13.

8. ἐν φλογὶ πυρός] 'in a flame of fire,' i. e., encircled by, encompassed by; continued predication of the manner of the ἀποκάλυψις; 'in libris V. T. sæ-

penumero ignis et flamma commemoratur, ubi de præsentia et efficacia Numinis divini singulari modo patefaciendâ, præsertim de judicio divino, sermo est. Exod. iii. 2 sq., Malach. iv. 1, Dan. vii. 9, 10,' Schott. The addition thus serves not only to express the majesty of the Lord's coming, but is noticeable as ascribing to the Son the same glorious manifestations that the Old Testament ascribes to the Father. The Syriac (Pesh.), Æth. (Platt), and, if the punctuation can be trusted, some of the other Vv. (comp. Theoph. 1) connect this clause with διδόντος ἐκδικ., as an instrumental clause (Jowett actually unites both interpr.), but without plausibility; the attendant heavenly hosts and the encircling fire seem naturally to be associated as the two symbols and accompaniments of the divine presence.

δίδοντας ἐκδικ[.] 'awarding ven-  
 geance;' scil. τοῦ Κυρίου Ἰησ., not in  
 connection with πρὸς, which would not  
 only be a halting and unduly protracted  
 structure, but would wholly mar the  
 symmetry of the two clauses of manner.  
 The formula δίδουαι ἐκδικ. only occurs  
 here in the N. T., but is occasionally  
 found elsewhere; see Ezek. xxv. 14, and  
 compare (ἀποδιδ. ἐκδ.) Numb. xxxi. 3.  
 No exx. of its occurrence have been ad-  
 duced from classical Greek; ἐκδικ. ποιή-  
 σασθαι is found in Polyb. *Hist.* iii. 8.  
 10. τοῖς μὴ εἰδούσιν Θέου.

10. τοῖς μὴ εἰδόσιν Θεόν]  
'to those who know not God,' who belong



σιν τοῖς μὴ εἰδόσιν Θεὸν καὶ τοῖς μὴ ὑπακούουσιν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν Ἰησοῦ· <sup>9</sup> οὔτινες δίκην τίσουσιν, ὅλεθρον

to a class marked by such characteristics; first of the two classes who will be the future objects of the divine wrath, 'qui in ethnicâ ignorantia de Deo versantur' (Beng.), — in a word, the Heathens. On the peculiar force of the subjective negation, see notes on 1 Thess. iv. 5, and comp. Winer, *Gr.* § 55. 5, p. 428 sq.

τοῖς μὴ ὑπακ. κ. τ. λ.] 'who obey not the Gospel of our Lord Jesus;'; second class of those who afflicted the Thess. converts, those whose characteristic was disobedience generally, and especially to the Gospel (Rom. x. 16), — in a word, the unbelieving Jews. It is somewhat singular that a scholar usually so sound as Schott should have felt a difficulty at the division into two classes: surely the article before *μὴ ὑπακ.* renders such a view all but certain; see Winer, *Gr.* § 19. 5, p. 117, Green, *Gram.* p. 215. Even in seeming exceptions to the rule (Matth. xxvii. 3, Luke xxii. 4, al.) it may be fairly questioned whether the writer did not, in these particular cases, really intend the two classes to be regarded as separate, though otherwise commonly united.

The reading is slightly doubtful; *Rec.* adds, and *Lachm.* inserts in brackets *Χριστοῦ* with *ΑΓΓ.*; mss.; *Vulg.*, *Clarom.*, *Goth.*, al. Though the omission of *Xp.* does not characterize this Ep. as it does the first (see on 1 Thess. iii. 13), the external authority [BDEKL; 25 mss.; *Copt.*, al.; many *Ff.*] seems decidedly to preponderate for the omission.

9. οὔτινες] 'men who;' reference by means of the qualitative rel. pronoun to the two preceding classes. If we revert to the distinctions stated in the notes on Gal. iv. 24, it would seem that *ὅστις* is here used, not in a causal sense with ref. to the reason for *τίσουσιν* (Lünem., Alford — who, however, mix up two

usages), but *explicatively* ('who truly'), or even simply *classically*, with ref. to the class or category to which the antecedents are referred and to the characteristics which mark them; see notes on Gal. ii. 4, and on Phil. ii. 20. The brief distinction of Krüger (*Sprachl.* § 50. 8), that *ὅς* has simply an objective aspect, *ὅστις* one qualitative and generic, will in most cases be found useful and applicable. For other and idiomatic usages, see Ellendt, *Lex. Sophocl.* s. v. Vol. II. p. 381 sq., and comp. Schaefer, notes on *Demosth.* Vol. II. p. 531.

δίκην τίσουσιν] 'shall pay the penalty.' This formula does not occur elsewhere in the N. T. (compare, however, *δίκην ὑπέχειν*, Jude 7), but is sufficiently common in both earlier and later Greek, and is copiously illustrated by Wetst. *in loc.*

ὅλεθρον αἰώνιον] 'eternal destruction;' accus. in apposition to the preceding *δίκην*. All the sounder commentators on this text recognize in *αἰώνιος* a reference to 'res in perpetuum futurae' (Schott), and a testimony to the eternity of future punishment that is not easy to be explained away: ποῦ τοίνυν οἱ Ὀριγενισταί, οἱ τέλος τῆς κολάσεως μυθούμενοι; αἰώνιον ταύτην ὁ Παῦλος λέγει, Theoph.; comp. Pearson, *Creed*, Art. XII. p. 465 (ed. Burton). In answer to the efforts of some writers of the present day to give *αἰώνιος* a qualitative aspect, let it briefly be said that the earliest Greek expositors never appear to have lost sight of its quantitative aspects; ἀκριβέστερον ἔδειξε τῆς τιμωρίας τὸ μέγεθος αἰώνιον ταύτην ἀποκαλέσας, Theod. For further remarks on this subject, see notes and ref. in *Destiny of the Creature*, p. 158—164, and for a discussion of the grave question of the eternity of divine punishments, Erbkam, in *Stud. u. Krit.* for 1838, p. 422 sq.

αἰώνιον ἀπὸ προσώπου τοῦ Κυρίου καὶ ἀπὸ τῆς δόξης τῆς ἰσχύος αὐτοῦ, <sup>10</sup> ὅταν ἔλθῃ ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ καὶ θαν-

The reading of *Lachm.* ἀλέθριον [with A; 2 mss.; Ephr., Chrys. (ms.); Tert.] is far too feebly supported to deserve much consideration.

ἀπὸ προσώπου τοῦ Κυρ.] 'removed from the presence of the Lord.' These words have received three different explanations, corresponding to the three meanings, temporal, causal, and local, which may be assigned to the preposition. Of these, ἀπὸ can scarcely be here (a) temporal (ἀρκεῖ παραγενέσθαι μόνον καὶ ὀφθῆναι τὸν Θεόν, καὶ πάντες ἐν κολάσει καὶ τιμωρίᾳ γίνονται, Chrys., compare Theoph., Œcum.), as the subst. with which it is associated seems wholly to preclude anything but a simple and quasi-physical reference. Equally doubtful is (b) the causal translation; for though ἀπὸ may be thus associated with neuter and even passive verbs, as marking the *personal* source whence the action *originates* (see exx. in Winer, *Gr.* § 47. a. p. 332, comp. Thiersch, *de Pentat.* II. 15, p. 106), yet, on the other hand, such a connection in the present case would involve the assumption that προσώπου τοῦ Κυρ. was a periphrasis for the personal τοῦ Κυρίου (Acts iii. 19, cited by De W., owing to the dissimilar nature of the verbs, is no parallel), and merely equivalent to 'a præsenté Domino' (compare Pelt),—a resolution of the words in a high degree precarious and doubtful. We therefore adopt (c) the simply *local* translation, according to which ἀπὸ marks the idea of 'separation from' (Olsh., Lünem.), *emkedma* ['de devant'] Æth., while προσώπου Κυρ. retains its proper meaning, and specifies that perennial fountain of blessedness (compare Psalm xv. 11, Matth. xviii. 10, Rev. xxii. 4), to be separated from which will constitute the true essence of the fearful 'pena damni' (Jackson, *Creed*, XI. 20. 9): see further de-

tails in Schott and Lünem. *in loc.*, by both of whom this view is well maintained.

ἀπὸ τῆς δόξης τῆς ἰσχύς.] 'from the glory of His might,' not 'His mighty glory,' Jowett,—a most doubtful paraphrase, but, the glory arising from, emanating from His might (*gen. originis*, comp. notes on 1 *Thess.* i. 6), the δόξα being regarded, as it were, the result of the exercise of His ἰσχύς, and as that sphere and halo of glory which environs its manifestations. The assumption of De Wette that in this clause ἀπὸ has a causal force is perfectly gratuitous.

10. ὅταν ἔλθῃ] 'when He shall have come,' specific statement of the time in which the preceding δίκην τίσουσιν shall be brought about and accomplished; τότε γὰρ τοῦ κριτοῦ τὴν δικαίαν ψῆφον θανατώσουσιν ἅπαντες, Theod. On the force of ὅταν with the *aor.* subj. as referring to an objectively possible event, which is to, can, or must take place at some single point of time distinct from the actual present, but the exact epoch of which is left uncertain, see Winer, *Gr.* § 42. 5, p. 275, and esp. Schmalfeld, *Synt.* § 121, where the nature of the construction is well discussed. The most natural and idiomatic mode of translation is briefly noticed in notes to *Transl.*

ἐνδοξασθῆναι ἐν τοῖς ἁγίοις] 'to be glorified in (the persons of) His saints,' infinitive of design or purpose,—not equivalent to ὥστε κ. τ. λ. (Jowett), from which it is grammatically distinguishable as involving no reference to mode or degree; see notes on *Col.* i. 22, where both formulæ are briefly discussed. The verb itself is a δις λεγόμεν. in the N. T. (here and ver. 12), and, with the exception of the LXX (*Exod.* xiv. 4, *Isaiah* xlv. 25, xlix. 3, al.) and eccl. writers, is of rare occurrence. The prep. seems

μασθῆναι ἐν πᾶσιν τοῖς πιστεύσασιν, ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, ἐν τῇ ἡμέρᾳ ἐκείνῃ. <sup>11</sup> Εἰς ὃ καὶ προσευχόμεθα

here very distinctly to mark—not the mere locality ‘among His saints’ (Michael.), still less the instruments or media of the glorification (ἐν διὰ ἐστί, Chrysost., Beng.), but the *substratum* of the action, the mirror as it were (Alf.), in which and on which the δόξα was reflected and displayed; comp. Exod. xiv. 14, Isaiah xlix. 3, and see notes on Gal. i. 24

Lastly, the ἄγγελοι do not here appear to refer to the Holy angels, but, as the tacit contrasts and limitations of the context suggest, to the risen and glorified company of believers; contrast 1 Thess. iii. 13, where πάντες, and the absence of all notice of the unholy, suggest the more inclusive reference θαυμασθῆναι κ. τ. λ.] ‘to be wondered at in all them that believed;’ scil. owing to the reflection of His glory and power which is displayed in those that believed on Him while they were on earth; ‘obstupescant, Christum in credentibus tam magnum et gloriosum esse,’ Cocceius. The aor. πιστεύσασιν [Rec. πιστεύουσιν, but in opp. to all the mss., many Vv. and Ff.] is here suitably used in connection with the period referred to: at that time the belief of the faithful would belong to the past; compare Wordsw. *in loc.* For exx. of this pass. use of θαυμάζω, see Kypke, *Obs.* Vol. II. p. 342.

ὅτι ἐπιστεύθη κ. τ. λ.] ‘because our testimony to you was believed;’ parenthetical clause taking up the preceding πιστεύσασιν, and giving it a more distinct reference to those (ἐφ' ὑμᾶς) to whom he was writing. The μαρτύριον ἡμῶν is the testimony relating to Christ (μαρτ. τοῦ Χρ., 1 Cor. i. 6), the message of the Gospel (μαρτύριον δὲ κήρυγμα προσηγόρευσε, Theod.) delivered by the apostle and his associates (gen. originis or causæ efficientis, Scheuerl. *Synt.* § 17, notes on 1 Thess. i. 6), the

destination of which is specified in the same enunciation; comp. Col. i. 8, τὴν ὑμῶν ἀγάπην ἐν πνεύματι, where, as here, the anarthrous prepositional member gives the whole clause a more complete unity of conception; see notes *l. c.*, and Winer, *Gr.* § 30. 2, p. 123. On the prep. ἐπί, which here seems to mark the mental direction of the μαρτύριον (compare Luke ix. 5), and commonly involves some idea of ‘nearness or approximation’ (Donalds. *Crat.* § 172), see Winer, *Gr.* § 49. 1, p. 363 sq.

ἐν τῇ ἡμέρᾳ ἐκ. is most naturally joined with θαυμασθῆναι κ. τ. λ., to which it is joined as a predication of time, reiterating and more precisely defining the foregoing temporal clause, ὅταν ἔλθῃ κ. τ. λ. Some of the older Vv., e. g. Syr., Æth., Goth., appear to have joined these words with what precedes, but are compelled either to regard the aor. ἐπιστ. as equivalent to a future (ⲉⲡⲓⲥⲧⲉⲩ, Syr., but not

Philox.) or to assign meanings to ἐν ἐκείνῃ ἡμέρᾳ, scil. ‘de illo die,’ Menoch., cum spe retributionis in illo die percipiendæ, Est., that are neither grammatically nor exegetically defensible. The position of ἐν τῇ ἡμ. is confessedly somewhat unusual, but perhaps may have been designed still more to impress on the readers the exact and definite epoch when all was to be realized.

11. Εἰς ὃ] ‘Whereunto,’ ‘with expectations directed to which,’ to its realization and fruition; not equivalent to δι' ὃ (Authoriz., Schott), nor even to ὑπὲρ ὃ (compare De W.), but simply, with the primary force of the prep., definitive of the direction taken, as it were, by the longing prayers of the apostle and his associates; see Winer, *Gr.* § 49. a, p. 354, Donalds. *Cratyl.* § 170, and comp. Col. i. 29, but observe that the verb with



πάντοτε περὶ ὑμῶν, ἵνα ὑμᾶς ἀξιώσῃ τῆς κλήσεως ὁ Θεὸς ἡμῶν  
καὶ πληρώσῃ πᾶσαν εὐδοκίαν ἀγαθωσύνης καὶ ἔργον πίστεως ἐν

which it is there associated (κοπιῶ) gives the prep. a somewhat stronger and more definite meaning.

καὶ προσευ-  
χόμεθα] 'we also pray;' beside merely longing or merely directing your hopes, we also avail ourselves of the definite accents of prayer, the καὶ gently contrasting the προσεύχ. with the infusion of the hope and expectation involved in the preceding words and especially echoed in the parenthetical member. On this use of καί, see notes on *Phil.* iv. 12, and on the use of περὶ with προσεύχ., see notes on 1 *Thess.* v. 25, and on *Col.* i. 3.

ἵνα ὑμᾶς κ. τ. λ.] 'that God may count you worthy of your calling;' subject of the prayer blended with the purpose of making it; ἵνα having here, as not uncommonly in this combination, its secondary and weakened force; comp. *Col.* iv. 3, 1 *Thess.* iv. 1, and notes on *Eph.* i. 17, and on *Phil.* i. 9. The verb ἀξιοῦν occurs a few times in the N. T. (*Luke* vii. 7, 1 *Tim.* v. 17, *Heb.* iii. 3, al.), and regularly in the sense of 'esteeming or counting ἄξιος' ('dignari,' *Vulg.*, *Clarm.*), not of making so (comp. *Syr.*

ⲁⲙⲁⲣⲉⲛⲏ, Copt., al.), a meaning not lexically demonstrable; compare *Rost u. Palm, Lex.* s. v. The context is urged by *Olsh.*, on the ground that the call had been already received: κλήσις, however, though really the initial act (comp. 1 *Thess.* ii. 12), includes the Christian course which follows (*Eph.* iv. 1), and its issues in blessedness hereafter; κλήσιν οὖν ἐνταῦθα λέγει τὴν διὰ τῶν πράξεων βεβαιουμένην, ἥτις καὶ κυρίως κλήσις ἐστὶ, *Theoph.*, see notes on *Phil.* iii. 14, and comp. *Reuss, Théol. Chrét.* iv. 15, Vol. II. p. 145.

πληρῶσῃ  
πᾶσαν κ. τ. λ.] 'fulfil, bring to completion, every good pleasure of goodness;' 'ut expleat omnem dulcedinem honestatis,

h. e. ut plenam et perfectam, quâ recremini, honestatem vobis impertiat,' *Fritz, Rom.* x. 1, Vol. II. p. 372, note. The meaning of these words is not perfectly clear. The familiar use of εὐδοκεῖν, εὐδοκία, in ref. to God (*Eph.* i. 5, 9, *Phil.* ii. 13), suggests a similar reference in the present case (*Æcum.*, in part *Theoph.*, *Beng.*, al.); to this, however, there is (1) the exegetical objection, that ἀγαθωσύνη, though occurring 4 times in St. Paul's Epp. (*Rom.* xv. 14, *Gal.* v. 22, *Eph.* v. 9), is never applied to God, and (2) the more grave contextual objection, that the second member ἔργον πίστεως, equally undefined by any pronoun, certainly refers to those whom the apostle is addressing. It seems safest then to refer the present member to the *Thessal.*; εὐδοκία marking the good pleasure they evinced, and the defining gen. ἀγαθωσύνης (gen. *objecti*, *Krüger, Sprachl.* § 47. 7. 1,—not of *apposition*, *Alf.*) the element in which it was so manifested, or more exactly, the object to which the action implied in the derivative subst. was especially directed; see *Scheuerl. Synt.* § 17. 1, p. 126.

The attempt to refer the expression partly to God and partly to the *Thessal.* (*Olsh.*, comp. *Theoph.*), or to regard the operation of the believer and that of the Spirit as blended and confused (*Jowett*), is in a high degree precarious and unsatisfactory. On the meaning of εὐδοκία, see the good note of *Fritz, Rom.* x. 1, Vol. II. p. 369 sq., and on the meaning of ἀγαθωσύνη (moral goodness) and its distinction from ἀγαθότης, notes on *Gal.* v. 22.

ἔργον πίστεως] 'the work of faith,' the work which is the distinctive feature of it; ἔργον being that which marks, characterizes, and evinces the vitality of the πίστις, almost 'the activity of faith,' not, however, merely as



δυνάμει, <sup>12</sup> ὅπως ἐνδοξασθῇ τὸ ὄνομα τοῦ Κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν καὶ ὑμεῖς ἐν αὐτῷ, κατὰ τὴν χάριν τοῦ Θεοῦ ἡμῶν καὶ Κυρίου Ἰησοῦ Χριστοῦ.

τὴν ὑπομονὴν τῶν διωγμῶν, Theoph., but ὑπομονὴν as exhibited in the various circumstances of Christian life and duty. On the exact meaning and construction of these words, see notes on 1 *Thess.* i. 3, and comp. Reuss, *Théol. Chrét.* iv. 19, Vol. II. p. 205. ἐν δυνάμει]

‘with power,’ i. e. powerfully,—specification of manner annexed to the verb πληρώσῃ, with which it is associated with a practically adverbial force; compare Rom. i. 4, Col. i. 29, and see Bernhardy, *Synt.* v. 7, p. 209. The analogous use of σὺν (comp. Scheuerl. *Synt.* § 22. b, p. 180) is appy. not found in the N. T.

12. ὅπως ἐνδοξασθῇ] ‘in order that the name of etc., be glorified;’ reiteration of the purpose (not merely result, ἐνδοξασθήσεται, Theoph.), stated generally in verse 10, in special reference to the converts of Thessalonica. It is not easy to state the exact difference between the present use of ὅπως (used comparatively rarely by St. Paul; only six times excluding quotations), and the corresponding one of ἵνα. To speak somewhat roughly, it may be perhaps said that the relational compound ὅπως (Donalds. *Cratyl.* § 196) involves some obscure reference to manner, while ἵνα (appy. connected with the reflexive ἵ, or the pronoun of the second person, comp. Donaldson *Cratyl.* § 139) may retain some tinge of its primary reference to locality. The real, practical differences, however, are these, (a) that ὅπως has often more of an eventual aspect; (b) that it is used with the future and occasionally associated with ἔν, — both which constructions are inadmissible with the final ἵνα; see Klotz, *Devar.* Vol. II. p. 629, 630. τὸ

ὄνομα τοῦ Κυρ.] is not a mere periphrasis for δ Κύριος, but specifies that

character and personality as revealed to, and acknowledged by men; comp., but with caution, Bretschn. *Lex.* s. v. ὄνομα. 6, p. 291, and comp. on *Phil.* ii. 10. The assertion of Jowett *in loc.*, that these words have ‘no specific meaning,’ cannot be sustained, and is language in every way to be regretted.

The addition Χριστοῦ (*Rec.*, [*Lachm.*], with AFG; mss.; many Vv.; Chrys.) is rightly rejected by Tisch. with BDE KL; majority of mss.; Clarom., Sangerm., Copt., Sahid., al.; Theod. (ms.), Œcum., al.

ἐν αὐτῷ] ‘in Him’; not in reference to ὄνομα τοῦ Κυρ. (Lünem.), but to the immediately preceding Ἰησοῦ. The exact notion of reciprocity (comp. on *Gal.* vi. 14) would be best maintained by the former reference; but, as Alf. correctly observes, the present expression is used far too frequently and exclusively in ref. to union in our Lord Himself, to justify any change in the present application of the words.

κατὰ τὴν χάριν] ‘in accordance with the grace;’ the χάρις is the ‘norma’ according to which the glorification took place, and thence, by an intelligible transition, that to which it is to be referred as a consequence; ἡ χάρις αὐτοῦ δι’ ἡμῶν πάντα κατορθοῖ, Œcum.; comp. notes on *Phil.* ii. 3, and on *Tit.* iii. 5.

τοῦ Θεοῦ ἡμῶν κ. τ. λ.] This is one of the passages supposed to fall under Granville Sharpe’s rule (compare Middl. *Gr. Art.* p. 56, ed. Rose), according to which Θεὸς and Κύριος would refer to the same person. Is may be justly doubted, however, owing to the peculiar nature of Κύριος (Winer, *Gr.* § 19. 1, p. 113), whether this can be sustained in the present case; see esp. Middleton, p. 379 sq., and comp. Green, *Gram.* p. 216.

Be not disquieted concerning the Lord's coming. The Man of Sin, as ye know, must first be revealed; and then shall be destroyed by the Lord.

II. Ἐρωτῶμεν δὲ ὑμᾶς, ἀδελφοί, ὑπὲρ τῆς παρουσίας τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, <sup>2</sup> εἰς τὸ μὴ

CHAPTER II. 1. Ἐρωτῶμεν δέ] 'Now we beseech you;' transition, by means of the δὲ μεταβατικόν (see on Gal. iii. 8), from the apostle's prayers for his converts to what he claims of them, and the course of conduct he exhorts them to follow. On the meaning of ἐρωτᾶν, see notes on 1 Thess. iv. 1. ὑπὲρ

is here certainly not introductory of a formula of adjuration (Vulg., perhaps Æth. [baenta, — often so used], Beza, al.), as such a meaning, though grammatically tenable (Bernhardy, *Synt.* v. 21, p. 244, — partially, but appy., without full reason, objected to by Winer), is by no means exegetically probable, and is without precedent in the language of the N. T. The more natural interpretation is to regard the prep. as approximating in meaning to περὶ (Winer, *Gr.* § 47.1, p. 343; comp. Krüger, *Sprachl.* § 68.28.3), but still distinct from it, as involving some trace of the idea of benefit to, or furtherance of, the παρουσία; see notes on Phil. ii. 13, and comp. Wordsw. *h. l.* The subject of the παρουσία had been misunderstood and misinterpreted, and its *commodum* was what the apostle wished to promote.

ἡμῶν ἐπισυν.] ἡμῶν ἐπισυν.] 'our gathering together unto Him,' scil. in the clouds of heaven, and when he comes to judge the quick and dead; see 1 Thess. iv. 17, and compare Matth. xxiv. 31, Mark xiii. 27. The subst. ἐπισυναγωγή only occurs once again in the N. T. (Heb. x. 25), in ref. to Christian worship (comp. 2 Macc. ii. 7), and seems confined to later writers. The meaning assigned by Hammond, 'the greater liberty of the Christians to assemble to the service of Christ, the greater freedom of ecclesiastical assemblies,' is due to his reference of the pres-

ent παρουσία τοῦ Κυρίου to God's judgment on the Jews. The relation of the two Epp. seems totally to preclude such a reference: if in 1 Thess. iv. 15 the words refer to the final day of doom (Hammond), the allusion here must certainly be the same.

ἐπ' αὐτόν] 'unto Him;' comp. Mark v. 21, συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν; the preposition marking the point to which the συναγωγή was directed, and losing its idea of superposition in that of approximation to or juxtaposition; compare Donalds. *Cratyl.* § 172. The difference between the present usage and that of πρὸς in the same combination is perhaps no more than this, that while πρὸς points more to the *direction* to be taken, ἐπὶ marks more the *point* to be reached.

2. εἰς τὸ μὴ κ. τ. λ.] 'that ye should not be soon shaken,' 'ut non cito moveamini,' Vulg., Clarom.; object and aim of the ἐρωτᾶν, with perhaps some included reference to the subject of it; compare 1 Thess. iii. 10, and notes on 1 Thess. ii. 12. The verb σαλεύω, as its derivation shows [σάλος, connected with αλ-, and with Sanscr. form *sal*, Benfey, *Wurzellex.* Vol. I. p. 61], marks that agitated and disquieted state of mind, which, in the present case, was due to wild spiritual anticipations: comp. Acts xvii. 13, and see exx. in Elsner, *Obs.* Vol. II. p. 283. The ταχέως does not seem to refer to the period since St. Paul's presence with them, or to the date of the First Epistle, but simply to the time when they might happen to hear of it; the reference being rather *modal* ('præcipitanter,' De W.) than purely temporal; 'si id crederent facili momento quassaretur ipsorum fides,' Coc-

ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοὸς μηδὲ θροεῖσθαι, μήτε διὰ πνεύματος μήτε διὰ λόγου μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν, ὡς ὅτι

ceius. ἀπὸ τοῦ νοός] 'from your mind,' 'a vestro sensu,' Vulg.; certainly not 'a sententiâ seu doctrinâ,' Est., but simply 'statu mentis solito,' Schott 1, — their ordinary, sober, and normal state of mind, παρατραπήναι ἀπὸ τοῦ νοός, ὃν μέχρι τοῦ νῦν εἶχετε ὁρδῶς ἰστάμενον, Theoph.; comp. xiv. 5, and Beck, *Seelenl.* § 18. 1, p. 51. The construction is what is usually termed *prægnans*, scil. 'ita concuti ut demovearis,' Schott; comp. Rom. vi. 7, ix. 3, 2 Tim. iv. 18, al., and Winer, *Gr.* § 66. 2, p. 547. The reading is scarcely doubtful; DE, several Vv. and some Ff. supply ἡμῶν, but this seems obviously only introduced to make clear the reference and meaning of νοός.

μηδὲ θροεῖσθαι] 'nor yet be troubled;' stronger expression than the foregoing, introduced by the slightly ascensive μηδέ; see notes on 1 Thess. ii. 3 (*Transl.*). The verb θροεῖω [derived from ΘΡΕΟΜΑΙ, and connected with τρέω; comp. Donalds. *Cratyl.* § 272] properly implies 'clamorem tumultuantem odere' (Schott), and thence, by a natural transition, that terrified state (ταραχίσεσθαι, Zonaras), which is associated with, and gives rise to, such kind of outward manifestations. In later writers, μὴ θροηθῆς comes to mean little more than μὴ θανῶσης, Lobeck, *Phrygn.* p. 676. The reading of Rec μήτε [with D<sup>3</sup>EKL; several Ff.] is rightly rejected by Lachm. and Tisch. on the preponderating external authority ABD<sup>1</sup>F (four times μηδὲ) G; Orig. This adjunctive negative was probably suggested by the following μήτε, the true relation of the negatives not having been properly understood.

μήτε διὰ πνεύματος] 'neither by spirit;' scil. of prophecy; διὰ προφητείας τινὲς γὰρ προφητεῖαν ὑποκρινόμενοι ἐπλάσαν τὸν λαόν, ὡς ἤδη παρόντος τοῦ Κυρίου, Theoph. 'The

second negation is here, by means of the three times repeated μήτε, divided into three members; see cxx. and illustrations in Winer, *Gram.* § 55. 6, p. 437, where the distinctive character of μηδὲ and μήτε, their meaning, and sequence are well delineated.

μήτε διὰ λόγου may be either regarded, (a) as an independent member distinguished both from what precedes and follows, or (b) may be connected more closely with the third negative member, both being associated with ὡς δι' ἡμῶν. In the former case, λόγου forms a species of antithesis to πνεύματος as denoting oral teaching, less marked by supernatural or prophetic characteristics (διδασκαλίας ζώσῃ φωνῇ γενομένης, Theoph.); in the latter the λόγου is in antithesis to ἐπιστολῆς, as marking what the apostle had communicated by word of mouth, in contradistinction to what he had written; μὴ πιστεύειν . . . . μήτε εἰ πλασάμενοι ὡς ἐξ αὐτοῦ γραφεῖσαν ἐπιστολὴν προφέροιν, μήτε εἰ ἀγράφως αὐτὸν εἰρηκέναι λέγοιν, Theodos. Of these (b) seems slightly the most probable, especially as λόγος and ἐπιστολὴ are found similarly combined in v. 15.

To extend ὡς δι' ἡμῶν to the first clause, either partially (Jowett), or completely (Nösselt), seems illogical; oral or written communications might be ascribed to the absent apostle, but the πνεῦμα could only have been recognized working in him (De W.) when he was with them; comp. Lünem. *in loc.* ὡς δι' ἡμῶν] 'as by us,' represented to come from us as its *mediate* authors; the ὡς as usual marking the erroneous *aspects* under which the λόγος or ἐπιστολὴ was designed to be regarded: 'particula ὡς substantivis, participiis, totisque enuntiationibus præposita, rei veritate sublatâ, aliquid opinione, errore, simulatione niti declarat,' Fritz. *Rom.* ix. 32, Vol. II. p.



ἐνέστηκεν ἡ ἡμέρα τοῦ Κυρίου. <sup>3</sup> μή τις ὑμᾶς ἐξαπατήσῃ κατὰ μηδένα τρόπον ὅτι ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον καὶ ἂν κα-

360, compare notes on *Eph.* v. 22. It seems impossible to understand these words otherwise, especially when coupled with the notice in ch. iii. 17, than as implying that not only oral but *written* communications, definitely ascribed to St. Paul, were not only conceived (Jowett) but actually *known* by the apostle to have been lately circulated in the Church of Thess.: καὶ γὰρ καὶ ἐπιστολὰς πλάττοντες ὡς παρὰ Παύλου σταλείσας ἐκύρουν & ἔλεγον, Theoph., compare Neander, *Planting*, Vol. i. p. 204 (Bohn). When we consider the extreme disquietude and anxieties that appear to have prevailed in the Church of Thessal. in ref. to the *παρουσία τοῦ Κυρίου*, there appears nothing strange in the supposition, that even within a less time than a year since the apostle had last written, fictitious letters should have obtained currency among them. To refer the expression with Hammond, al., to portions of the First Epistle which had been misunderstood, seems distinctly to infringe on the simple meaning of ὡς δι' ἡμῶν.

ὡς ὅτι ἐνέστω. κ. τ. λ.] 'as that, to the effect that, the day of the Lord is now commencing, already come;' subject of the pretended communication introduced by ὡς, which, as before, represents the statement not as actual, but as so represented, as the notion which was designed to be propagated; see Winer, *Gr.* § 65. 9, p. 544, Meyer on 2 *Cor.* xi. 21, and exx. in Kypke, *Observ.* Vol. ii. p. 268. The verb ἐνέστηκεν is somewhat stronger than ἐφέστω. (2 *Tim.* iv. 6), and seems to mark, not only the nearness but the actual presence and commencement of the ἡμέρα τοῦ Κυρίου; 'magna hoc verbo propinquitas significatur; nam ἐνεστὼς [Rom. viii. 38, 1 *Cor.* iii. 22] est præsens,' Beng. comp. notes on *Gal.* i. 4, Hammond in *loc.* and see the numerous exx.

in Rost u. Palm, *Lex.* s. v. Vol. i. p. 929. The ἡμέρα τοῦ Κυρ. thus approximates in meaning to *παρουσία τοῦ Κυρ.*, and like it includes, beside the exact epoch of the Lord's appearance, the course of events immediately preceding and connected with it; comp. Reuss, *Théol. Chrét.* iv. 21, Vol. ii. p. 230, 243.

3. μή τις ὑμᾶς ἐξαπατ.] 'Let no one deceive you in any way;' not only in any of the three ways before specified (Theoph., *Æcum.*), but, with a more completely inclusive reference, — in any way, or by any artifice whatever; πάντα κατὰ ταῦτων τὰ τῆς ἀπάτης ἐξέβαλεν εἶδη, Theod. On the form ἐξαπατᾶν, comp. notes on 1 *Tim.* ii. 14.

ὅτι ἐὰν μὴ ἔλθῃ] 'because (the day will not arrive) unless there come;' slight grammatical irregularity owing to the omission of a member involving the finite verb, οὐ γενήσεται ἡ παρουσία τοῦ Κυρ., Theoph., or ἡ ἡμέρα οὐκ ἐνστήσεται, which can easily be supplied by the reader; see Winer, *Gr.* § 64. 7, p. 528, comp. Donalds. *Gr.* § 583. β, note. The most natural punctuation seems, not a comma before ὅτι as in *Lachm.*, *Tisch.*, *Buttm.*, but a colon, as in *Mill.* and as suggested by Lünemann.

ἡ ἀποστασία] 'the falling away,' the definite religious apostasy that shall precede the coming of Antichrist, and of which it is not improbable that the apostle had informed them by word of mouth; see ver. 5, and comp. Green, *Gram.* p. 155. It is hardly necessary to say that ἀποστασία is not an abstract for a concrete term (αὐτὸν καλεῖ τὸν ἀντίχριστον ἀποστασίαν, Chrys.; so Theod., Theoph., *Æcum.* 1), nor again a political (Nössel), or politico-religious (Kern) falling away, whether past or future, but simply, in accordance with the appy. regular use of the word (*Acts* xxi. 21, compare



λυφθῆ] ὁ ἄνθρωπος τῆς ἁμαρτίας, ὁ υἱὸς τῆς ἀπωλείας, <sup>4</sup> ὁ ἀντι-

2 Chron. xxix. 19, 1 Macc. ii. 15), that religious and spiritual apostasy ('diabolicam apostasiam,' Iren. *Hær.* v. 25. 1), that falling away from faith in Christ (ἀπὸ Θεοῦ ἀναχώρησιν, *Æcum.*), of which the revelation of Antichrist shall be the concluding and most appalling phenomenon; comp. Luke xviii. 8. 'The paulo-post future view, according to which the ἀποστασία refers to the revolt of the Jews from the Romans (Schoettg. *Hor. Hebr.* Vol. i. p. 840), is thus opposed to the appy. technical meaning of the word, while that of Hammond, who mainly refers it to the lapse to Gnosticism, fails to exhibit its generic reference, and to exhaust its prophetic significance.

On the form of the word ἀποστ. (a later form for ἀπόστασις), see Lobeck, *Phryn.* p. 528. ἀποκαλυφθῆ] 'be revealed,'—a very noticeable expression:

as the Lord's coming is characterized as an ἀποκάλυψις (ch. i. 7), so is that of Antichrist. Even as he is now spiritually present in His Church, to be personally revealed more gloriously hereafter, even so the power of Antichrist is now secretly at work, but will hereafter be made manifest in a definite and distinctive bodily personality.

The καὶ has here appy. its consecutive force (see on 1 Thess. iv. 1); the revelation of Antichrist was the aggravated issue and accumulated outcoming of the ἀποστασία.

ὁ ἄνθρωπος τῆς ἁμαρτίας] 'the man of Sin,' the fearful child of man (obs. the distinct term ἄνθρωπος) of whom Sin is the special characteristic and attribute, and in whom it is as it were impersonated and incarnate; ἄνθρωπον δὲ αὐτὸν ἁμαρτίας προσηγόρευσεν, ἐπειδὴ ἄνθ. ἐστὶ τὴν φύσιν, πᾶσαν ἐν ἑαυτῷ τοῦ διαβόλου δεχόμενος τὴν ἐνέργειαν, Theod. On this gen. of the 'predominating quality,' which is commonly classed under the general head of the gen. possessivus, see

Scheuerlein, *Synt.* § 16. 3, p. 115, Winer, *Gr.* § 34. 3. b, p. 211, 213.

ὁ υἱὸς τῆς ἀπωλ.] 'the son of perdition;' he who stands in the sort of relation to it that a son does to a father, and who falls under its power and domination, 'cujus finis est interitus [Phil. iii. 19],' Cocceius; see John xvii. 12, where this awful term is applied to Judas, and comp. *Evang. Nicod.* cap. 20, where it is applied to Satan; see Thilo, p. 708. The transitive (Pelt), or mixed trans. and intransitive meaning (ὡς καὶ αὐτὸς ἀπολλύμενος καὶ ἐτέροις πρόξενος τούτου γινόμενος, Theod. comp. *Æcum.*) seems appy. phraseologically doubtful; comp. Winer, *Gr.* § 34. 3. b, p. 213, and notes on 1 Thess. v. 5.

4. ὁ ἀντικείμενος] 'he that opposeth,' 'the adversary,' ܐܢܬܝܟܝܡܝܢܐ [qui adversarius est] Syr., comp. Copt., *Æth.*; participial substantive defining more nearly the characteristics of Antichrist; comp. Winer, *Gr.* § 45. 7, p. 316. 'The adversary, though assimilating one of the distinctive features of Satan (ἡγεμονία), is clearly not to be confounded with him whose agent and emissary he is (ver. 9), but, in accordance with the almost uniform tradition of the ancient Church, is Antichrist,—no mere set of principles ('vis spiritualis evangelio contraria,' Pelt) or succession of opponents (Jowett, comp. Middleton, *Gr. Art.* p. 383, and Wordsw. *in loc.*), but one single personal being, as truly man as He whom he impiously opposes; τίς δὲ οὗτός ἐστιν; ἀρα ὁ σατανᾶς οὐδαμῶς. ἀλλ' ἄνθρωπός τις πᾶσαν αὐτοῦ δεχόμενος τὴν ἐνέργειαν, Chrys., see Wieseler, *Chronol.* p. 261, Hofmann, *Schriftb.* II. 2, Vol. II. p. 617. The patristic references will be found in the Excursus of Lünem. p. 204, and at length in Alford, *Prolegom.* p. 56. The object of the opposition (ἀντι-), it

κείμενος καὶ ὑπεραίρουμενος ἐπὶ πάντα λεγόμενον Θεὸν ἢ σέβασμα,

need scarcely be said, can be none other than *Christ*,—He whose blessed name is involved in the more distinctive title (ἀντίχριστος) of the adversary, and to whom that son of perdition, as Origen well says, is κατὰ διάμετρον ἐναντίος, *contra Cels.* vi. 64.

The present grammatical connection, 'which (see above) is as old as Syr., is rightly adopted by De W., Lünem., and most modern commentators: the absence of the art., urged by Pelt, only shows that the ὑπεραίρουμενος ἐπὶ πάντα κ. τ. λ. is not a different person from the ἀντικείμενος, but by no means specifies that both are to be united in connection with ἐπὶ πάντα κ. τ. λ.; comp. Winer, *Gr.* § 19. 4, 5, p. 116, 117. In a case like the present, the article really performs a kind of double duty; it serves to turn ἀντικ. into a substantive, and also indicates that the two participles refer to the same individual. καὶ ὑπεραίρόμ. κ. τ. λ.] 'and (who) exalteth himself above (and against) every one called God,' scil. every one so called, whether 'eum qui verissime dicitur Deus' (Schott), or those esteemed so by the heathen; the participle being prefixed to avoid seeming to place on a level or include in a common designation—τὸν Θεὸν and the so-called gods of paganism; comp. 1 Cor. viii. 5, λεγόμενοι θεοί, Eph. ii. 11. The verb ὑπεραίρ. occurs twice in 2 Cor. xii. 7, and serves to mark the haughty exaltation (ὕψωθήσεται καὶ μεγαλυνθήσεται ἐπὶ πάντα θεόν, καὶ λαλήσει ὑπέρογκα, Dan. xi. 36), while ἐπὶ with its general local meaning ('supra,' Vulg., 'ufar,' Goth.) of 'motion with a view to superposition' (Donalds. *Gr.* § 483), involves the more specific and ethical one of opposition: comp. Matth. x. 21, and Winer, *Gr.* § 49. 1, p. 363 sq. ἐπὶ πάντα λεγόμε. Θεόν.] This characteristic of impious exaltation is in such striking parallelism with that ascribed

by Daniel to 'the king that shall do according to his will' (ch. xi. 36), that we can scarcely doubt that the ancient interpreters were right in referring both to the same person,—Antichrist. The former portion of the prophecy in Daniel is appy. correctly referred to Antiochus Epiphanes, but the concluding verses (ver. 36 sq.) seem only applicable to him of whom Antiochus was merely a type and shadow; comp. Jerome on *Dan.* xi. 21, and see Prideaux, *Connection*, Part II. Book 3 (*ad fin.*).

If this be correct, we may be justified in believing that other types of Antichrist may have appeared, and may yet appear, before that fearful being finally come. If asked to name them, we shrink not from pointing to this prophecy, and saying, that in whomsoever these distinctive features be found,—whosoever wields temporal, or temporal and spiritual power, in any degree similar to that in which the Man of Sin is here described as wielding it,—he, be he pope or potentate, is beyond all doubt a distinct type of Antichrist. From such comparisons the wisest and most catholic writers have not deemed it right to shrink; see Andrewes, *Serm.* vi. Vol. iv. p. 146 sq., and compare the reff. at the end of Wordsworth's long and important note on this passage.

ἢ σέβασμα] 'or (that is) an object of worship,' scil. of divine worship,—an expansion of the preceding πάντα λεγόμενον Θεόν. The special interpretation of Bengel, founded on the connection of σέβασμα and σεβαστός, 'Cæsaris majestas et potestas Romæ maxime conspicua,' is wholly at variance with the prevailing use of the word (Acts xvii. 23, Wisdom xiv. 20, xv. 17, Bel 27, see Suicer, *The-saur.* s. v. Vol. II. p. 942), and still more so with the generic terms of the prophecy.

ὥστε αὐτὸν καθ.] 'so that he sitteth down;' his arrogance





ἔλεγον ὑμῖν; <sup>6</sup> καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. <sup>7</sup> τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται

some degree of implied blame, of the definite oral communications which had been made to them during the apostle's first visit; ἰδοὺ γὰρ καὶ παρόντος ἤκουσαν ταῦτα λέγοντος, καὶ πάλιν ἐδεήθησαν ὑπομνήσεως, Chrys. πρὸς ὑμᾶς]

'with you;' so 1 Thess. iii. 4. On this combination of πρὸς with the acc. and verbs implying rest, see notes on Gal. i. 8, iv. 18. The ταῦτα is clearly the substance of the two preceding verses.

6. καὶ νῦν τὸ κατέχ. οἶδ.] 'and now what restraineth ye know.' The difficulty of these words is twofold, (1) *lexical*, turning on the meaning of νῦν, (2) *exegetical*, in reference to the explanation that is to be given of τὸ κατέχον. With regard to the first, the temporal particle subsequently connected with ὁ κατέχων (ver. 7), and the preceding ἔτι (ver. 5), both seem decidedly to suggest the *temporal* use of νῦν (Wieseler, *Chronol.* p. 259 note; the order of the words, however, and the context seem so very distinctly in favor of the *logical* use (Hartung, *Partik. νῦν*, 2. 2, Vol. ix. p. 25, see notes on 1 Thess. iii. 8), that on the whole that meaning is to be preferred; see esp. Lünem. *in loc.* who has brought appy. valid arguments against the temporal meaning. Properly to investigate (2) would far outstrip the limits of this commentary. It may be said, however, briefly,—that after most anxious consideration, a modification of the current patristic view seems much the most plausible. The majority of these early writers referred the restraining influence to the Roman Empire, 'quis nisi Romanus status,' Tertull. *de Resurr.* cap. 24: so Chrys., Theoph., Œcum., Cyril of Jerusalem, al. In its literal meaning, this cannot now be sustained without artificial and unhistorical assumptions; if, however, we refer the τὸ κατέχον to what really

formed the groundwork of that interpretation,—the restraining power of *well-ordered human rule*, the principles of *legality* as opposed to those of *anomia*,—of which the Roman Empire was the then embodiment and manifestation, we shall probably not be far from the real meaning of the very mysterious expression. Of the numerous other views, we may notice the opinion of Theod. and Theod.-Mops., that the τὸ κατέχον is ὁ τοῦ Θεοῦ ὕψος, as certainly being at first sight plausible; but to this, the ἕως ἐκ μέσου γένηται introduces an objection that seems positively insuperable. Further information will be found in the Excursus of Pelt (who, however, adopts the view of Theod.), p. 185 sq., in the thoughtful note of Olsh., the discussion of Lünem. p. 204 sq., the useful summary of Alford, *Prolegom.* p. 55 sq., and the good note of Wordsw. *in loc.*; comp. also Hofmann, *Schriftb.* ii. 2, Vol. ii. p. 613 sq.

εἰς τὸ ἀποκαλ.] 'that he should be revealed;' purpose contemplated in the existence of the restraining principle. This ἀποκάλυψις was not to be immediate (οὐκ εἶπεν ὅτι ταχέως ἔσται, Chrys.), or fortuitous, but was to be deferred till the ὁ ἑαυτοῦ καιρός,—the season appointed and ordained by God. On the (correct) insertion of ἐν, see notes on Ephes. ii. 12

7. τὸ γὰρ μυστήριον.] 'For the mystery of lawlessness;' confirmatory explanation of the preceding statement: the mystery of iniquity, it is true, is at work; but its full manifestation cannot take place till the removal of the restraining power. On this sort of mixed explanatory and argumentative force of γάρ, see notes on Gal. iv. 22.

The meaning of μυστήριον τῆς ἀνομ. is somewhat doubtful. Considered merely grammatically, the gen. does not seem to be that of the *agent* (Theod.), or that of



τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται.

*apposition* (Lünem., and Alford,—who, however, seems to mix it up with a gen. *continentis*), but simply a gen. *definitivus* (comp. Madvig, *Synt.* § 49) or gen. of the ‘characterizing principle or quality’ (Scheuerl. *Synt.*) 16. 3, p. 115),—the mystery, of which the characterizing feature, or, so to say, the *active principle*, was ἀνομία; comp. Joseph. *Bell. Jud.* i. 24. 1, τὸν Ἀντιπάτρου βίον οὐκ ἂν ἁμαρτοῖς εἰπὼν κακίας μυστήριον. The transition from this gen. to that of (ethical) *content* is so easy and natural, that it is often difficult to decide whether the gen. belongs to that category or that of the possess. gen.; see Scheuerl. *l. c.* The genitival relation of μυστήρ. τῆς εὐσεβείας is often somewhat plausibly contrasted with the present expression (Andrewes, *Serm.* III. Vol. i. 34), but seems really different; see notes on 1 *Tim.* iii. 9.

This mystery of ἀνομία is no personality, scil. Antichrist, or any real or assumed type of Antichrist (Νερῶνα ἐνταῦθα φησιν, Chrys.), but all that mass of uncombined, and so to say, unorganized ἀνομία, which, though at present seen only in detail and not *revealed* in its true proportions, is even now (ἤδη) aggregating and energizing, and will hereafter (ἐν τῷ ἑαυτοῦ καιρῷ) find its complete development and organization in the person and power of Antichrist. On the meaning of μυστήριον, — here placed emphatically forward as in tacit antithesis to ἀποκαλυφθ. ver. 6, 8,—see notes on *Ephes.* v. 32, and comp. Sanderson, *Serm.* ix. (ad Aul.), Vol. i. p. 227 (ed. Jacobs.).

ἀνομία] ‘lawlessness;’ in appropriate and illustrative antithesis to the principle of order and legality involved in the apparent meaning of τὸ κατέχων. On the meaning of ἀνομία (‘in quā cogitatur potissimum legem non servari,’ Tittm.) and its distinction from ἀδικία,

see Tittm. *Synon.* i, p. 48, and compare notes on *Tit.* ii. 14.

ἐνεργεῖται] ‘is working,’ ‘operator,’

Vulg., [incipit

efficax esse] Syr. comp. *Æth.*; clearly not passive, ‘efficax redditur’ (Schott), which would not only be here inappropriate, but in opposition to the prevailing use of the word in the N. T.; see notes on *Gal.* v. 6, and on the different constructions of the word, notes on *ib.* ii. 8. μόνον ὁ κατέχων κ. τ. λ.] ‘only until he that now restraineth shall be removed;’ rhetorical change of the usual order; see exx. in Winer, *Gr.* § 61. 3, p. 405 (ed. 6), and comp. *Gal.* ii. 10, μόνον τῶν πτωχῶν ἵνα μνημονεύωμεν, where the emphatic words are similarly attached to the semi-elliptical μόνον. As, however, in *Gal.* *l. c.*, so here, it is not necessary to supply definitely any verb to complete the ellipsis (‘tantum ut qui tenet nunc teneat,’ Vulg., comp. Auth.), still less to connect μόνον with what precedes (Kypke, *Obs.* Vol. II. p. 342). The μόνον belongs to ἕως, and simply states the limitation involved in the present working of the μυστήριον τῆς ἀνομίας: it is working already, but only with unconcentrated action until the obstacle be removed, and Antichrist be revealed. So rightly as to structure, Chrys., ἡ ἀρχὴ ἡ Ῥωμαϊκὴ ὕταν ἄρτι ἐκ μέσου, τότε ἐκεῖνος ἕξει. The only other plausible structure is the supplement of ἔστι, but the objection of Lünem., that a word in the present case of such real importance could scarcely be omitted, seems reasonable and valid.

The greatest difficulty is, however, the change of gender in the designation of the restraining principle. Perhaps the simplest view is to regard it, not as a studied designation of a single individual (*e. g.* St. Paul, Schott, p. 249), or of a collection of such

<sup>8</sup> καὶ τότε ἀποκαλυφθήσεται ὁ ἄνομος, ὃν ὁ Κύριος Ἰησοῦς ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ καὶ καταργήσει τῇ ἐπιφα-

8. ὁ Κύριος Ἰησ.] So *Lachm.* and *Tisch.* ed. 1, 7, with AD<sup>1</sup>E<sup>1</sup>FGL<sup>2</sup>; 10 mss.; Syr. (both), Vulg., Clarom., Copt, Æth. (both), Arm.; Orig., Hippol., Ath., al.; Tertull., Hieron. (*Scholz, Lünem., Alf., Wordsw.*). In his second ed., *Tisch.* omitted Ἰησοῦς with BD<sup>3</sup>E<sup>2</sup>KL<sup>1</sup>; great majority of mss.; Arab (Polygl.); Orig. (1), Maced., Cyr. (Hieros.), Theod. (1), al.; Vig. (*Rec.*), — authority of some weight, but decidedly inferior to that in favor of the insertion. He now rightly reverts to the better-attested reading.

(e. g. the saints at Jerusalem, Wieseler, *Chronol.* p. 273, or, more plausibly, the succession of Roman emperors, Wordsworth), but merely as a realistic touch, by which what was previously expressed by the more abstract τὸ κατέχον is now, as it were, represented as concrete and personified; comp. Rom. xiii. 4, where the personification is somewhat similarly introduced after, and elicited from a foregoing abstract term (ἐξουσίαν). ἄρτι is to be closely connected with ὁ κατέχων, and simply refers to time regarded as present to the writer. On the derivation and meaning of the word, see notes on 1 Thess. iii. 6. ἕως ἐκ μέσου

γένηται] On this connection of ἕως with the subjunctive without ἂν, — a construction especially characteristic of later writers, see Winer, *Gr.* § 41. 3, p. 266. The distinction acutely drawn by Herm. (*de Partic.* ἂν, II. 9, p. 109) between such formulæ as μίμνετε ἕως θάνατο (de moribundo) and ἕως ἂν θάνατο (de eo qui non ita propinquam sibi putaret mortem esse), and repeated by Klotz (*Devar* Vol. II. p. 568), cannot with safety be applied in the N. T.; nor can we with distinct probability ascribe the omission of ἂν to any idea of design supposed to be involved in the sentence, as suggested by Green, *Gram.* p. 64, note. We have only an instance of that obliteration of finer shades of distinction which characterizes the later and decadent Greek. The phrase ἐκ μέσου γίγνεσθαι is illus-

trated by Wetstein and Kypke (*Obs.* Vol. II. p. 343); it indicates the removal of any obstacle, of anything ἐν μέσῳ ὧν (*Xenoph. Cyrop.* v. 2. 26, cited by Lünemann), leaving the manner of the removal wholly undefined; comp. ἀρδῇ (*Lachm., Tisch.*) ἐκ μέσου, 1 Cor. v. 2, Isaiah lvii. 2.

8. καὶ τότε] ‘and THEN,’ — then when ὁ κατέχων shall have been removed; the primary emphasis clearly falling on the particle of time, the secondary and subordinate on ἀποκαλυφθήσεται. ὁ ἄνομος] ‘the lawless one;’ identical with the foregoing ὁ ἄνθρωπος τῆς ἁμαρτίας, the changed designation serving appropriately to echo the preceding term (ἀνομία), which defines more nearly the evil principle that the Man of Sin will especially develop; ‘*Exlex ille, qui nullis legum vinculis coerceri vult, sed omnia jura divina et humana suo ipsius arbitrio subijcit,*’ Vorst, ap. Pol. *Syn.*

ὃν ὁ Κύριος κ. τ. λ.] ‘whom the Lord Jesus shall consume with the breath of his mouth:’ relative sentence describing, with a consolatory glance forward to the final issue, the ultimate fate of Antichrist; καὶ τί μετὰ ταῦτα; ἐγγὺς ἡ παραμυθία ἐπάγει γάρ, ὃν ὁ Κύριος κ. τ. λ., Chrys. The forcible expression τῷ πνεύματι τοῦ στόματος has received different explanations. It has been referred (a) by the Greek commentators to the words of power (φθέγγεται μόνον, Chrys.; comp. Theod., Theodosius-Mops., al.) issuing from the

νεία τῆς παρουσίας αὐτοῦ, <sup>9</sup> οὐ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ Σατανᾶ ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους,

Lórd's lips; (b) by Athan. (*ad Serap.* 1. 6, p. 655), Theoph. 2, al., to the Holy Spirit; but is most simply regarded, (c) as a vivid declaration of the glorious and invincible power of the coming Lord, 'cui sufficiat halitus oris quo *ἄνομος* ille perdatur,' Schott; comp. Isaiah xi. 4 (of which these words may have been a partial reminiscence), Wisdom xi. 20, and the pertinent quotations from Rabbinical writers collected by Wetst. *in loc.*: on the word καταργέω, comp. notes on Gal. v. 4.

The reading is doubtful: ἀναλεῖ is adopted by Lachm. with ABD<sup>1</sup>? (FG; 67\* ἀνέλοι; above ten mss.; Orig. 1, Hippol., Maced., but is suspicious as a possible conformation to Isaiah xi. 4.

We retain therefore ἀναλώσει [D<sup>3</sup>EKL; great majority of mss.; Origen (1), Basil (1), Theod. (2), al.] with *Rec.*, *Tisch.*, (ed. 2, 7), and most recent commentators.

τῇ ἐπιφανείᾳ τῆς παρ.] 'with the manifestation of His coming;' not with a semi-theological reference to the glorious manifestation ('illustratione,' Vulgate, 'brightness,' Auth.-Ver., 'vi salutari,' Kypke, *Obs.* Vol. II. p. 343) of Christ at His second coming (comp. notes on 1 Tim. vi. 14, and on Tit. ii. 3, where τῆς δόξης is definitely added), but with simple reference to His visible coming ('aspectu adventus sui,' Clarom., Æth.) and actual local appearing; στήσει τὴν ἀπάτην καὶ φανείᾳ μόνον, Chrys., Theoph.

9. οὐ ἔστιν ἡ παρουσία] Return to the time and subject of Antichrist's coming, after the anticipatory allusion to his final overthrow; the οὐ resuming and re-echoing the οὐν of verse 8. The (ethical) present ἔστιν marks the certainty of the future event; see Winer, *Gr.* § 40. 2, p. 237, Bernhardt, *Synt.* x. 2. p. 371.

κατ' ἐνέργειαν τοῦ Σατ.] 'according to the working of

Satan; 'not here in consequence of' (De W., comp. notes on ch. i. 12), but, in accordance with the more usual force of κατὰ, 'in agreement and correspondence with' an ἐνέργεια such as belongs to, and might be looked for from Satan, comp. notes on Eph. i. 19, and on Col. 2. 29.

ἐν πάσῃ δυνάμει καὶ σημείοις καὶ τέρασιν ψεύδους] 'in all power and signs and wonders of falsehood,'—in every form of (see notes on Eph. i. 8) power, signs, and wonders, leading to and tending to develop ψεύδους: ἐν being no 'nota dativi' (Olsh.), but marking the sphere and domain of this [ἀντι]παρουσία (comp. on 1 Thess. i. 5), and both πάσῃ (comp. Winer, *Gr.* § 59. 5, p. 466) and the gen. being associated with all the three substantives. The exact nature of the genitival relation is not perfectly certain: ψεύδους may be regarded as (a) a gen. of the origin, (b) of the characterizing quality or essence (see notes on ver. 7), or lastly, (c) of 'the point in view' (Scheuerl. *Synt.* § 18, p. 129). Of these (a) is by no means probable; but between (b) and (c) it is very difficult to decide. Perhaps the object specified in ver. 11, and the analogy of ἀπάτη ἀδικίας (ver. 10), scil. 'fraus quæ ad improbitatem spectat' (Schott 1, Winer, *Gr.* § 30. 2, p. 170), may here incline us to the latter; so Chrys. 2, εἰς ψεύδους ἄγουσι. For exx. of these more lax connections of the gen., see Winer, *Gr.* § 30. 2. β, p. 169.

The three substantives might seem to be climactic; it was not only in an element of power (see on 1 Thess. i. 5), but one of signs, and further, one of prodigies, that the working of Satan took place; as, however, we find a varied order (Acts ii. 22), and as the difference between σημεῖα ('res insolitas quibus Deus aliquid significet,' Fritz.) and τέρατα ('quæ ut inusitata observari soleant,' ib.) is less in

<sup>10</sup> καὶ ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν

the things themselves than in the mode of regarding them, we may perhaps most naturally consider the substantives as studiously accumulated, so as to give force and expansion to the description; comp. Bornemann, *Schol. in Luc.* p. xxx. On the meaning of the last two words, and the derivation of τέρας [τηρέω, comp. Benfey, *Wurzeller.* Vol. II. p. 238], see the elaborate note of Fritz. *Rom.* xv. 19, Vol. III. p. 270. The form σημεῖον appears closely connected with σῆμα (σηματ-), and thence with ΘΕΩ, τίθημι; see Pott, *Etym. Forsch.* Vol. II. p. 592.

10. καὶ ἐν πάσῃ κ. τ. λ.] 'and in all (kind of) deceit of iniquity;' generic and comprehensive term appended by the collective καὶ to the foregoing list of more special details; comp. Winer, *Gr.* § 53. 3, p. 388, and notes on *Phil.* iv. 12. On the genitival relation, see above, ver. 9, and Winer, *Gr.* § 30. 2, p. 170, and on the meaning of ἀδικία ('de quacunque improbitate dicitur, quatenus τῷ δικαίῳ repugnat,' Tittm.), notes on 2 *Tim.* ii. 19.

The addition of the art. [*Rec.* with DEKL; mss.; Hippolitus, Chrysost., Theod.] is rejected by *Lachm.*, *Tisch.* on the higher authority of ABFG; mss.; Orig. (6), Cyr.-Hieros. τοῖς ἀπολλυμένοις] 'for those that are perishing;' dat. incommodi, belonging to the general head of the dative of interest; see Krüger, *Sprachl.* § 48. 4. The more exactly specifying τοῖς ἀπολλ. has no reference to any 'decretum reprobationis' (comp. even Pelt, 'damnationi a Deo devoti'), but either like ἐστὶν marks the certainty of the event ('qui certissime sunt perituri,' Turretin), or perhaps, more simply, with merely a temporal parallelism, points to those who 'are perishing' at the time in contemplation;—not too without reference to the present existence (comp. ver. 7) of such a class (1 Cor. i. 18, 2 Cor. ii.

15, iv. 3), of which those here specified will be the continuance and development. The consolatory nature of the tacit limitation is not overlooked by the Greek commentators; μὴ φοβηθῆς ἀγαπητέ, ἀλλ' ἄκουε λέγοντος αὐτοῦ ἐν τοῖς ἀπολλ. ἰσχύει, οἷ, εἰ καὶ μὴ παρεγένετο ἐκεῖνος, οὐκ ἂν ἐπέισθησαν, Chrys.

The reading is somewhat doubtful: ἐν is prefixed by *Rec.* with D<sup>3</sup>EKL; mss.; Syr. (both); Orig. (1), al., but is rightly rejected by *Lachm.*, *Tisch.*, both with preponderant external authority [ABD<sup>1</sup>FG; Vulgate, Clarom., Copt., Æth. (both), Sah., al.; Orig. (5), Cyr.-Hieros., Iren.], and as a probable interpolation to remove a supposed difficulty of construction.

ἀνθ' ὧν] 'for that,' 'in requital for which' (τί οὖν τὸ κέρδος, Chrys.), Luke i. 20, xii. 3, xix. 44, Acts xii. 23, comp. Lev. xxiv. 20; explanatory statement of the cause of the judicial dispensation of God, and of the justice and deservedness of their punishment. On this meaning of ἀνθ' ὧν ('propterea quod'), see Herm. *Viger*, No. 33, Winer, *Gr.* § 48. a, p. 326, and for exx. see the list collected by Wetst. on *Luke* i. 20, and Raphel, *Annot.* Vol. I. p. 442.

τὴν ἀγάπην τῇς ἀληθείας.] 'the love of the truth;' not charitatem veram, Anselm (cited by Corn. a Lap.), but 'the love felt for the truth,' 'dilectionem veritatis,' Pseud.-Ambr.,—ἀληθ.: not being a gen. of quality, but the simple and common gen. objecti; comp. Winer, *Gr.* § 30, p. 167, Krüger, *Sprachl.* § 47. 7. 1 sq. It seems somewhat perverse in Jowett to deny that this implies any higher degree of alienation from the truth than the less distinctive οὐκ ἐδέξατο τὴν ἀλήθειαν; surely it is one thing not to receive the truth,—an unhappy state that might be referable to a mental obliquity for which some excuse might be found,—and another to receive no



ἀγάπην τῆς ἀληθείας οὐκ ἔδέξαντο εἰς τὸ σωθῆναι αὐτοὺς. <sup>11</sup> καὶ διὰ τοῦτο πέμπει αὐτοῖς ὁ Θεὸς ἐνέργειαν πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει, <sup>12</sup> ἵνα κριθῶσιν πάντες οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ ἀλλ' εὐδοκῆσαντες ἐν τῇ ἀδικίᾳ.

love of it, to be open to no desire to seek it, to be worse than indifferent to it; 'ubi veritas summopere amabilis, ibi se quodammodo amor veritatis insinuat,' Cocceius. The prosopopœia (ἀγάπην ἀληθ. τὸν Κύριον κέκληκεν) adopted by Theod., Theoph., and Œcum., is artificial, and unsupported by analogy.

εἰς τὸ σωθῆναι] 'that they might be saved;' object that would have been naturally contemplated in their reception of it; and which was negated and disregarded by the contrary course; 'non ita sibi chari fuerunt ut cogitarent de vitâ aeternâ,' Cocceius.

11. καὶ διὰ τοῦτο] 'And for this cause;' almost 'so for this cause,' καὶ serving to mark the correspondence between the judgments and the course of conduct that had provoked them, and perhaps involving partly a consecutive, and partly a contrasting force; compare notes on Phil. iv. 12.

πέμπει] 'doth send; not so much an ethical (see ver. 9) as a direct present; the mystery of iniquity is even now at work (ver. 7), and is even now calling down on itself the punishment of judicial obduracy. There is no need for explaining away πέμπει (συγχωρήσει φανῆναι τὴν πλάνην, Theod., compare Theod.-Mops., Theoph., Œcum.), nor is it right merely to ascribe it to a form of thought in the age of the apostle (Jowett), nor enough to say merely that 'whatever God permits He ordains,' Alford. The words are definite and significant; they point to that 'judicial infatuation' (Waterl. *Serm.* Vol. v. p. 486,—differently, however, Vol. iv. p. 363) into which, in the development of His just government of the world, God causes evil and error to be unfolded, and which He brings into

punitive agency in the case of all obstinate and truth-hating rejection of His offers and calls of mercy; comp. Müller, *Doctr. of Sin*, Book v. Vol. i. p. 471 (Clark), and see two able Sermons on this text by South, *Serm.* Vol. ii. p. 192—228. The reading πέμψει [Rec. with D<sup>3</sup>EKL; mss.; majority of Vv., and many Ff.] is rightly rejected by most modern editors, being inferior in uncial authority to πέμπει [ABD<sup>1</sup>FG: 67; Amit., Orig. (3) al.], and a correction of it that would easily suggest itself.

ἐνέργειαν πλάνης] 'an (effective) working of delusion;' not πλάνην ἐνεργον, Œcum.,—here a most questionable solution of the governing subst. (see Winer, *Gr.* § 34. 3, p. 211), but, in accordance with δυνάμει κ. τ. λ. ψεύδους, of which ἐνέργ. πλάνης is a kind of summary,—'a working which tends to enhance and develop πλάνη,' the gen. being (as in verse 9) that of 'the point of view;' τὰ ἔργα δὲ ποιεῖ [Ἀντίχρ.] εἰς τὸ πλανῆσαι, Theophilus. On the meaning of πλάνη ('error,' Vulg.), see notes on 1 Thess. ii. 3, and on Eph. iv. 14.

εἰς τὸ πιστεῦσαι κ. τ. λ.] 'to the intent that they should believe the lie,' scil. the falsehood implied in the preceding words οὗ ἐστίν—ἀδικίας (Green, *Gram.* p. 141), not falsehood generally, as Middl. *Gr. Art.* p. 383 (ed. Rose); clause stating the purpose of God ('non meram sequelam,' Schott), in His judicial act of sending to them the ἐνέργ. πλάνης. He sends a power of a nature designed to work out the appointed issue, and to bring about a state which involves its own chastisement. On the force of εἰς τὸ in sentences similar to the present, see Meyer on Rom. i. 20.

12. ἵνα κριθῶσιν πάντες] 'that

We ought to thank God that He hath chosen and called you. Hold what we delivered unto you; and may God stablish you.

<sup>13</sup> Ἡμεῖς δὲ ὀφείλομεν εὐχαριστεῖν τῷ Θεῷ πάντοτε περὶ ὑμῶν, ἀδελφοὶ ἡγαπημένοι ὑπὸ Κυρίου, ὅτι εἴλατο ὑμᾶς ὁ Θεὸς ἀπ' ἀρχῆς εἰς

they may all be judged; more remote purpose involved in the preceding words εἰς τὸ πιστεῦσαι κ. τ. λ., with which this clause seems more naturally in connection than directly with the preceding πέμπει. The preceding εἰς τὸ κ. τ. λ. renders a reference to result ('quo fiet, ut,' Schott) here distinctly untenable. It need scarcely be said that κριθῶσιν is not *per se* 'might be damned,' Auth. (ἵνα κατακριθῶσι, Chrys.), but simply 'might be judged,' 'judicentur,' Vulg., the further idea of an unfavorable judgment being supplied by the context; compare κρῖμα, 1 Tim. iii. 6, and see notes *in loc.*

The reading is doubtful: Tischend. reads πάντες with AFG; mss.; Orig. (2), Cyr.: Rec. and Lachm. adopt πάντες with BDEL; mss.; Orig. (1), many Ff. The evidence for the latter reading seems preponderant. εὐδοκήσαντες ἐν τῇ ἀδικίᾳ. 'took pleasure in unrighteousness.' On the meaning of εὐδοκεῖν ('re aut personā delectari,' Fritz.), compare notes on 1 Thess. ii. 8, but see esp. the elaborate note of Fritz. Rom. x. 1, Vol. II. p. 369 sq.

The reading is not quite certain; ἐν is retained by Rec. and Tisch. ed. 2, 7 [with AD<sup>3</sup>EKL; great majority of mss.; Syr. (both), Copt., Æth. (both), al.; Orig. (2), Chrys., Theod.], but rejected by Lachm., Tisch. ed. 1 [with BD<sup>1</sup>FG; 7 mss.; Vulgate, Clarom., Sahid.; Origen (2) Hippolytus, al.],—appy. however, with less probability, as the construction with the simple dat. is not found in the N. T., and 'as the omission of the particle may here have been easily suggested by a desire to preserve a parallelism of clauses.

13. Ἡμεῖς δὲ 'But we,' scil. the apostle and his companions, Silvanus and Timothy (ch. i. 1), not St. Paul

alone (Jowett),—placed by means of the oppositive δὲ in contrast with those alluded to in the foregoing verses.

ὀφείλομεν] 'are bound,' Auth., 'oportet,' Copt. [sempsha]; the verb ὀφείλειν, as in ch. i. 3, expressing the duty on its subjective side, 'das innerlich Gedrungen-fühlen,' Lüdem. On the connection of εὐχαριστεῖν with περί, and on the meaning of the verb, see notes and reff. on 1 Thess. i. 2. ἀδελφοὶ κ. τ. λ.]

So, similarly, 1 Thess. i. 4, ἀδελφοὶ ἡγαπημένοι ὑπὸ Θεοῦ,—except that Κυρίου here, as nearly always in St. Paul's Epp., refers to our Lord, not to God the Father. Though love, as Alf. remarks, is in this sort of collocation somewhat more usually referred by St. Paul to the First Person of the blessed Trinity (ver. 16, Eph. ii. 4, al.), yet such references to the Second Person are by no means without precedent; comp. Rom. viii. 37, Eph. v. 2, 25.

ὅτι εἴλατο ὑμᾶς] 'that He chose you;' objective sentence ('quod,' Vulg., 2, Syr.), stating the matter and grounds, surely not 'the reason,' Alf. (comp. Æth., Auth.) of the εὐχαριστία; see 1 Thess. ii. 13, 1 Cor. i. 14, and on objective sentences generally, or as they are sometimes termed, 'expositive' sentences, consult Schmalfeld, Synt. § 163 sq., Donalds. Gr. § 584 sq. The verb αἰρεῖσθαι is an ἄπ. λεγόμεν. in St. Paul's Epp. in reference to the divine ἐκλογή, the more regular term being ἐκλέγεσθαι (1 Cor. i. 27, 28, Eph. i. 4); comp. 1 Thess. i. 4, and Reuss, Théol. Chrét. IV. 14, Vol. II. p. 133 sq. The Alexandrian form εἴλατο (see Lobeck, Phryn. p. 183) is rightly adopted by Lachm., Tisch., and most modern editors, with greatly preponderating authority [ABDEFGH; mss.; Theodos. (ms.)]. On these forms in the N. T.,

σωτηρίαν ἐν ἁγιασμῷ Πνεύματος καὶ πίστει ἀληθείας, <sup>14</sup> εἰς ὃ ἐκάλεσεν ὑμᾶς διὰ τοῦ εὐαγγελίου ἡμῶν, εἰς περιποίησιν δόξης τοῦ

see *Tisch. Prolegom.* p. lvi. (ed. 7), and the somewhat opposing comments of Scrivener, *Introd. to N. T.* viii. 6, p. 416.

ἀπ' ἀρχῆς] 'from the beginning,' scil. of all things, 'from eternity'; so 1 John i. 1, ii. 13, but not elsewhere in St. Paul's Epp., where the more distinctive formulæ ἀπὸ καταβολῆς κόσμου (Eph. i. 4), πρὸ τῶν αἰώνων (1 Cor. ii. 7), πρὸ χρόνων αἰώνων (2 Tim. i. 9), and more restrictedly, ἀπὸ τῶν αἰώνων (Eph. iii. 9), are used to express the same or a similar idea. The reference to the beginning of the gospel-preaching (Michaelis, al.) is rightly rejected by Schott and Lünem., as requiring some supplement, either immediately connected with ἀρχή (Phil. iv. 15), or obviously involved in the context (1 John ii. 7, 24). Finally, the reading ἀπαρχὴν (*Lachm., Tischend.* 1) has fair external support [BFG; mss.; Vulg.], but is so distinctly inferior in external authority to ἀπ' ἀρχῆς [ADEKL; nearly all mss. and Vv.; Gr. and Lat. Ff.], and involves such a tacit opposition to actual history (the Thessalonians were *not* the first believers in Macedonia), that we can here scarcely hesitate in our choice.

ἐν ἁγιασμῷ Πνεύματος] 'in sanctification of the Spirit,' scil. wrought by, and affected by the Spirit; Πνεύματος being the gen. of the *causa efficiens* (see notes on 1 *Thess.* i. 6), and referring not to man's spirit (Schott), but to the personal Holy Spirit. No argument can be founded on the omission of the article, as in the first place such omissions are not rare with Πνεῦμα, and secondly, it might here be due to the common principle of correlation; comp. *Middl. Gr. Art.* iii. 3. 7, p. 49 (ed. Rose). The prep. ἐν may be instrumental (Chrysost., Lünem., al.), but is perhaps more naturally taken in its usual sense as denoting

the spiritual state in which the εἶλατο εἰς σωτηρίαν was realized; see Winer, *Gr.* § 50. 5, p. 370, who, in ed. 5, refers it less exactly to σωτηρία. The assumption of De Wette, that ἐν is here equivalent to εἰς, is well refuted by Lünem., who justly urges the obscuring effect this would have on the preceding εἰς σωτηρίαν.

πίστει ἀληθείας] 'belief in the truth;' ἀληθείας not being a gen. of quality (πίστεως ἀληθοῦς, Chrys.), but simply the gen. *objecti*, see Winer, *Gr.* § 30. 1, p. 167, and comp. Phil. i. 27.

14. εἰς ὃ] 'whereunto,' scil. εἰς σωτηρίαν ἐν ἁγιασμῷ κ. τ. λ., not 'ad electionem atque animum quo eadem digni evadimus' (Pelt), as the historical ἐκάλεσεν naturally stands in connection, not with the election which had taken place ἀπ' ἀρχῆς, but with those issues contemplated by the εἶλατο, which had their commencements in time. So rightly Theoph., εἰς τοῦτο γὰρ ἐκάλεσεν ὑμᾶς, φησιν, εἰς τοῦτο; ποῖον εἰς τὸ σωθῆναι διὰ (?) τοῦ ἁγιασμοῦ καὶ τῆς πίστεως. The reading of *Lachm.*, ἐκάλεσεν ἡμᾶς, has the support of ABD<sup>1</sup>; a few mss.; *Clarom., Sangerm.*, and,—as ὑμᾶς might have been a conformation to the preceding ὑμᾶς,—is plausible but hardly sufficiently supported by external authority to be admitted with confidence.

διὰ τοῦ εὐαγγ. ἡμῶν] 'by means of our Gospel,' scil. 'the Gospel we preached,' that which involved the ἀκοήν which is the antecedent of πίστις; comp. *Rom.* x. 17, and *Usteri, Lehrb.* ii. 2. 2, p. 267. On the exact genitival relation of ἡμῶν, see notes on 1 *Thess.* i. 5.

εἰς περιποίησιν δόξης] 'to the obtaining of the glory of our Lord J. C.,' 'in acquisitionem gloriæ,' *Vulg.*, Coptic, comp. *Æth.* 'ut vivatis in gloriâ Domini;' more exact specification of the preceding εἰς σωτηρίαν (ver. 13), the term



Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. <sup>15</sup> ἄρα οὖν, ἀδελφοί, στήκετε, καὶ κρατεῖτε τὰς παραδόσεις ἃς ἐδιδάχθητε εἴτε διὰ λόγου εἴτε δι'

περιποίησις giving the σωτηρία the aspect of a κτῆσις (Hesych., Suid.), and that of a glory of which Christ was—not the author (Pelt), but, in accordance with the analogy of Scripture—the Lord and possessor; see John xvii. 24, comp. Rom. viii. 17. See esp. notes on 1 Thess. v. 9, where this meaning of περιπ. is briefly investigated. Of the two other interpretations of περιπ.,—(a) active, with reference to God, scil. ἵνα δόξαν περιποιήσῃ τῷ υἱῷ αὐτοῦ, Œcum.; and (b) passive (comp. Eph. i. 14), δόξης being resolved into an adj., scil. 'gloriosa possessio,' Est. 2,—the first is grammatically, the second contextually doubtful. In the case of (a) we must have had the usual dative of 'interest,' not (as here) a gen. of possession; in the case of (b) the seeming parallelism with 1 Thess. v. 9 would be destroyed, and the object of the καλεῖν would really become the glorification of our Lord (so expressly Syr.

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[ut gloria sitis Domino]), not the future reserved for the Thess. on which the illative exhortation of v. 15 (ἄρα οὖν seems logically to depend; comp. Lünem. in loc.

15. ἄρα οὖν κ. τ. λ.] 'Accordingly then, brethren, stand (firm);' exhortation following on the preceding declaration of the gracious purpose of God,—the illative ἄρα being supported by the collective οὖν; see notes on Galat. vi. 10, and references on 1 Thessalonians v. 6. On the present derivative meaning of στήκετε (perstate, Beza, μὴ καταβλήθετε, Œcum.; compare 1 Thess. v. 8), here suitably used in retrospective antithesis to σαλευθῆναι (ver. 2), see notes on Phil. i. 27. This verb, as has before been noticed, only occurs in St. Paul's Epp. (7 times) and in Mark xi. 25. It occurs only once in the LXX, Exod. xiv. 13

(Alex., Complut.). κρατεῖτε τὰς παραδόσεις[ 'hold fast the instructions;'] practically synonymous with 1 Cor. xi. 2, τὰς παραδόσεις κατέχετε. These παραδόσεις (Mark vii. 3, Gal. i. 14, al.) probably related,—not, as in 1 Cor. l. c. (see Meyer in loc.), to matters both of doctrine and discipline, but, as the more specific ἐδιδάχθητε and the general tenor of the context (comp. ver. 5) suggest, solely to the former, κανόνα διδασκαλίας, Theod. The polemical and controversial use of the term, hinted at even by Chrysostom, is brought forward by Damasc. (de Imag. i. 23, Vol. i. p. 518, Paris, 1712), and enforced by most writers of the Rom. Church (comp. Canon. Conc. Trid. Sess. iv. p. 15, ed. Tauchn.), but distinctly without plausibility. No reference to any ἐκκλησιαστικὸν φρόνημα Euseb. Hist. Eccl. v. 27; (comp. Möhler, Symbolik, § 38, p. 361) can fairly be elicited from the words. The apostle, as the following clause most distinctly shows, is referring to some definite and lately-given communications on the doctrine which he had specially made to the Thessalonians (comp. 1 Cor. l. c., καθὼς παρέδωκα) by word of mouth and in his former letter. For the most ingenious modern defence of the Romanist doctrine of tradition, see Möhler, Symbolik, l. c. p. 361—365.

ἃς ἐδιδάχθητε] 'which ye were taught.' For examples of this well-known construction, see Winer, Gr. § 32. 5, p. 204, and for the general theory of the connection of the accus. with the passive verbs, Schmalfeld, Syntax, § 25, p. 29 sq. εἴτε διὰ λόγου κ. κ. λ.] 'whether by word or by our epistle,'—ἐπιστολὴ ἡμῶν (gen. auctoris), not an ἐπιστολὴ ὡς δι' ἡμῶν, ver. 2. We can hardly say with Gom. (cited and approved by Pelt, compare Schott)—'εἴτε non disjungit, sed



ἐπιστολῆς ἡμῶν 16 αὐτὸς δὲ ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς  
καὶ ὁ Θεὸς καὶ πατὴρ ἡμῶν, ὁ ἀγαπήσας ἡμᾶς καὶ δοὺς παράκλησιν

conjunct et copulat;’ it rather subdivides the general ἐδιδάχθητε into the two special modes in which διδάχῃ is usually and regularly conveyed; comp. 1 Cor. xiii. 8, and Meyer *in loc.*

16. αὐτὸς δὲ ὁ Κῦρ.] ‘*but may our Lord Himself;*’ concluding prayer (πάλιν εὐχὴ μετὰ παρανοεσιν τοῦτο γὰρ ἐστὶν ὡς βοηθεῖν, Chrys.) the δὲ contrasting the succeeding prayer with the foregoing exhortation, and the αὐτὸς giving force and dignity to the mention of our Lord as compared with the preceding ἡμῶν; comp. 1 Thess. iii. 11, v. 23, where, however, the connection is less close, and the contrasting force, both of the particle and the pronoun, somewhat less emphatic. Our Lord is probably put first in the enumeration (2 Cor. xiii. 13), contrary to the apostle’s usual habit of writing, either on account of the recent mention of our Lord in ver. 14, or from the feeling that it was by His grace alone that they could have strength to carry into practice the preceding exhortations; ‘*per gratiam Christi venit ad Patris amorem,*’ Bengel on 2 Cor. i. c. This unusual order is not left unnoticed by Chrys. and the Greek expositors; τῇ τῆς τάξεως ἐναλλαγῇ τὴν ὁμοτιμίαν δεικνύει, Theodor. The reading is somewhat doubtful. Lachm. inserts ὁ before Χριστός [with A], brackets it before Θεός [BD<sup>1</sup> omit], and puts it in the place of καὶ before πατὴρ [with BD<sup>1</sup>FG; mss.; some Vv. and some Lat. Ff.]. In such cases of variation it is difficult to speak with precision, but, on the whole, the reading of the text (*Rec., Tisch., Alf.*) seems best attested.

ὁ Θεὸς καὶ πατὴρ ἡμῶν] ‘*God and our Father.*’ On the meaning of this august title, see notes on Gal. i. 4, and on the simply copulative force of καὶ, compare the observations in notes on 1 Thess. iii. 11.

ὁ ἀγαπήσας κ. τ. λ. seems to refer only

to God the Father. The union of Father and Son, esp. as shown by the subsequent singular verb, is confessedly so mystically close that it is difficult to speak with complete confidence (Alf., but see *ib.* on ver. 16), still the usual ref. of ἀγάπη to the Father (see on ver. 16) may incline us here to the more exclusive reference. The arbitrary ref. of the first of the two participles to Christ, and of the second to God the Father (Baum.-Crus.) is almost obviously untenable.

παράκλησιν αἰωνίαν] ‘*eternal consolation;*’ not appy. with any specially qualitative reference to an ἐλπίδα τῶν μελλόντων (Chrysostom, Theoph.), but mainly in a temporal sense, in contrast to the transitory and fleeting nature of earthly joys (Olshausen): the ἐλπίς τῶν μελλόντων is embodied in the ἐλπίδα ἀγαθῆν, ‘*la perspective d’un heureux avenir,*’ Reuss, *Theol. Chrét.* iv. 9. Vol. ii. p. 85; comp., though with a slightly different reference, τὴν μακαρίαν ἐλπίδα, Tit. ii. 13.


ἐν χάριτι] ‘*in grace;*’ adjunct of manner, not to both preceding participles (ἀγαπ. being more usually undefined, Rom. viii. 37, Gal. ii. 20, al.), but to δοὺς (Schott, and appy. Chrys., Œcum.), the ἐν, as usual, defining the sphere and element in which the love is evinced and the consolation vouchsafed. In cases like the present the line of demarcation between the above reference to ethical locality and the instrumental use (χάριτι, Chrys.) is really very shadowy. It can scarcely be doubted that such a use has arisen from the inclusive nature of the Aramaic ܐܢܝ, and it is well not to be unduly narrow in interpretation; still, in most of the expressions similar to the present there is a theological idea,—an idea of an encompassing element of grace and love, which it seems desirable to retain; comp. notes on 1 Thess. ii. 8.

αἰωνίαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, <sup>17</sup> παρακαλέσαι ὑμῶν τὰς καρδίας καὶ στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

Finally, pray for the advance of the Lord's word, and for us. He will establish you; and may He guide your hearts.

III. Τὸ λοιπόν, προσεύχεσθε, ἀδελφοί, περὶ ἡμῶν, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ καὶ

17. παρακαλέσαι] 'comfort;' opt. and sing., as in 1 Thess. iii. 11, where see notes. The apostle does not say merely ὑμᾶς, but ὑμῶν τὰς καρδίας (comp. Col. ii. 2); it was the καρδιά, the seat of their feelings and affections (comp. notes on 1 Tim. i. 5, Beck, *Seelenl.* iii. 24, p. 92 sq.), the καρδιά that was so full of hope and fear about the future, that the apostle prayed might receive comfort.

The meaning,  [consuetudine] Syr. (comp. Æth.), seems thus in the present case more suitable than 'exhortetur,' Vulg., as a translation of παρακαλέσαι; see notes on 1 Thess. v. 11.

στηρίξαι] 'Establish (you);' βεβαιώσαι, ὥστε μὴ σαλεύεσθαι μηδὲ παρακλίνεσθαι, Chrys.; comp. 1 Thess. iii. 2. The obvious supplement ὑμᾶς is inserted by *Rec.* with D<sup>8</sup>E<sup>2</sup>KL; mss., but rightly rejected by *Lachm.* and *Tisch.* with very decidedly preponderating uncial authority.

ἐν παντὶ ἔργῳ κ. τ. λ.] 'in every good work and word;' both παντὶ and ἀγαθῷ being obviously connected with the two intervening substantives. The slightly unusual order [*Rec.*, however, λόγ. κ. ἔργ., — but only with FGK; mss.] has apparently caused the Greek commentators (silet *Theod.*) to assign the doubtful meaning δόγματα to the simple word λόγῳ. This is by no means probable; the association with ἔργῳ (comp. Fritz. *Rom.* xv. 18, Vol. III. p. 268), and still more the inclusive παντί, seem both decisive for the ordinary meaning. It is singular that Chrys. (so *Theoph.*) should have here taken ἐν as instrumental; clearly the ἔργον καὶ λόγος is not the means by which, but the elements in which, the στηριγμὸς takes place.

CHAPTER III. 1. Τὸ λοιπόν] 'Finally,' as to what remains to be said;' similar in meaning to λοιπόν (1 Thess. iv. 1), but owing to the article, slightly more specific. On the grammatical difference between this formula and the gen. τοῦ λοιποῦ, see notes on *Gal.* vi. 17. προσεύχεσθε περὶ ἡμῶν] 'pray for us;' ἄνω αὐτοῦς εὐξάμενος ὑπὲρ αὐτῶν νῦν αἰτεῖ εὐχὴν παρ' αὐτῶν, *Æcum.* On the formula προσεύχομαι περὶ, and its practical equivalence to προσεύχομαι ὑπὲρ, see notes on *Col.* i. 3.

ἵνα ὁ λόγος κ. τ. λ.] Subject of the prayer blended with the purpose of making it, as so often in St. Paul's Epp.; see notes on *Eph.* i. 17. This prayer of the apostle, as Chrys. has well observed, was not ἵνα μὴ κινδυνεύῃ (εἰς τοῦτο γὰρ ἔκειτο), but that his Lord's word (comp. 1 Thess. i. 8) might speed onward and be glorified. As ever, his prayer did not involve one single selfish element.

τρέχῃ καὶ δοξάζηται] 'may have free course and be glorified;' 'currat et clarificetur,' Vulg., i. e. may find no obstacles and hindrances (ἀκωλύτως συντρέχῃ, *Theod.*, *προκόπτη*, *Damasc.*) in its onward course (contrast 2 Tim. ii. 9, δέεται, and be manifested, felt, and acknowledged in its true power and glory by all; compare chap. i. 12, but not, as usually cited, Acts xiii. 48, — where, as De W. rightly observes, the word has a somewhat weaker force, more nearly approaching to 'laudare,' comp. *Schneider* on *Xen. Anab.* v. 9. 32. The middle force adopted by Pelt, 'laudem sibi paret,' is not supported by the usage of the N. T., nor is it at all accurate to say that ἀπὸ would have been more naturally used if the verb had been passive. If

δοξάζεται καθὼς καὶ πρὸς ὑμᾶς, <sup>2</sup> καὶ ἵνα ῥυσθῶμεν ἀπὸ τῶν ἀτόπων καὶ πονηρῶν ἀνθρώπων· οὐ γὰρ πάντων ἡ πίστις. <sup>3</sup> πῖσ-

any other prep. had been used, it would have been ἐπὶ (Matth. vi. 2, Luke iv. 15), or ἐν (John xvii. 10); πρὸς, however, is perfectly suitable, as denoting the locality reached where the glorification took place. On the use of πρὸς with verbs implying rest, etc., see notes on Gal. i. 18.

καθὼς καὶ πρὸς ὑμᾶς] 'even as it is also with you;' the καὶ gently contrasting them with others where a similar reception had taken place, and the clause 'tacitū laude' (Est.) reminding them of their previous and present receptivity; comp. 1. Thess. i. 6 sq.

2. καὶ ἵνα ῥυσθῶμεν] 'and that we may be delivered,' that we may by our freedom co-operate in this advance of God's word. 'To find here a mere shrinking of the flesh on the part of the apostle from the dangers that awaited him (Jowett), is to assign to the apostle a character that never belonged to him, and which such passages as Rom. xv. 31 (see only ver. 32, which shows the true reason) and 2 Cor. i. 8, most certainly do not substantiate. How much keener are the perceptions of the older commentators; διπλὴ μὲν ἡ αἴτησις εἶναι δοκεῖ, μία δὲ ὁμῶς ἐστὶ. τῶν γὰρ πονηρῶν ἀνθρώπων ἡττωμένων, ἀκωλύτως καὶ ὁ τοῦ κηρύγματος συντρέχει λόγος, Theod.

τῶν ἀτόπων κ. τ. λ.] 'perverse and wicked men,' or, in the more derivative sense of the term ἄτοπος, — 'iniquis et malis hominibus,' Claromanus; compare Syriac

ܠܐܬܐܢܐ ܥܬܡܐ [malorum et perver-  
sorum], where the order seems changed. The word ἄτοπος, frequently used by Plato, and in connection with καινός (Rep. iii. p. 405 D), θαυμαστός (Legg. i. p. 646 B), and ἀήθης (Tim. p. 48 B, Legg. vii. p. 797 A), properly signifies ὁ μὴ ἔχων τόπον (Suid. s. v.), and thence

derivatively, as the same lexicographer observes, κακός, μοχθηρός (see Bekker Anecl. p. 460, Hesych. πονηρός, αἰσχυρός), with concomitant ideas of 'mischief,' etc., according to the context; comp. Acts xxviii. 6, Philo, Leg. Alleg. iii. § 17, ἄτοπος λέγεται εἶναι ὁ φαῦλος, ἄτοπον δὲ ἐστὶ κακὸν δύσδετον (Vol. i. p. 98, ed. Mang.), and the examples collected by Kypke, Obs. Vol. ii. p. 145 sq. Who these men were is somewhat doubtful. The most natural supposition is, that they were perverse and fanatical Jews (not Christians, on account of what follows) at Corinth, who were then opposing the word of God and the apostle's ministry of it; comp. Acts xviii. 12 sq. and Wieseler, Chronol. p. 256. The remark of Tertullian seems to have ever been very true in reference to the early Church,— 'synagogus Judæorum, fontes persecutionum,' adv. Gnost. Scorp. ch. 10.

οὐ γὰρ πάντων ἡ πίστις] 'for the faith doth not pertain unto all men;' reason for the foregoing clause, and the mention of those alluded to in it. The definite ἡ πίστις can here only refer to 'faith' in the Christian sense (τὸ πιστεῦσαι, Ecclum.) and perhaps

Syr. ܡܠܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ: the expansion of Schott, 'fides sincera et constans,' in contrast to false Christians (ψευδάθεοι, Gal. ii. 4), seems inconsistent with the use of the simple unqualified substantive. For exx. of this not uncommon use of the possessive gen., see Krüger, Sprachl. § 47. 6. 8, and comp. Acts i. 7, Winer, Gr. § 30. 5, p. 176. Wetstein in loc. cites the well-known proverbial saying, οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἐσθ' ὁ πλοῦς, cited by Suidas s. vv. οὐ παντός, Vol. ii. p. 1220 (ed. Bern.)

3. πιστὸς δὲ κ. τ. λ.] 'But faithful is the Lord;' antithesis to the member



τὸς δέ ἐστιν ὁ Κύριος, ὃς στηρίζει ὑμᾶς καὶ φυλάξει ἀπὸ τοῦ πονηροῦ. <sup>4</sup> πεποιθήμεν δὲ ἐν Κυρίῳ ἐφ' ὑμᾶς, ὅτι ἂ παραγγέλ-

immediately preceding, with a paronomasia, or rather play on the word, suggested by the preceding *πίστις*; comp. 2 Tim. ii. 13, and see exx. in Winer, *Gr.* § 68. 2, p. 561, where the distinction is drawn between simple paronomasia and a play on words (*Wortspiel*) where a fresh or slightly changed meaning is introduced. There seems no reason for departing, either here or verse 4, from the usual reference of ὁ Κύριος to the second person of the blessed Trinity; comp. notes on ch. ii. 13. The reading adopted by *Lachm.*, ὁ Θεός [AD<sup>1</sup>FG; Vulg. (not Amit.), Armen. (marg.); Latin Ff.], seems clearly a correction, and a conformation to the more usual formula, 1 Cor. i. 9, x. 13, 2 Cor. i. 18.

ὃς στηρίζει] 'who shall stablish you,' not perhaps without a faint explanatory force in the relative, 'being one who will, etc.;' comp. notes on 1 Tim. ii. 4, and on Col. i. 25, 27. The form *στηρίσει* (found in B) is noticed by Winer, *Gr.* § 15, p. 82, and is not without analogy in Alexandrian Greek.

ἀπὸ τοῦ πονηροῦ] 'from the Evil One.' Here as elsewhere in the N. T., it is extremely doubtful whether τοῦ πονηροῦ refers to evil in the abstract (see Rom. xii. 9), or to the Evil One (1 John v. 18, compare Eph. vi. 16, and notes *in loc.*). The context alone must decide; and this in the present case, in spite of the reference to ch. ii. 17, *στηρίξαι ἐν παντὶ ἔργῳ καὶ λόγῳ*, urged by Lünem. and repeated by Alf., seems rather in favor of the masculine, — (1) in consequence of the seeming ref. to the Lord's prayer, where the Greek comm. (whose opinion in such points deserves full consideration) adopt the masc., — and (2) from the tacit personal antithesis suggested by the preceding Κύριος. The ancient Vv., whose testimony would here have been of considerable importance, do not seem to af-

ford us any *sure* indications of the view they adopted. The Syr., we may observe, uses the same word both here and 1 John v. 18, where the meaning is not doubtful.

4. πεποιθήμεν δὲ ἐν Κυρίῳ.] 'Yea, we have trust in the Lord;' declaration of the apostle's trust in his converts, — the δὲ subjoining with a faint antithesis to the simple future just preceding ('ei quæ jam significata est, similis notio quodam modo opponitur,' Klotz, *Devar.* Vol. II. p. 361) the apostle's present trust and convictions, and paving the way for the exhortations in ver. 6 sq.; καὶ τοῦτο εἰς προτροπὴν αὐτῶν τέθεικεν, ἵνα μαθόντες οἷας ἔχει δόξας περὶ αὐτῶν τοῖς ἔργοις βεβαιώσωσι ταύτας, Theod. This *πεποιθήσις*, as ever, was ἐν Κυρίῳ: it was not only a trust in His *φιλανθρωπία* (Chrys.), but a trust in *Him* as the blessed *sphere* and element in which alone it could be truly felt and entertained: see Phil. ii. 19, and notes on Eph. iv. 17, vi. 1.

ἐφ' ὑμᾶς] 'in regard of you;' the preposition marking the ethical direction of the *πεποιθέναί*; comp. Matth. xxvii. 43, 2 Cor. ii. 3, and see Winer, *Gr.* § 49, l. p. 363. It is very difficult to draw clear lines of demarcation between the ethical uses of *πρός*, *ἐπί*, and *εἰς*, in combinations like the present. To speak somewhat generally we may perhaps say that *πρός* with the acc. commonly indicates simple ethical *motion* (comp. Donalds. *Crat.* § 169, 171); *ἐπί* with the same case, mental *direction* with an idea of *approximation* (Donalds. *Crat.* § 172), and a more defined expression of the *erga* (Luke vi. 35) or *contra* (Matth. x. 21); *εἰς* direction or destination with the idea of having actually *reached* the object (compare Krüger, *Sprachl.* § 68. 21. 5, and notes on *Philem.* 5), and with a wider and more inclusive notion of general behavior however characterized. For the distinctions



λομεν καὶ ποιεῖτε καὶ ποιήσετε. <sup>5</sup> ὁ δὲ Κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ Θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ.

between *eis*, *πρός*, and *κατά*, see notes on Tit. i. 1. ὅτι & παραγγέλλ.]

'that the things which we command:' objective or expositive sentence (Donalds. Gr. § 584, see notes on ch. ii. 13), stating the matter of the apostle's confidence. The & παραγγέλλ., — clearly not 'quæ præcipimus,' Pelt, — here refers most naturally to the commands which the apostle is now in the act of giving to his converts, and links the present verse in an easy and natural way with ver. 6.

καὶ ποιεῖτε κ. ποιήσ. belongs to the apodosis of the sentence, καὶ — καὶ presenting both ποιεῖτε and ποιήσ. simultaneously in a single predication; see notes on 1 Tim. iv. 10. The reading is slightly doubtful. Lachm. reads παραγγέλλομεν [ὑμῖν καὶ ἐποιήσατε καὶ] ποιεῖτε, but the authority for καὶ ἐποιήσ. [BFG; Boern.] is perhaps scarcely sufficient to warrant even the bracketed introduction. The case of ὑμῖν [Rec. with AD<sup>8</sup>EFGKL; many mss.; Syr., Aug., Goth., al.] is different. Though so strongly attested, the omission [Tisch. with BD<sup>1</sup>; 17. 67\*\*]; Clarom., Sangerm., Vulg., al.; Chrys. (comm. 2), many Lat. Ff.] still seems to deserve the preference on critical grounds, the ὑμῖν being so very natural a conformation to ver. 6.

5. ὁ δὲ Κύρ. κατευθ.]. 'But may the Lord direct your hearts;' repetition of the apostle's prayer, introduced in the form of a gentle antithesis (δὲ) to what precedes, — 'I doubt you not, my confidence is in the Lord; may He, however, vouchsafe His blessed aid;' ἀμφοτέρων ἡμῖν χρεία, καὶ προθέσεως ἀγαθῆς καὶ τῆς ἁνωθεν συνεργίας, Theod. The appearance of τοῦ Χριστοῦ in the concluding member of the verse has led Basil (*de Spir. Sanct.* cap. 21, πάντως ἂν εἴρητο· ὁ δὲ κ. τ. λ. εἰς τὴν ἑαυτοῦ ἀγάπην), The-

od. Theophilus, Œcum., and, recently, Wordsw., to refer ὁ Κύριος to the Holy Spirit. This, however, is unnecessary, and indeed contrary to the language of the N. T.; Κύριος appy. not being so applied even in the debatable passage, 2 Cor. iii. 18, see Meyer *in loc.* On the compound κατευθύνειν (εὐδουποιεῖν, Theoph.), see notes on 1 Thess. iii. 11, and on the meaning of καρδιά in such combinations (here, the centre of the active will and its practical applications), see Delitzsch, *Bibl. Psych.* iv. 12, p. 202, Beck, *Seelenl.* iii. 24, p. 94, 95.

εἰς τὴν ἀγ. τοῦ Θεοῦ] 'into the love of God;' principle to which and into which the apostle prays that his converts may be guided. The only doubt is whether τοῦ Θεοῦ is a gen. *subjecti*, under the more specific form of a gen. *auctoris*, scil. 'amor quem Deus hominum quasi infundit animis,' Pelt, — or simply a gen. *objecti*, 'amor erga Deum,' Beng., τὸ ἀγαπᾶσαι αὐτόν, Theoph. The latter seems most natural; the love of God is indeed the 'virtutis Christianæ fons limpidissimus,' Schott; see Matth. xxii. 37.

τὴν ὑπομ. τοῦ Χρ.] 'the patience of Christ.' The meaning of these words is also slightly doubtful, owing to the different aspects in which the gen. may be regarded. Analogy with what precedes would suggest (a) a genitive *objecti*, 'waiting for Christ' (Auth., Chrys. 2, Theoph. 2) but would introduce a meaning of ὑπομ. that is apparently not lexically defensible, and certainly is contrary to the usage of the N. T. Of the other meanings, (b) the gen. *auctoris* or *causæ efficientis* (Pelt) is plausible, but appy. less simple than the more inclusive *possessive* gen. (Lünem., Alf.), 'patience such as Christ exhibited;' ἵνα ὑπομένωμεν ὡς ἐκεῖνος ὑπέμεινε









Avoid all disorderly brethren, and imitate us. We charge such to labor, and bid you mark them that disobey. The Lord give you peace—


6 Παραγγέλλομεν δὲ ὑμῖν, ἀδελφοί, ἐν ὀνόματι τοῦ Κυρίου Ἰησοῦ Χριστοῦ, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ ἀτάκτως περιπατοῦν—

Chrys. 1, Theod. 1, comp. 1 Pet. ii. 21. On the meaning of the word ὑπομονή, see notes on 1 Thess. i. 3. The addition of the art. (*Rec.* ὑπομ.) has the support of all the mss. and very many Greek Ff.

6. Παραγγέλλομεν δὲ] ‘Now we command you;’ transition by means of the δὲ μεταβατικὸν (notes on *Gal.* iii. 8) to the more distinctly preceptive portion of the Epistle. In what follows, the exhortations of the former Epistle (ch. iv. 11, 12, v. 14) are repeated and expanded with more studied distinctness of language, it being probable that the evils previously alluded to had advanced among some members of this Church to a still more perilous height. The words ἐν ὀνόματι κ. τ. λ. give the παραγγελία a greater force and solemnity; οὐχ ἡμεῖς ταῦτα λέγομεν ἀλλ’ ὁ Χριστός, Chrys.: see 1 Cor. v. 4, and comp. Acts iii. 6, xvi. 18.

The addition ἡμῶν after Κυρίου (*Rec.*, [*Lachm.*], with AD<sup>2</sup>E<sup>2</sup>FG KL; mss.), though well supported, is appy. rightly rejected by *Tischend.* with BD<sup>1</sup>E<sup>1</sup>; *Clarom.*, *Sangerm.*; *Cypr.* (1), as a likely interpolation.

στέλλεσθαι ὑμᾶς κ. τ. λ.] ‘that ye withdraw yourselves from;’ object-infin., stating the substance of the παραγγελία. The verb στέλλειν [derived from a root ΣΤΑ-, Pott, *Etym. Forsch.* Vol. i. p. 197] properly signifies ‘collocare,’—thence, with a not improbable figurative reference (τὰ ἰστία, Rost u. Palm, *Lex.* s. v. Vol. ii. p. 1529), ‘cohibere,’ ‘comprimere,’ and reflexively, ‘se subtrahere,’ *Vulg.* *Clarom.*,          

[ut sitis distantes] Syriac, ‘gascadaib izvis,’ Goth., sim. Copt., al.; comp. Mal. ii. 5, ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι [where the Heb.  seems to suggest a tinge of the still further derivative

meaning ‘præ metu se subducere;’ Hesych. φοβεῖται, στέλλεται], Gen. viii. 1 (*Aquil.*), and with an acc., 2 Cor. viii. 20, στελλόμενοι τούτο, rightly translated by *Vulg.* ‘devitantes hoc;’ add also *Gal.* ii. 12, ὑπέστέλλεν αὐτόν, Heb. x. 38, ὑποστέλλεται. For further exx., see *Elsner, Obs.* Vol. ii. p. 283, *Kypke, Obs.* Vol. ii. p. 344, *Loesner, Obs.* p. 387, where this verb is copiously illustrated. ἀτάκτως περιπ.] ‘walking disorderly;’ comp. 1 Thess. v. 14, τοὺς ἀτάκτους. On this use of the verb περιπατεῖν (*περιπ. τούτέστι, βιοῦντος*, Chrys.), as indicating the general course of a life in its habitual and practical manifestations, see reff. on 1 Thess. iv. 12, and comp. notes on *Phil.* iii. 18. κατὰ τὴν παράδοσιν] ‘according to the lesson or instruction;’ παράδοσις (comp. ch. ii. 15) including both the oral (comp. ver. 10, 1 Thess. iv. 11) and written (1 Thess. iv. 11, 12) instructions which the apostle had delivered to his converts. To refer this to a παράδοσιν τὴν διὰ τῶν ἔργων, as Chrys. and the Greek expositors, is to infringe on what follows, where this mode of teaching is distinctly specified.

ἣν παρελάβοσαν] ‘which they received,’ scil. those included in the foregoing παντὸς ἀδελφοῦ, which has here the character of a collective substantive. The main difficulty is the reading. *Lachm.* adopts παρελάβετε with BFG; 3 mss.; Goth., Syr. (*Philox.*), al.,—but scarcely with plausibility, as the change would have been so easily suggested by the seeming difficulty of construction in the plural. The same may be said of *Rec.* παρέλαβε, which, however, has scarcely any external authority. The choice, then, seems to lie between παρέλαβον [*Scholz*, with D<sup>2</sup>D<sup>3</sup>EKL; mss.; Greek Ff.] and the text [*Griesb.*, *Tisch.*, with A; Bas., and ἐλάβοσαν, D<sup>1</sup>]. Of these,

τος καὶ μὴ κατὰ τὴν παράδοσιν ἣν παρελάβοσαν παρ' ἡμῶν.  
 7 αὐτοὶ γὰρ οἶδατε πῶς δεῖ μιμεῖσθαι ἡμᾶς, ὅτι οὐκ ἡτακτήσαμεν  
 ἐν ὑμῖν, <sup>6</sup> οὐδὲ δωρεὰν ἄρτον ἐφάγομεν παρὰ τινος, ἀλλ' ἐν κόπῳ

the tendency to grammatical correction coupled with the known existence (Sturz, *de Dial. Alex.* p. 60, *Matth. Gr.* § 201. 5) and prevalence, even to a late period (Lobeck, *Phryg.* p. 349), of the form -σαν in the 3<sup>rd</sup> plur. of the imperf. and second aor., may perhaps induce us to acquiesce in the not improbable, though weakly supported παρελάβοσαν; so Olsh., Lünem., Alf., and Wordsworth.

7. αὐτοὶ γὰρ κ. τ. λ.] 'For yourselves know;' confirmation of the wisdom and pertinence of the foregoing exhortation, and more especially of the modal clause immediately preceding, by an appeal to their own knowledge and observation. The Thessalonian converts knew 'of themselves' πῶς δεῖ κ. τ. λ., and needed not that the apostle should inform them.

πῶς δεῖ μιμεῖσθαι ἡμ.] 'how ye ought to imitate us;' a simple and intelligible 'brachylogy.' The more natural sequence would have been πῶς δεῖ περιπατεῖν καὶ ἡμᾶς μιμεῖσθαι, but the more brief mode of expression is probably designedly chosen, as throwing emphasis on the μιμεῖσθαι, and giving the whole appeal more point and force. It is somewhat doubtful whether the plural is to be referred to St. Paul alone, or to the apostle and his associates. By a comparison with 1 Thess. ii. 9, where the ref. seems to the latter, we shall most probably be justified in adopting the same view in the present case.

ὅτι οὐκ ἡτακτήσαμεν] 'in that we behaved not disorderly.' This is apparently one of those cases in which the causal sentence approaches somewhat nearly,—not so much to the modal (comp. Æth. *kama* [sicut, quemadmodum], Peilo, 'how') as to the relative (comp. Syr. ܐܡܪܝܢ ܡܢ, [qui non ambulavimus]) or to the expositive sentence,

with both of which it has some logical and grammatical affinity; comp. Winer, *Gr.* § 60. 6, p. 479. It was not precisely 'because' St. Paul and his associates οὐκ ἡτακτήσαν, as 'seeing that,' 'in that' such was the case, that the Thess. came to know how (quali ratione vivendi, Beng.) to imitate them. In a word, the εὐταξία was not so much a cause, as a *causa sine quâ non* of the knowledge. This use of ὅτι, which might perhaps be termed its 'sub-causal' or 'secondary causal' use, apparently deserves some attention, esp. in the N. T.

The verb ἀτακτεῖν is an ἄπ. λεγόμεν. in the N. T., and here practically synonymous with περιπατεῖν ἀτάκτως, ver. 11: it occurs occasionally in classical Greek, sometimes in a more restricted reference to τὰ στρατιωτικά, e. g. Demosth. *Olynth.* iii. p. 31, τοὺς ἀτακτοῦντας ('qui disciplinam militarem labefactant,' Wolf), sometimes, as here, with a more general reference, e. g. Xenoph. *Cyrop.* viii. 1. 22; see Kypke, *Obs.* Vol. II. p. 345.

8. δωρεὰν ἄρτον ἐφάγ.] 'ate (our) bread for nought.' Δωρεὰν is an adverbial accusative implying either 'sine justâ causâ,' Gal. ii. 21 (see notes), or, as here, 'gratis,' Vulg., ܕܘܪܝܢ, Syr.,—the true idea of λαμβάνειν δωρεὰν being 'ita accipere ut nihil referas, nullâ prægressâ causâ accipiendi,' Tittmann *Synon.* ii. p. 161. The formula ἄρτον φαγεῖν appears to be Hebraistic (comp. ܥܬܝܢ ܠܥܝܢ, Gen. xliii. 25, 2 Sam. ix. 7, 10, ul.), implying really little more than the simple verb φαγεῖν (1 Cor. ix. 4), but, like all these Hebraistic terms, being full of force and expressiveness; comp. Winer, *Gr.* § 3, p. 26 sq.

ἐν κόπῳ καὶ μόχθῳ] 'in toil and travail,' scil. ἄρτον ἐφάγομεν; adjunct of manner, involving a tacit opposition to the preceding δωρεὰν. On



καὶ μόχθῳ, νύκτα καὶ ἡμέραν ἐργαζόμενοι, πρὸς τὸ μὴ ἐπιβαρῆσαι  
τινα ὑμῶν· <sup>9</sup> οὐχ ὅτι οὐκ ἔχομεν ἐξουσίαν, ἀλλ' ἵνα ἑαυτοὺς τύπον  
δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς. <sup>10</sup> καὶ γὰρ ὅτε ἡμεν πρὸς ὑμᾶς,

the meaning and derivation of these words, and the apparent distinction between them, see notes on 1 Thess. ii. 9. *νύκτα καὶ ἡμ. κ. τ. λ.*] 'laboring during night and day;' participial explanation of the preceding ἐν κόπῳ καὶ μόχθῳ, more remotely dependent on the foregoing ἐφάγομεν; see Winer, *Gr.* § 45. 6. b, 314. Lünem. and Alford connect the participial clause closely with ἐργ. would have a more distinctly modal force. This is perfectly admissible; the emphatic position of δωρεάν, however, appy. suggests the sharper antithesis which the separation of the members here seems to introduce.

The reading *νυκτὸς καὶ ἡμέρας* [*Lachmann* with BFG; 5 mss.; Chrys. (ms.), Dam.] seems to be more than doubtful,—the change being probably suggested either by a desire to modify the hyperbole of the expression, or, more probably, to bring the text into conformation with 1 Thess. ii. 9; comp. iii. 10. On the phrase itself, see notes on 1 Thess. i. c., and on 1 Tim. v. 5.

*πρὸς τὸ μὴ ἐπιβ.*] 'with the view of not being burdensome to any of you;' object contemplated in the *νύκτα καὶ ἡμ. ἐργαζ.* On the word *ἐπιβαρ.*, see notes on 1 Thess. ii. 9, where precisely the same words are used in ref. to the same subject.

9. *οὐχ ὅτι*] 'not that;' limitation of what precedes, to prevent the preceding declaration being misapprehended and misapplied; the apostle conserves his ministerial right and privilege of receiving, if need be, support from his converts; comp. 1 Cor. ix. 4 sq. On the use of this formula ('ex dialecticis, ut ita dicam formulis Paulo solemnibus,' Pelt), which is found several times in St. Paul's Epp. (2 Cor. i. 24, iii. 5, Phil. iii. 12, iv. 11, 17), see Hartung, *Partik.* Vol. II. p.

154, and notes on Phil. iii. 12.

*ἐξουσίαν*] 'power,' 'right,' scil. τοῦ μὴ ἐργ. (De W.), or, more naturally, τοῦ δωρεάν φαγεῖν ἄρτον (Lünem.),—the latter being the principal statement of the preceding verse. The word *ἐξουσία* ('jus, licentia, auctoritas aliquid faciendi,' Schott) is used exactly similarly, 1 Cor. ix. 12.

*ἐαυτοὺς*] 'ourselves;' with reference to the apostle and his associates. On this use of *ἐαυτοὺς* for *ἡμᾶς αὐτοὺς*, *ὑμᾶς αὐτοὺς*, see Winer, *Gr.* § 22. 5, p. 136, and for exx. in classical Greek, Krüger, *Sprachl.* § 51. 2. 15.

*εἰς τὸ μιμ. ἡμᾶς*] 'that ye should, to the intent that, ye imitate us;' not merely an objective member, but, as usual, specifying the object and purpose of the *ἐαυτ. τύπον διδόναι*; comp. Winer, *Gr.* § 44. 6, p. 295.

10. *καὶ γάρ*] 'For also,' 'for besides;' second confirmation of the wisdom and pertinence of the preceding warning that they ought to avoid those that were walking disorderly,—the γὰρ being co-ordinate with the preceding γὰρ in ver. 7, and the *καὶ* having appy. a conjunctive force, and serving to connect this argumentative clause with that in ver. 7, and thus more thoroughly to substantiate the *κατὰ τὴν παράδ. ἦν κ. τ. λ.* Lünemann, followed by Alf., makes *καὶ ascensive*, and refers it to τοῦτο παρηγγέλλ., as bringing out an additional element in the reminiscence. This is somewhat forced: *καὶ γάρ* has two usages in the N. T.,—one in which the conjunctive force of *καὶ* prevails ('etenim,' Beza), the other ('nam etiam;' nam et,' Vulg.,—but not Claron., which omits 'et') in which the *ascensive* force is predominant; see Winer, *Gr.* § 53. 8, p. 397, and notes on Phil. ii. 27. The latter has been undoubtedly far too often overlooked in the



τοῦτο παρηγγέλλομεν ὑμῖν, ὅτι εἴ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθιέτω. <sup>11</sup> ἀκούομεν γὰρ τινες περιπατοῦντας ἐν ὑμῖν ἀτάκτως, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους. <sup>12</sup> τοῖς δὲ τοιοῦτοις

12. ἐν Κυρ. Ἰησ. Χρ.] So *Lachm.*, *Tisch.* ed. 1, 7, with ABD<sup>1</sup>E<sup>1</sup>FG (D<sup>1</sup>E<sup>1</sup> Χρ.); 4 mss.; Vulg., Clarom., Goth., Copt., al.; Dam. (1); Lat. Ff (*Lünem.*, Alford). In his second edition *Tischend.* reads διὰ τοῦ Κυρ. ἡμῶν Ἰησ. Χρ. with D<sup>2</sup>E<sup>2</sup>KL; nearly all mss.; Syr. (both; insert ἡμῶν), al.; Chrys., Theod., Dam. (1), Theoph., (Ecum. (*Rec.*, *Griesb.*, *Schott*, *De W.*), but has now rightly returned to the reading of his first ed. As, however, the internal arguments are very nearly balanced, — the διὰ being perhaps as likely to have been introduced in consequence of Rom. xv. 30 and the more usual παρακ. διὰ, as the ἐν to have been derived from 1 Thess. iv. 1, — we seem bound to follow the best attested reading.

N. T. (comp. Fritz. *Rom.* Vol. II. p. 433), but is not to be obtruded in a passage like the present, where the context (contrast 1 Thess. iii. 4) and sequence of argument seem somewhat decidedly in favor of the *conjunctive* use. On the use of πρὸς with εἶναι and verbs implying rest (παρ' ὑμῖν, μεθ' ὑμῶν, Theoph.), compare notes on *Gal.* i. 18, and see above, ch. ii. 4, 1 Thess. iii. 4.

τοῦτο] 'this,'—that follows; the pronoun being placed emphatically forward to direct attention to the succeeding declaration; comp. Winer, *Gr.* § 23.5, p. 145. The partially proverbial statement which follows is illustrated by Wetstein *in loc.*, and Schoettg. *Hor. Hebr.* Vol. I. p. 850: the most pertinent quotation seems *Bereschith*, xiv, 12, 'R. Hunna dixit: fecit eum servum manumissum coram se ipso, ut si non laboret, non manducet.' The exhortation is expressed in the form of a kind of 'enthymeme' (Whately, *Logic*, II. 3. 7, p. 121), the portion to be supplied being 'atqui quilibet edit; ergo quilibet laborato,' Beng. On the use of οὐ following εἰ, when the negative is closely united with the verb, see notes on 1 *Tim.* iii. 5, and the exx. collected by Gayler, *de Part. Neg.* ch. v. p. 9 sq.

11. ἀκούομεν γὰρ κ.τ.λ.] 'For we hear that there are some walking, etc. ;' ground for the reiteration of the apostle's

previous παραγγελία. In cases like the present the predicative participle is not merely equivalent to an infinitive mood, but is idiomatically used as marking the state or action as now in existence, and, as such coming before the observation of the writer; see Winer, *Gr.* § 45. 4, p. 308 sq.,—where there is a good collection of examples; comp. also Schmalfeld, *Synt.* § 217. 2, p. 437, and esp. the able tract of Weller (*Bemerk. zum Gr. Synt.* Meining, 1845), where the distinctions between the finite verb with ὅτι, with the infin., and with the participle, are carefully stated, and illustrated by numerous examples.

μηδὲν ἐργάζ. ἀλλὰ περιεργ.] 'doing no work, but being busy-bodies,' 'nihil operantes, sed curiose agentes, Vulg., Clarom.,

مَبْرُورٌ لِّمَنْ فَكْسَ إِلَى هَيْتَلَا

[nihil quidquam operantur nisi vana] Syr.; more exact specification of the preceding περιπατοῦν. ἐν ὑμῖν ἀτάκτως by means of a forcible paronomasia; comp. [Demosth.] *Phil.* iv. p. 150, ἐξ ὧν ἐργάζηται καὶ περιεργάζηται, and Quintil. *Inst. Orat.* vi. 3. 54, 'non agere dixit, sed satagere.' The verb περιεργ. is an ἀπαξ λέγου. in the N. T., and serves to mark the ἀνώνυτον πολυπραγμοσύνην (Theod.), the 'pravam curiositatem et sedulitatem' (Pelt), which marked the actions of those to whom the apostle referred; comp. περι-

παραγγέλλομεν καὶ παρακαλοῦμεν ἐν Κυρίῳ Ἰησοῦ Χριστῷ, ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν. <sup>13</sup> ὑμεῖς.

ἐργοι, 1 Tim. v. 13, and see the good notice of this verb in Suicer, *Thesaur.* s. v. Vol. II. p. 670.

12. τοῖς δὲ τοιοῦτοις] ‘Now to such as these;’ the article with τοιοῦτος marking the whole class of persons so specified, and having such characteristics as those previously mentioned; see Krüger, *Sprucht.* § 50. 4. 6, Jelf, *Gr.* § 453. β, and notes on Gal. v. 21. καὶ

παρακαλοῦμεν] ‘and exhort (them),’

ⲉⲡⲓⲧⲉⲙⲓⲛ ⲉⲧⲉⲛⲓⲛ [et petimus ab iis] Syr.,—τοὺς τοιοῦτους Schott), or, more simply, αὐτοὺς (Lünem.), being here supplied zeugmatically, as it is called, to παρακαλ., which is only found with the accus. This παράκλησις is ἐν Κυρ. Ἰησ. Χρ.; it is in Him that it has its proper force and efficacy; see notes on 1 Thess. iv. 1, where παρακαλεῖν is enhanced by the same addition. The reading is doubtful, but that retained in the text seems to deserve the preference; see critical note.

μετὰ ἡσυχίας] ‘with quietness;’ in opposition to the busy and meddlesome course of life followed by the περιπατοῦντες ἀτάκτως, and περιεργαζόμενοι; see 1 Thess. iv. 11. The preposition μετὰ serves to point to, not the ‘causa instrumentalis’ (Kypke, *Obs.* Vol. I. p. 143), but the concomitant of their working,—that which was associated with it, and characterized their ‘modus operandi; comp. Winer, *Gr.* 47. h, p. 337. On the derivation of ἡσυχία and its probable distinction from the less common ἡρεμία, see notes on 1 Tim. ii. 2.

τὸν ἑαυτῶν ἄρτον] ‘their own bread,’—‘their own’ (τὸν ἐξ οἰκείων πόνων, Chrys.), not without emphasis; they were not to seek it at the hands of others (comp. ver. 8), they were not ‘alienâ vivere quadrâ,’ Juven. *Sat.* v. 2. The sentiment is well illustrated by Schoettg. and Wetst. in loc. from the

Rabbinical writings, out of which the following deserves citation; ‘quo tempore homo panem proprium edit, animo composito ac sedato est; si vero panem parentum aut liberorum comedit, non animo tam sedato est, ne dicam de pane peregrino,’ Abot R. Nathan, cap. 30.

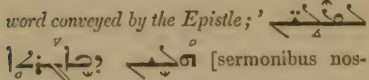
13. ὑμεῖς δέ, ἀδελφοί] ‘But ye, brethren;’ renewal of his address to those who were ‘recte animati’ (Schott), and lived orderly, after the example which he had set them. Such the apostle urges to pursue their course, and not from faintness to fall into idle, and eventually meddlesome and unquiet habits, like those he had just been condemning.

μὴ ἐγκακ. καλοπ.] ‘be not weary in well doing.’ The exact meaning of καλοποιεῖν has been somewhat differently estimated. Several modern writers, following the hint, though not the exact interpretation (μὴ μὴν περιδῆτε λιμῷ διαφθαρέντας) of Chrys., Theoph., assign to the verb the idea of ‘conferring benefits;’ the connection between this and the preceding verse arising from the gentle contrast between the duty of living by their own labor, and the still further duty of conferring benefits on others; see Calv. in loc. As this meaning, however, seems lexically doubtful, see Lev. v. 4 (*Cod. Coisl.*, where καλοπ. stands in antithesis to κακοποιῆσαι), and as the more generic

‘recte agere’ (comp Syriac <sup>ⲕⲁⲗⲟⲩⲛ</sup> <sup>ⲉⲃⲉⲛ</sup> <sup>ⲉⲧⲉⲛⲓⲛ</sup>) is perfectly in harmony with the context, it seems best here, as in the very similar passage Gal. vi. 9, to give καλὸν its less restricted meaning. What this καλὸν exactly is, lies in the specifications of the context. On the form ἐγκακεῖν [*Lachm., Tisch.* (ἐγκ.), with ABD<sup>1</sup>], and the somewhat doubtful ἐκ κακεῖν [*Rec.*] see the remarks and distinctions in notes on Gal. vi. 9.

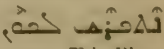
14. τῷ λόγῳ ἡμῶν κ. τ. λ.] ‘our

δέ, ἀδελφοί, μὴ ἐγκακήσητε καλοποιούντες. <sup>14</sup> εἰ δέ τις οὐχ ὑπακούει τῷ λόγῳ ἡμῶν διὰ τῆς ἐπιστολῆς, τοῦτον σημειοῦσθε καὶ μὴ

word conveyed by the Epistle; '  [sermonibus nostris istis qui sunt in epistolâ]. It is doubtful whether διὰ τῆς ἐπιστολῆς is to be joined (a) with the following verb σημειοῦσθε, or (b) with the preceding subst. τῷ λόγῳ, scil. τῷ διὰ τῆς ἐπιστολῆς ἀποσταλέντι, Œcumen. The former is adopted by Æth. (Polygl.), Beng., Pelt, Winer, (*Gr.* § 18. 9. 3, p. 108), and others, either (a<sub>1</sub>) in the simple sense, 'note in epistolâ,' Æth., scil. 'in epistolâ ad me scriptâ illum suis notis depingite,' Grot.,—τῆς ἐπιστολῆς referring to the letter which St. Paul would, in that case, receive from the Thess. (see Winer); or (a<sub>2</sub>) in the more artificial sense, *hâc epistolâ freti severius tractate*,' Pelt (comp. Beng.),—τῆς ἐπιστολῆς in that case referring to the present epistle. Of these last mentioned, (a<sub>2</sub>) seems clearly forced and improbable, while (a<sub>1</sub>), though somewhat more plausible, lies open to the contextual objection, that the present order of words would tend to throw an emphasis on διὰ τῆς ἐπιστ. which cannot be accounted for, and further, to the still graver exegetical objection, that a letter would seem uncalled for after the precept in ver. 6, where the course to be pursued by the Thess. is already stated. We retain then (b) with Syr., not improbably Vulg., Copt., Goth. [the exact order of the Greek is preserved], Chrys. (appy.), Theoph., Œcum., and most modern expositors.

The objection founded on the omission of the art. before λόγῳ is not of weight, as διὰ τῆς ἐπιστ. is so associated with τῷ λόγῳ ἡμ. as to form with it only a single idea; see exx. in Winer, *Gr.* § 20. 2, p. 123. It may be observed that this is one of those cases in which the use of the art. in the N. T. seems slightly to differ from that of the best Attic Greek. While in the latter the

article is rarely omitted, except after verbal substantives (Krüger, *Sprachl.* § 50. 9. 9), or where the structural connection of the prepositional member with what precedes is palpably close, this omission of the art. in the N. T. is so far from unusual, that its insertion usually implies some degree of emphasis; see Fritz. *Rom.* iii. 25, Vol. i. p. 195 (note).

σημειοῦσθε] 'mark,'—scil. by avoiding his company (comp. ver. 6), as more fully specified in the words following. So paraphrastically Syr.  [separetur a vobis] compare Æth.-P'latt. The verb σημειοῦν is an ἀπ. λεγόμεν. in the N. T.; it properly implies 'signo distinguere' (Schott), *e. g.* ἐπιστολὰς σφραγίδι, Dion. Hal. *Antiq.* iv. 57, and thence in the middle 'sibi notare aliquid' Polyb. *Hist.* xxii. 11. 12),—more correctly, according to the Atticists, ἀποσημαίνεσθαι (Thomas-Mag. p. 791, Herodian, p. 420, ed. Koch), or, as here, with a more intensive force, 'notâ (censoriâ) notare;' the middle having what has been termed its 'dynamic' character, Krüger, *Sprachl.* § 52. 8. 4. For a large list of verbs of this class, see Schmalzfeld, *Synt.* § 35, p. 44 sq., and compare notes on Col. iv. 1.

μὴ συναναμίγνυσθε] 'keep no company with;' present, pointing to the course they were to follow. The double compound συναμιγν. (Athen. *Deipn.* vi. 68, p. 256 A) appears used in a sense little differing from the simpler and more usual συμμίγν., and probably only in accordance with that noticeable tendency of later Greek to double composition; compare notes on Gal. iii. 13. The reading is doubtful; Lachm., (*Griesbach* om. om.) omits καὶ with ABD<sup>3</sup>E; 17; Clarom., Sangerm., Goth., Copt.; Chrys.; Tert., al.,—and reads συναμιγνυσθαι with ABD<sup>1</sup>(DE συναμιγνυσθαι); 17 (?); Clarom., Sangerm., Copt., and perhaps



συναναμίνυσθε αὐτῷ, ἵνα ἐντραπῇ. <sup>15</sup> καὶ μὴ ὡς ἐχθρὸν ἡγείσθε, ἀλλὰ νοθετεῖτε ὡς ἀδελφόν. <sup>16</sup> αὐτὸς δὲ ὁ Κύριος τῆς εἰρήνης δώῃ ὑμῖν τὴν εἰρήνην διὰ παντὸς ἐν παντὶ τρόπῳ. ὁ Κύριος μετὰ πάντων ὑμῶν.

Goth., Tert.,—but appy. on evidence scanty sufficient; esp. when the change to the infin. might have been suggested by a desire to mark more distinctly the meaning of the unusual verb σημειοῦσθε. On the whole, then, it seems safest to retain the reading of *Rec.* [D<sup>1</sup>FGKL; nearly all mss.; Vulg., Boern., Syriac (both), Æth. (both), al.; Basil, al.], with *Tisch.* ed. 2, and most modern editors. ἐντραπῇ] ‘be shamed,’ ‘ut confundatur,’ Vulg.; passive,—not with a middle sense, ‘ad se ipsum quasi redire,’ Pelt (comp. Grot., ‘ut pudore tactus ad mentem meliorem redeat’),—a meaning for which there seems no sufficient reason either here or Tit. ii. 8, see notes in *loc.* The active occurs in 1 Cor. iv. 14.

15. καὶ is not ‘here instead of ἀλλά’ (Jowett; comp. De Wette, ‘aber’),—a most precarious statement,—but, with its usual and proper force, subjoins to the previous exhortation a further one that was fully compatible with it, and in fact tended to show the real principle on which the command was given: it was not punitive, but corrective.

ὡς ἐχθρὸν] ‘as an enemy,’ ‘in the light of an enemy;’ the ὡς being used (here almost pleonastically, Plato, *Gorg.* p. 473 A) to mark the *aspect* in which he was (not) to be regarded; comp. notes on ch. ii. 2, and see on *Col.* iii. 23.

16. αὐτὸς δὲ κ. τ. λ.] ‘But may the Lord Himself;’ the δὲ (as in 1 Thess. v. 23) putting in slight antithesis the prayer with the foregoing exhortation, and the αὐτὸς enhancing the dignity of the subject; comp. notes on ch. ii. 16, where, however, the antithesis is somewhat more distinctly marked. On the meaning of the word εἰρήνη, not merely ‘concord’ (ὥστε μηδαμῶθεν ἔχειν φιλονεικίας ἀφορ-

μήν, Chrys.), but *peace* in its widest and Christian sense,—the deep tranquillity of a soul resting on God, see notes on *Phil.* iv. 7, and on the nature of the gen. *ib.* iv. 9, comp. also on 1 Thess. v. 23,—but observe that Κύριος can more readily be associated with the gen. as allied in meaning to verbs that regularly govern that case; comp. Krüger, *Sprachl.* § 47. 26. 8.

διὰ παντός κ. τ. λ.] ‘continually, in every manner,’—‘at all times’ (Matth. xviii. 10, Acts ii. 25, Rom. xi. 10, comp. Ast, *Lex. Platon.* Vol. III. p. 63), and in every possible mode of its manifestation, ‘in omnibus quæ facitis,’ Æth.-Pol.; ὥστε πρὸς αὐτὸν εἰρηνεύειν, καὶ πρὸς ἀλλήλους καὶ τῆς τῶν ἐναντίων ἐπιβουλῆς ἀπηλλάχθαι; Theod. The second mode is, however, but slightly in the contemplation of the apostle, as there is nothing in the Ep. to make us think that τὸ εἰρηνεύειν πρὸς ἀλλήλους had been seriously endangered or violated.

The reading ἐν παντὶ τρόπῳ, adopted by *Lachm.* with A<sup>1</sup>D<sup>1</sup>FG; 17. 49; Vulg., Clarom., Goth.; Chrys. [but see the note of Montfaucon], seems to have been suggested by the not uncommon occurrence of the formula (1 Cor. i. 2, 2 Cor. ii. 14, 1 Tim. ii. 8), and perhaps partially by the foregoing allusion to *time*. The reading of the text is strongly supported [A<sup>2</sup>BD<sup>2</sup>EKL; nearly all mss.; Syr. (both), Copt., al.; Theod., Dam.], and seems in every way more suitable to the context.

17. Ὁ ἀσπασμὸς κ. τ. λ.] ‘The salutation of me Paul with mine own hand;’ comp. 1 Cor. xvi. 21, and *Col.* iv. 18, where see notes on the quasi-appositional genitive Παύλου. These words appy. form the commencement of the autograph salutation with which the apostle



Autograph salutation and  
benediction.

17 Ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ Παύλου, ὃ  
ἐστὶν σημεῖον ἐν πάσῃ ἐπιστολῇ· οὕτως γράφω· 18 ἡ χάρις τοῦ  
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. ἀμήν.

18. Ἀμήν] This is omitted by *Tisch.* (*Griesb.* om. ὁμ.) with B; 17. 44. 67\*\*.  
116; Harl. Tol.; Chrys. (ms.); Ambrst.,—but apparently rightly retained by *Rac.*  
and *Lachm.* Though even a probable liturgical interpolation, it still cannot be  
safely extruded when so *strongly* supported by external authority

attests the genuineness and authenticity  
of the Epistle (comp. notes on *Gal.* vi.  
11), the two verses having apparently  
both been written by the apostle,—not  
merely ver. 18 (τὸ ἡ χάρις κ. τ. λ. ἀντὶ  
τοῦ ἐρῶσθαι σε γράφειν εἰώθει, *Theod.*,  
al.), which, as *Lünem.* rightly observes,  
could hardly be termed a direct ἀσπασ-  
μός.

δ] ‘which thing;’ not,  
by an attraction (see exx. *Winer, Gr.* §  
24. 3, p. 150) to the following σημεῖον,  
‘which greeting,’ but more simply and  
naturally in reference to the preceding  
words, and to the general fact of their  
being written τῇ ἐμῇ χειρὶ Παύλου. These  
autograph lines formed a σημεῖον that  
the Ep. was not ὡς δι’ αὐτοῦ (ch. ii. 2),  
but was truly and genuinely his own in-  
spired composition.

ἐν πάσῃ  
ἐπιστολῇ] ‘in every epistle;’ appy.  
with reference to every future epistle (τῇ  
πρὸς οὓσιν αὖς δέποτε, *Theoph.* 2) which  
the apostle might hereafter deem it ne-  
cessary so to authenticate,—not merely  
those he might have contemplated writ-  
ing to *Thessalonica* (*Theoph.* i., *Lünem.*);  
for consider 1 *Cor.* xvi. 21, and *Col.* iv.  
18. If it be urged that these last men-  
tioned are the only Epistles in which the  
autograph attestation seems to have  
found a place, it may be reasonably an-  
swered that the πάσῃ must be understood  
relatively of every Epistle that was sent  
in such a way or under such circumstan-  
ces as to have needed it. All the other  
Epistles (except 1 *Cor.*, *Col.*, which have  
the σημεῖον, and 1 *Thess.*, which was  
sent before circumstances proved it to  
be necessary) are fairly shown both

by *De Wette* and by *Alford in loc.*  
to have either been delivered by emis-  
saries (2 *Corinth.*, *Phil.*), to bear marks  
(*Gal.* vi. 11, and perhaps the doxology  
in *Rom.*, *Eph.*), or to be of such a gen-  
eral character (*Rom.*? *Eph.*? and those  
to individuals) as to have rendered such  
a formal attestation unnecessary.

οὕτως γράφω] ‘so I write;’ scil. in  
such characters as verses 17 and 18 ap-  
peared written with. The suppositions  
that the apostle here inserted some words  
(τό, ἀσπάζομαι ὑμᾶς, ἡ τό, ἐρῶσθε, ἡ τι  
τοιοῦτον, *Æcum.*), or adopted a mono-  
gram (‘conjunctis scilicet apte literis Π  
et Δ,’ according to *Zeltner, de Monogr.*  
*Pauli*, *Altorf*, 1721; see contra, *Wolf in*  
*loc.*), or lastly, ‘singulari et inimitabili  
picturâ et ductu literarum expressisse  
illud, gratia, etc.’ (*Beng.*),—seem all far  
too artificial to deserve serious consid-  
eration. The οὕτως simply and naturally  
points to the visible and recognizable dif-  
ference between the handwriting of the  
transcriber and of the apostle.

18. ἡ χάρις κ. τ. λ.] The same form  
of benediction as at the end of 1 *Thess.*  
(where see notes), except that the inclu-  
sive and significant πάντων is here added;  
—‘all,’—even those who had deserved  
and received the apostle’s censure (com-  
pare μετὰ πάντων, ver. 16) were to share  
in his benediction and farewell prayer;  
see *Pelt in loc.*, who however joins with  
it the less probable supposition, ‘ne  
rixæ [none of which appear to have ex-  
isted] disceptationesque Thessalonicen-  
ses turbarent.’

TRANSLATION.



## NOTICE.

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THE following revised translation will be found in accordance with the principles previously laid down in former portions of this work. Experience seems satisfactorily to show, that change is undesirable except where our admirable Version is *incorrect, inexact, insufficient, obscure* (Pref. to *Gal.* p. xx.), or *inconsistent* with itself in renderings of less usual words or forms of expression (Notice to Transl. of *Past. Epistles*). The last form of correction is perhaps the most difficult to adjust satisfactorily, as our last Translators expressly state that they have not been careful to preserve throughout their work a studied uniformity of translation, and consequently as any attempt to do this regularly would only reverse the principles on which they acted, independently of being frequently spiritless and monotonous. Still in the same epistle, and especially in the same context, it is so obviously desirable to be consistent, that here at least changes will have to be introduced. It must, however, always rest with individual judgment, whether the word or expression in question is of such a character as to demand uniformity, or whether it is best left to take its hue from the context. That I have been always judicious in my decisions is much too presumptuous to hope, but I have still striven to make them with a clear recognition of the general principles that characterize the noble Version which I am presuming to revise.

That these points may be more fully considered, and that my opinion, where seemingly capricious or precipitate, may be more completely tested, I have made a few additions to the notes in the shape of reasons for the changes adopted, and I have further sought to add to the common stock of principles of revision a brief record of my own humble experiences and my own many difficulties. Sincerely and earnestly do I trust that the revision of our Authorized Version may be undertaken in its own good time, and that that time is not indefinitely remote, still year after year I am made more sensibly to feel that this can only be done by a frank and modest avowal, on the part of every one who has gained any experience, of the real difficulties that attend on the work,—difficulties far more numerous than the inexact and often presumptuous criticism of the day is at all aware of.

I have carefully considered the Revised Translation of these Epistles published by the American Bible Union (Trübner, London, 1856), and have in a few cases been benefited by its suggestions, still, as I have said more fully in my Preface, I venture to reiterate the opinion that this laborious work is at present very far from what we may imagine to be the model of a national Revision.





# THE

## FIRST EPISTLE TO THE THESSALONIANS.

### CHAPTER I.

**P**AUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God the Father and the Lord Jesus Christ. Grace *be* unto you, and peace.

<sup>2</sup> We give thanks to God always for you all, making mention of you in our prayers ; <sup>3</sup> remembering without ceasing your work of faith and toil of love and patience of hope in our Lord Jesus Christ, in the presence of God and our Father ; <sup>4</sup> knowing, brethren beloved of God, your election ; <sup>5</sup> because our gospel came not

CHAP. I. 1. *Timothy*] So *Wiclif*, except *Gen.*, ‘diligent love.’ Though *Cran.*, *Rhem.*: ‘Timotheus,’ *Auth.* See notes on *Col. i. 1* (Transl.). In *God*] ‘labor of love’ from the alliteration has become familiar to the ear, it still seems desirable here to maintain the more

So *Wicl.*, *Tynd.*, *Cov.* (both), *Cran.*, *Rhem.*: ‘which is in God,’ *Auth.*, *Gen.*, *Bish.*, — an unnecessary and inexact strict translation of *κόπος* ; see notes. addition, not adopted by *Auth.* in the parallel passage, 2 *Thess. i. 1*.

*And the Lord, etc.*] Sim. *Rhem.*, ‘and our Lord, etc.’ ; ‘and in the Lord, etc.’ *Auth.* and remaining Vv. The addition of ‘in’ seems unnecessary, and is best reserved for those cases where it is expressed in the Greek, or where, as in 1 *Tim. vi. 9* (see notes), there are contextual reasons for its introduction. The mistakes caused by such insertions are well noticed by Blunt, *Lectures on Par. Priest.*, p. 56. *And peace*] *Auth.* adds ‘\*from God our Father, and the Lord Jesus Christ.’

3. *Toil*] Sim. *Wiclif*, ‘traueile ;’ ‘labor,’ *Auth.* and the remaining Vv.

*In the presence*] So *Auth.* ch. ii. 19 : ‘in the sight,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (both), *Rhem.*, ‘before.’ It is of but little moment which of these translations is adopted ; but as the expression *ἐμπρ. τοῦ Θεοῦ* is only used by St. Paul in this Epistle, it should be similarly translated throughout.

4. *Beloved of God*] So *Tynd.*, *Cov.* (both), *Cran.*, *Rhem.*, and similarly *Wicl.*: ‘beloved, your election of God,’ *Auth.*, and sim. *Gen.*, *Bish.*

5. *Because*] ‘For,’ *Auth.* and all the Vv. except *Rhem.*, ‘that.’ Even

*as*] ‘As,’ *Auth.* and all the other Vv. It is almost impossible to lay down any exact rule for the translation of *καθώς*. Whether the lighter ‘as,’ or the more

unto you in word only, but also in power, and in the Holy Ghost, and in much assurance ; even as ye know what manner of men we became among you for your sake. <sup>6</sup> And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost ; <sup>7</sup> so that ye became an ensample to all that believe in Macedonia and Achaia. <sup>8</sup> For from you hath sounded forth the word of the Lord not only in Macedonia and Achaia, but in every place your faith to God-ward has gone forth ; so that we need not to speak anything. <sup>9</sup> For they themselves report of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God ; <sup>10</sup> and to wait for His Son from heaven, whom He raised from the dead, *even* Jesus, which delivereth us from the coming wrath.

expressive and perhaps more literal 'even as,' or 'according as,' is to be adopted, must appy. be left wholly to the context, and to individual judgment. *We became*] 'We were,' *Auth.* and the other Vv. except *Tynd.*, 'we behaved our selves ;' *Cov.* (Test.), 'we have bene.'

6. *Followers*] So *Auth.* and all the Vv. Though 'imitators' would be more exact, it is perhaps hardly necessary to displace the present idiomatic and perfectly intelligible translation. Return then to the present rendering in Eph. v. 1 (*Transl.* ed. 1). *Received*] So *Auth.* and all the other Vv. Some modern Versions endeavor to make a distinction between δεξάμενοι and παραλαβόντες (ch. ii. 13), *e. g.* 'accepted—received ;' it seems doubtful, however, both whether there is any *real* distinction in the Greek, and also whether the proposed translation adequately represents it.

7. *Became an ensample*] So *Cov.* (Test.), and sim. *Wicl.*, 'ben made an ensauple,' *Rhem.*, 'were made a paterne ;' 'were ensamples\*,' *Auth.* ; 'were an ens,' *Tynd.*, *Cov.*, *Cran.* ; 'were as ens,' *Gen.*, *Bish.* *And in Achaia*] 'And \*Achaia,' *Auth.*

8. *Hath sounded forth*] 'Sounded out,' *Auth.* and the Vv. except *Wicl.*, 'is

pupplischid ;' *Cov.* (Test.), 'is . . . . . noysed out ;' *Rhem.*, 'was bruted.' The perfect ought always to be observed in translation. Though idiom may occasionally require the aorist to be translated with the usual sign of the perfect, the converse is extremely rare ; compare 2 Cor. i. 9. *Has gone forth*] So *Wicl.*, and sim. *Cov.* (Test.), 'is gone oute ;' 'is spread abroad,' *Auth.*, *Cov.* (*Cran.*, *Bish.*, omit 'is') ; 'spred her silfe abroad,' *Tynd.*, *Cran.* ; 'is proceeded,' *Rhem.* *But*] 'But \*also,' *Auth.*

9. *Report*] So *Rhem.* : 'shew,' *Auth.* and the remaining Vv. *From*

*heaven*] So *Auth.* and the other Vv. except *Wicl.* 'from heuenes ;' *Cov.* (Test.), 'from the heauens.' Many modern Vv. observe both the article and the plural, but with the familiar usage of the word before us in the N. T. (*e. g.* Matth. vi. 9, Luke xi. 2), it seems in general passages like the present both harsh and unnecessary to be thus literally precise.

10. *Which delivereth*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* 'which delivered,' *Auth.* ; sim. *Wicl.*, 'whych hath drawn us oute ;' *Cov.* (Test.), 'who hath deliured.'

*The coming wrath*] 'The wrath to come,' *Auth.* and all the other Vv. except *Wicl.*, 'wrathlithe to comynge.'

CHAPTER II.

For yourselves know, brethren, our entering in unto you, that it hath not been vain : <sup>2</sup> but after that we had suffered before, and had been shamefully entreated, as ye know, at Philippi, we were bold of speech in our God, so as to speak unto you the gospel of God in much conflict. <sup>3</sup> For our exhortation is not of error, nor yet of

CHAP. II. 1. *Know brethren*] So, in the same order, *Tynd., Gen., Bish., Rhem.* : 'brethren,' know,' *Auth.* and sim. the remaining Vv. There seems here no reason for departing from the order of the original. *Hath not been*] 'Was not,' *Auth.*

This correction should also have appeared in the notes : correct therefore accordingly. *Vain*] So *Wicl., Rhem.* : 'in vain,' *Auth.* and the remaining Vv.

2. *But after*] 'But \*even after,' *Auth.* *Had been shamefully, etc.*] 'Were shamefully, etc.' *Auth.*, and so too *Tynd., Cran., Gen., Bish.* The other Vv. slightly vary the transl. of the part.; some, as *Cov.*, giving *προπαθόντες* a causal force, and converting *ἐβρισθέντες* into a finite verb; others, as *Cov. (Test.) Rhem.*, retaining the purely participial transl. If the view taken in the notes be correct, it seems best to regard both participles as *temporal*, and to express it by the usual idiomatic resolution into the English pluperf. On the transl. of the aor. part. when associated with the finite verb, see notes on *Phil.* ii. 30 (Transl.). *Bold of speech*] 'Bold,' *Authorized* and the remaining Vv. except *Wicl.*, 'hadden trist;' *Cov. (Test.)*, 'were boldened;' *Rhem.*, 'had confidence:' see notes *in loc.*

*So as to speak*] 'To speak,' *Auth.* and the remaining Vv. The introduction seems necessary to exhibit the nature of the (explanatory) infinitive, and to avoid tautology. *In much*]

So *Wicl. Cov. (Test.), Cranmer, Rhem.*; 'with much,' *Auth.* and the remaining Vv. There is some difference in the translation of *ἀγῶνι*: *Auth.* here adopts

'contention;' *Tynd., Cov., Cran., Gen., Bish.*, 'striving;' *Wicl.*, 'bisynesse;' *Cov. (Test.), Rhem.*, 'carefulness.' Apparently the translation adopted by *Auth.* in Col. ii. 1, may here be suitably repeated.

3. *Is not*] So *Wicl.*: 'was not,' *Auth.* and the remaining Vv. *Error*] So *Wicl., Cov. (Test.), Rhem.*: 'deceit,' *Auth., Bish.*; 'to bring you to erreure,' *Tynd., Cov., Cran.*; 'not to use deceite,' *Gen.*

*Nor yet*] So *Tynd., Cov., Cran., Gen.*: 'nor,' *Auth., Cov. (Test.), Bish.*; 'neither,' *Wicl.*; 'nor of,' *Rhem.* There is some little difficulty in the choice of an appropriate rendering in the different cases of continued negation. Perhaps the following distinctions of translation may be found generally satisfactory in application. (1) *Mḥ — μὴδὲ* or *οὐ — οὐδὲ* will commonly admit the translation (a) 'not—neither,' when the two words or clauses to which the negation is prefixed are simply parallel and coördinate; e. g. *Matth. vii. 6*; (b) 'not—nor,' when there is some sort of connection in thought, or accordance in meaning, in the words or clauses with which the negatives are associated, e. g. *ch. v. 5*; (c) 'not—nor yet,' where there is less accordance, and where the latter clause has somewhat of a climactic character, e. g. *Phil. ii. 16*, and see notes to *Transl.* (2) *Mḥ — μὴδὲ — μὴδέ*, 'not—nor—nor' (*John i. 13*), where the terms are similar or non-ascending, or 'not' followed by 'nor—nor yet,' as perhaps *Col. ii. 21* (but see notes), or



impurity, nor in guile: <sup>4</sup> but according as we have been approved of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. <sup>5</sup> For neither at any time used we speech of flattery, as ye know, nor a cloke of covetousness; God *is* witness; <sup>6</sup> neither seeking glory of men, neither of you nor of others, though we might have used authority, as Christ's apostles. <sup>7</sup> But we were gentle in the midst of you, like as a nurse cherisheth her own children; <sup>8</sup> so, being affectionately desirous of you, had we good will to impart unto you,

by 'nor yet—nor,' as here, according as the dissimilarity or climactic force is mainly exhibited in the second or in the third term. (3) Μη—μήτε—μήτε, 'not—neither—nor;' where the first negation, so to say, bifurcates, and is expanded into two similar clauses introduced each by the adjunctive μήτε; comp. 1 Tim. i. 7. In cases where there are three or more repetitions of μήτε, our Authorized Version appears generally to continue (3) with repetitions of 'neither;' comp. Matth. v. 34, Luke ix. 3.

[*Impurity*] 'Uncleanness,' *Auth.* and the remaining Vv. except *Gen.*, 'wickedness.' The present use of the term 'uncleanness' is perhaps insufficiently inclusive; see notes.

4. *According as*] 'As,' *Auth.* and all the other Vv. As has been before observed, the introduction of the 'according' or 'even,' must depend on the general hue of the passage: here it seems necessary. [*Have been approved*] *Sim. Wiclif*, 'ben preued;' *Rhem.*, 'were approved:' 'were allowed,' *Auth.* and the remaining Vv. except *Coverd.*, 'are allowed.'

5. *Speech of flattery*] Somewhat similarly *Wicl.*, 'word of glosynge;' *Rhem.*, 'word of adulation:' 'flattering words,' *Auth.* and the remaining Vv.

6. *Neither seeking, etc.*] So *Wicl.*, and *sim. Cov.* (Test.), *Rhem.*, 'nor seeking:' 'nor of men sought we glory,' *Auth.*, and similarly the remaining Vv., except

that they more correctly adopt 'neither' at the commencement of the clauses. In some cases, especially in St. Paul's Epp., it is almost impossible to give an idiomatic translation without converting the participle into a finite verb (comp. Rom. xiv. 9 sq.): here, however, there appears no such necessity.

[*Nor*] So rightly *Cov.* (both), *Bish.*, *Rhem.*: 'nor yet,' *Auth.* and the remaining Vv. except *Wicl.*, 'nether.' [*Though we might, etc.*] Similarly *Cran.*, 'when we myght have bene in auctorite:' 'when we might have been burdensome,' *Auth.*, 'whanne . . . we myghten haue be in charge,' *Wicl.*; 'when we myght have bene chargeable,' *Tynd.*, *Cov.* (both), *Gen.*, *Bish.*; 'whereas we might have been a burden,' *Rhem.* [*Christ's apostles*] So *Wicl.*: 'the Apostles of Christ,' *Auth.* and the remaining Vv.

7. *In the midst of*] So *Cov.* (Test.) *Rhem.*, and similarly *Wicl.*: 'among,' *Auth.* and the remaining Vv. [*Like as*] So *Cov.*: 'even as,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), 'as if.' [*Her own*] 'Her,' *Auth.* and the remaining Vv.; but see notes.

8. *Had we good will*] So somewhat similarly *Tynd.*, *Cran.*, *Gen.*, *Bish.*, 'our good will was;' *Cov.*, 'wolde with good wyll:' 'we were willing,' *Auth.*; 'wolden haue bitake to you,' *Wicl.*; 'wolde delyuer,' *Cov.* (Test.); 'would gladly deliuer,' *Rhem.* [*Impart*] Similarly with a present infin., *Cov.*

not the gospel of God only, but also our own souls, because ye became very dear unto us. <sup>9</sup> For ye remember, brethren, our toil and travail: working night and day, that we might not be burdensome unto any of you, preached we unto you the Gospel of God. <sup>10</sup> Ye are witnesses, and *so is* God, how holily and justly and unblameably we behaved ourselves to you that believe; <sup>11</sup> even as ye know how in regard of EVERY ONE of you we *did so*, as a father toward his own children, exhorting you and encouraging *you*, and charging *you*, <sup>12</sup> that ye should walk worthy of God, who is calling you into His own kingdom and glory.

<sup>13</sup> For this cause we also thank God without ceasing, that when

(Test.), *Rhem.*: 'have imparted,' *Auth.*; 'haue bitake,' *Wicl.*; 'have dealte,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

*Became*] Similarly *Wicl.*, 'ben made;'  
*Coverd.* (Test.), 'were become;'  
*Rhem.*, 'are become;'  
'were,' *Auth.* and the remaining Vv.  
*Very dear*] Similarly *Wicl.*, *Rhem.*, 'moost dere;'  
*Cov.* (Test.), 'moost beloued;'  
'dear,' *Auth.* and remaining Vv.

9. *Toil*] 'Labour,' *Auth.* and the other Vv. except *Wicl.*, 'trauel.'  
*Working*] So *Coverd.* (Test.), *Rhem.*: 'for \*labouring,' *Auth.*; 'for . . . we worchid,' *Wicl.*; 'for we laboured,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'for . . . . . wroughte we,' *Cov.*  
*That we might not, etc.*] Somewhat similarly *Wicl.*, 'that we schulden not greue;'  
'because we would not be chargeable,' *Auth.*, *Tynd.* ('greveous'), *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'lest we shulde be chargeable,' *Cov.* (Test.); 'lest we should charge,' *Rhem.*  
*Preached we*] 'We preached,' *Auth.*, *Cov.* (Test.), *Rhem.*; the other Vv. connect the clause with 'and.' The inversion seems to give a slight force, and to keep in more immediate connection the participle and its finite verb.

10. *So is God*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*: 'God also,' *Auth.*, *Bish.*; 'God and ye,' *Wicl.*; 'and God,' *Cov.* (Test.), *Rhem.*  
*To you*] So *Wicl.*, *Rhem.*: 'among you,' *Auth.* and the re-

maining Vv. except *Cov.* (Test.), 'by you.'

11. *Even as*] 'As,' *Auth.* and all the other Vv.  
*How in regard of, etc.*] 'How we exhorted and comforted and charged every one of you,' *Auth.*, and, with a similar use of the finite verb, *Wicl.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.* Of the remaining Vv., *Cov.* (Test.) and *Rhem.* convert the *last* participle only into a finite verb, while *Cran.* alone preserves in all three the participial translation, and in a manner appy. similar to that in the text, 'how that we bare soch affection unto euery one of you, as a father doth unto chyldren, exhortyng, confortyng, and beseechyng you that, etc.' This also seems the more correct position of the clause *ὡς πατὴρ κ. τ. λ.*, except that it somewhat interferes with the easy run of the sentence.

*Encouraging*] 'Comforting,' *Auth.* and all the other Vv., though not all with the participle.  
*His own*] As above, ver. 7: 'his,' *Auth.* and the other Vv. except *Cran.*, which omits the pronoun.

12. *Should*] So *Wicl.*: 'would,' *Auth.* and all the remaining Vv.  
*Is calling*] 'Hath called,' *Auth.* and all the other Vv. except *Wicl.*, 'that clepid.'  
*Into*] So *Wicl.*, *Rhem.*; 'unto,' *Auth.* and the remaining Vv.  
*His own*] 'His,' *Auth.* and all the other Vv.

13. *We also, etc.*] Similarly *Cov.*

ye received from us the word of preaching *that is* of God, ye received not the word of men, but, as it is in truth, the word of God, which worketh also in you that believe. <sup>14</sup> For ye, brethren, became followers of the churches of God which are in Judæa in Christ Jesus, in that ye also suffered like things of your own countrymen, even as they of the Jews; <sup>15</sup> who killed both the LORD JESUS and the prophets, and drove us out, and please not God, and are contrary to all men, <sup>16</sup> hindering us from speaking to the

(Test.), *Rhem.* (omits 'do'), 'do we also give thanks:' 'also thank we God,' *Auth., Gen., Bish.; Wicl., Tynd., Cov.* omit 'also;' 'thanke we God also,' *Cran.* *That when*] So *Bish.:* 'because

when,' *Auth., Cov.* (Test.); 'for whanne,' *Wicl.;* 'because that when,' *Tynd., Cov., Cran., Gen., Rhem.* *The word of,*

*etc.*] Very similarly, *Coverd.* (both), *Bish.,* 'the worde of the preachinge of God:' 'the word of God which ye heard of us,' *Auth.;* 'the word of the herynge of God,' *Wicl., Rhem.;* 'the word wherewith God was preached,' *Tynd., Gen.;* 'the word (wherewith ye learned to know God),' *Cran.* *Received not*]

'Received it not as,' *Auth.* and all the other Vv. except *Wicl.,* 'ye token it not, as.'

*Worketh*] So all the other Vv.: 'effectually worketh,' *Auth.* The force of ἐνεργεῖσθαι, 'ex se vim suam exercere,' is not easy to be expressed in English: 'to work,' seems hardly sufficient on the one hand; 'to work effectually,' somewhat too strong on the other. The most exact translation is perhaps 'to evince (its) working,' but is not in harmony with the tone of our Authorized Version.

14. *Are in Judæa*] So *Wicl., Cov.* (Test.), and sim. *Rhem.:* 'in Judæa are,' *Auth.* and the remaining Vv. *In that*]

Similarly *Gen., Bish.,* 'because:' 'for,' *Auth.* and the remaining Vv. except *Cov.,* 'so that.'

*Suffered*] 'Have suffered,' *Auth.* and all the other Vv. *They*] So *Wicl., Coverd.*

(Test.), *Rhem.;* 'they have,' *Auth., Bish.;*

'we ourselves have suffered,' *Tynd., Cran.;* 'as they have suffered,' *Cov., Gen.*

15. *Killed both*] So, in respect of order, *Wicl., Coverd.* (Test.): 'both killed,' *Auth., Gen., Rhem.;* 'as they killed the Lord,' *Tynd., Cran., Bish.;* and sim. *Cov.* *The prophets*] '\*Their own,'

*Auth.* *Drove us out*] 'Have persecuted us,' *Auth.* and the other Vv. except *Wicl.,* 'persueden us;' *Cov.* (Test.), 'haue persued us.'

*Please*] So *Cov., Rhem.,* and similarly *Coverd.* (Test.), 'do not please:' 'they please,' *Auth., Wicl.,* and sim. *Tynd.,* and remaining Vv., 'God they please not.'

16. *Hindering us from speaking*] Somewhat similarly *Cran., Bish.,* 'and hynder us:' 'forbidding us to speak,' *Auth., Wicl., Cov.* (both); 'and forbid,' *Tynd., Gen.;* 'prohibiting us to speak,' *Rhem.*

*In order to fill*] 'To fill,' *Auth.*

*But*] 'For,' *Auth.* and all the other Vv.

*Is come*] So *Auth.* and all the other Vv. except *Wicl.,* 'cam.' This certainly seems one of those cases in which our English aorist does not convey the full force of the Greek, but remands the event too unequivocally to the past.

While the Greek ἐφθασε states the fact, but is simply *silent* as to 'quam late pateat id quod actum est' (see notes), the English 'came' seems to *express* it, and to imply too distinctly that the event plainly belongs with all its issues to the past. *Very end*] Sim. *Wicl.,*

'in to the ende;' *Cov.* (Test.), 'untyll ye ende;' *Rhem.,* 'to the end:' 'to the



Gentiles that they might be saved, — in order to fill up their sins away. But the wrath is come upon them to the *very* end.

<sup>17</sup> But we, brethren, having been torn from you for a short time, in presence, not in heart, the more abundantly endeavored to see your face with great desire. <sup>18</sup> On which account we would fain have come unto you, even I Paul, both once and again, — and Satan hindered us. <sup>19</sup> For what *is* our hope, or joy, or crown of

uttermost,' *Auth.*, and similarly *Tynd.*, *Cran.*, *Gen.*, 'even to the utmost;' *Cov.*, 'already unto ye utmost;' *Bish.*, 'to the utmost.' The translation adopted in the text perhaps more precisely conveys the φθάσειν εἰς τέλος than the more qualitative and appy. adverbial 'to the uttermost;' see notes.

17. *Having been torn*] 'Being taken from you,' *Auth.*; 'disolat from you,' *Wicl.*; 'as we are kept from you,' *Tynd.*, *Cov.* ('haue bene'), *Cran.*, *Gen.*, *Bish.* ('were'); 'deprived of you,' *Rhem.* It is almost impossible to represent in English without a paraphrase the highly expressive ἀπορφανισθέντες, which serves so forcibly to convey not only the separation and severance of the Apostle from his converts, but also his desolate and bereaved state while so separated. The present translation adopted by Murdoch (*Transl. of Syr. N. T.*), Peile, and others, seems to come as near perhaps to this meaning as any single word that has yet been suggested.

*The more abundantly end.*] 'Endeavoured the more abundantly,' *Auth.*; 'hiyed more plenteously,' *Wicl.*; 'enforced the more,' *Tynd.*, *Cran.*, *Gen.*, *Bish.*; 'haisted the more,' *Cov.*; 'haysted more spedely,' *Cov.* (Test.); 'hastened the more abundantly,' *Rhem.* Though all the Vv. thus put the adverb after, and not before the verb, the latter order is perhaps still to be preferred, as throwing the emphasis more distinctly on the 'more abundantly.' It may be observed that much caution must be used in adjusting the order of the words in English with regard to

emphasis; for while in Greek the emphatic word seems always to have the precedence, the attentive reader will often observe that the contrary is the case in English. In the position of the verb and adverb, however, the two languages seem mainly coincident. The discrepancy between the *English* and the *Greek* position of emphasis has been far too much neglected by modern revisers, who too often seem to think that in all cases the most complete faithfulness is attained by rigidly following the order of the original; see, for example, the canons laid down by Wade, *Notes on the Rev. Transl. of St. John*, p. iv.

18. *On which account*] '\*Wherefore,' *Auth.* *Would fain*] 'Would,' *Auth.* and all the other Vv. Few words cause more difficulty to the translator of the N. T. than the verb θέλω: 'wish' is commonly much too weak, 'desire' not always exact, and 'will' and 'would' often liable to be mistaken for mere auxiliaries. In many cases our *Auth.* Revisers appear to have availed themselves of the past tense 'would' as a very suitable and idiomatic translation of the present θέλω; compare Rom. vii. 15 sq. Here, however, it would be open to the misconception above alluded to.

*Both once*] 'Once,' *Auth.* and all the other Vv. *And*] 'But,' *Auth.* and all the other Vv.

19. *Boasting*] 'Rejoicing,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, 'glory.' *Or are*] 'Are,' *Auth.* and the other Vv. except *Wicl.*,



boasting? Or are not ye too it in the presence of our Lord Jesus at His coming? <sup>20</sup> Verily ye are our glory and joy.

### CHAPTER III.

WHEREFORE when we could no longer forbear, we thought it good to be left behind at Athens — alone; <sup>2</sup> and sent Timothy, our brother and fellow-worker with God in the gospel of Christ, to establish you, and to exhort in behalf of your faith <sup>3</sup> that no man be disquieted in these afflictions: for yourselves know that we are appointed thereunto. <sup>4</sup> For verily, when we were with you, we told you before that we are to be afflicted; as also it came to pass, and ye know. <sup>5</sup> For this cause, when I too could no longer forbear,

‘whether ye ben not.’ It is frequently difficult to decide whether, in interrogations introduced by ἢ οὐχί, the ἢ is to be regarded as only giving a greater vividness and abruptness to the question, almost ‘What! are not, etc.,’ or as really retaining its proper disjunctive force. In the present case, and in more, perhaps than are usually so regarded, the latter seems the most correct view.

*Ye too it*] So, as regards the introduction of ‘it,’ *Tynd., Cov. (both), Cran., Gen., Bish.*; all, however, except *Bish.* (‘even you’), neglect the *καί*: ‘even ye,’ *Auth.*; ‘ye,’ *Wicl.*; ‘you,’ *Rhem.* *Jesus*] ‘Jesus \*Christ,’ *Auth.*

20. *Verily*] Similarly *Tynd., Cov., Cran., Gen., Bish.*, ‘yes ye are:’ ‘for,’ *Auth.* and remaining Vv.

CHAP. III. 1. *Left behind*] ‘Left,’ *Auth.*; ‘dwell,’ *Wicl.*; ‘remayne,’ *Tynd., Cov. (both), Cran., Gen., Bish., Rhem.*

2. *Timothy*] ‘Timotheus,’ *Auth.*: see ch. i. 1. *And fellow-worker with God*] ‘And \*minister of God, and our fellow-labourer,’ *Auth.* *Exhort*] ‘Comfort \*you,’ *Auth.* and the other Vv. except *Wicl.*, ‘be taught;’ *Coverd.* (Test.). *Rhem.*, ‘exhort.’ *In behalf of*] ‘\*Concerning,’ *Auth.*

3. *Be disquieted*] ‘Should be moved,’ *Auth.* and the other Vv. except *Wicl., Coverd.* (Test.), *Rhem.*, ‘be moved.’ *In*] So *Wicl., Tynd., Coverd.* (both), *Cran., Rhem.*: ‘by,’ *Auth.*; ‘with,’ *Gen., Bish.*

4. *Are to be afflicted*] ‘Should suffer tribulation,’ *Auth.* and the other Vv. except *Wicl., Cov.* (Test.), *Bish., Rhem.*, which adopt the plural ‘tribulations.’

*As also*] So *Rhem.*: ‘even as,’ *Auth.* and the remaining Vv.

5. *I too*] *Sim. Cov.* (Test.), *Rhem.*, ‘I also:’ ‘I,’ *Auth.* and remaining Vv. except *Wicl.*, ‘I Poul.’

*In order to know*] ‘To know,’ *Auth., Wicl., Coverd.* (Test.), *Rhem.*; ‘that I myght have knowledge,’ *Tynd.* and the remaining Vv. *Haply*] So *Tynd., Cov.* (both), and *sim. Wiclif*, ‘peradventure;’ *Rhem.*, ‘perhaps:’ ‘by some means,’ *Auth., Cran.*; ‘in any sort,’ *Gen., Bish.*

*Have tempted*] So *Auth., Cov.* (Test.), *Rhem.* (‘hath’): ‘had,’ *Tynd.* and the remaining Vv. Neither translation is quite exact, or strictly idiomatic; the English perfect, however, seems here to approach more nearly to the present use of the Greek aorist than the pluperfect, and perhaps, owing to the peculiar form of the expression in the original, may be

I sent in order to know your faith, lest haply the tempter have tempted you, and our labor should prove in vain.

<sup>6</sup> But now when Timothy came to us from you, and brought us the good tidings of your faith and your love, and that ye have good remembrance of us always, longing to see us, as we also *to see* you, — <sup>7</sup> for this cause, were we comforted, brethren, over you in all our distress and affliction by your faith: <sup>8</sup> since now we live, if ye stand fast in the Lord. <sup>9</sup> For what thanks can we render to God for you, for all the joy which we joy for your sakes in the presence of our God; <sup>10</sup> night and day praying very exceedingly

considered as admissible in point of English. *Should prove*] ‘Be,’ *Auth.*:

‘be made,’ *Wicl.*, *Rhem.*; ‘had bene bestowed,’ *Tynd.*, *Cov.*, *Cran.*, *Gen.*; ‘become,’ *Cov.* (Test.); ‘had been,’ *Bish.* It seems here perhaps unnecessary to adopt the more strict translation of *κόπος*, as the phrase is semi-proverbial, and does appear to place in prominence that idea of ‘molestus labor,’ which in other passages is often distinctly traceable in *κόπος*, and is necessary to be preserved; see notes on ch. i. 3,

6. *Timothy*] ‘Timotheus,’ *Auth.*: see ch. i. 1. *To us from you*] So *Wicl.*, *Cov.* (Test.), *Rhem.*; ‘from you unto us,’ *Auth.* and the remaining Vv., — a departure from the order of the Greek for which there does not here seem any satisfactory reason. *Your love*] So *Cov.*, *Cran.*, and sim. *Tynd.*, *Gen.*, *Bish.*, ‘love:’ ‘charity,’ *Auth.*, *Wicl.*, *Cov.* (Test.), *Rhem.* On this correction see notes on 1 *Tim.* i. 5 (Transl.).

*Longing*] ‘Desiring greatly,’ *Auth.*; ‘desirynge,’ *Wicl.* and the other Vv.: the *ἐπι-* is not intensive; see notes.

7. *For this cause*] ‘Therefore,’ *Auth.* and the remaining Vv. *Were we*] ‘We were,’ *Auth.* and similarly the remaining Vv. The transposition seems to keep the sentence a little closer together, and is frequently adopted in *Auth.* *Brethren*] So, in this place,

*Rhem.*: *Auth.* and remaining Vv. append it to ‘therefore.’ In this case it seems more exact to retain the order of the Greek. *Distress and affliction*]

‘\*Affliction and distress,’ *Auth.*

8. *Since*] ‘For,’ *Auth.* and the other Vv. except *Rhem.*, ‘because.’ Here the particle *ὅτι* seems scarcely to have so full a force as ‘because,’ and yet to be somewhat stronger than ‘for,’ — which, as a general rule, it seems desirable to reserve as the translation of *γὰρ*.

9. *Render to God*] So *Cov.* (Test.), *Rhem.*, and similarly *Wicl.*, ‘gilde to God:’ ‘render to God again,’ *Auth.*; ‘recompence to God,’ *Tynd.* and the remaining Vv. *Which*] Similarly *Tynd.*, *Cran.*, *Gen.*, ‘that:’ ‘where-with,’ *Auth.*, *Cov.* (Test.), *Bish.*, *Rhem.*; ‘in which,’ *Wicl.* *In the presence of*] ‘Before,’ *Auth.*; see notes on ch. i. 3.

10. *Very exceedingly*] ‘Exceedingly,’ *Auth.* and the other Vv. except *Wicl.*, ‘more plenteousli;’ *Rhem.*, ‘more abundantly.’ *May*] So *Cov.*

(Test.), *Rhem.*: ‘might,’ *Auth.* and the remaining Vv. *Supply, etc.*] ‘Might perfect that which is lacking in,’ *Auth.*, and similarly *Tynd.* (‘fulfil’), *Gen.* (ib.), *Bish.* (‘accomplish’), ‘fulfill the thingis that failen,’ *Wicl.*; ‘fulfill the thynges that are,’ *Cov.* (Test.), *Cran.* (‘which’); ‘accomplish those things that want of,’ *Rhem.*

that we may see your face and supply the lacking measures of your faith?

<sup>11</sup> Now may God Himself and our Father, and our Lord Jesus Christ, direct our way unto you: <sup>12</sup> but you may the Lord make to increase and abound in your love one toward another and toward all *men*, even as we also *do* toward you; <sup>13</sup> to the end he may stablish your hearts unblamable in holiness in the presence of God and our Father, at the coming of our Lord Jesus with all His saints.

## CHAPTER IV.

FURTHERMORE then, brethren, we beseech you and exhort *you* in the Lord Jesus, that as ye received of us how ye ought to walk and to please God, as indeed ye ARE walking, *so* ye would abound still more. <sup>2</sup> For ye know what commandments we gave you by the Lord Jesus. <sup>3</sup> For this is the will of God, *even* your

11. *May God*] *Auth.* and the other Vv. omit 'may,' which however seems to add perspicuity to the sentence.

12. *But you may the Lord*] 'And the Lord make you, etc.,' *Auth.*, and similarly the other Vv. except *Cov.*, which adopts 'but,' and *Cran.*, which omits δέ, and incorrectly adopts a future in translation, 'the Lord also shall, etc.' Though there is perhaps some little awkwardness in the prominence given to the pronoun, it seems required to convey to the English reader the antithesis of the original; see notes.

*Your love*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'love,' *Auth.* and the remaining Vv.

*We also*] So *Rhem.*, and similarly *Wicl.* 'also we:' *Cov.* (Test.), 'we do also:' 'we,' *Auth.* and the remaining Vv.

13. *In the presence of*] 'Before,' *Auth.*; see notes on ch. i. 3. *God and our*

*Father*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'God, even our Father,' *Auth.*; 'God oure Father,' *Tynd.* and the remaining Vv. On the best mode of translating this august formula, see notes on *Gal.* i.

4 (Transl.). *Jesus*] 'Jesus\* Christ,' *Auth.*

CHAPTER IV. 1. *Furthermore*] So *Auth.* and the remaining Vv. except *Wicl.*, 'fro hennesforward;' *Rhem.*, 'for the rest.' This translation of λοιπόν is perhaps not exactly literal, but seems sufficiently approximate: 'finally' would here be hardly appropriate, and 'for the rest' (*Rhem.*), though literal, both harsh and awkward.

*Brethren, we*] So *Rhem.*, *Cov.* (Test.), and similarly *Wicl.*: *Auth.* and remaining Vv. insert it after 'you,' — but not in accordance with the Greek order.

*In the Lord*] So *Wicl.*, *Tynd.*, *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.*: 'by the Lord,' *Auth.*, *Cov.*, *Cran.* *Received*

'Have received,' *Auth.* and all the other Vv. *As indeed ye are walking*] *Auth.\** omits. *Still more*] 'More and more,' *Auth.* and the other Vv. except *Wicl.*, 'the more;' *Cov.* (Test.), 'be more plentyfull;' *Rhem.*, 'abounde more.'

3. *To wit, that ye abstain*] *Sim.* *Wicl.*

sanctification, to wit, that ye abstain from fornication,—<sup>4</sup> that every one of you know how to get himself his own vessel in sanctification and honor, <sup>5</sup> not in the lustfulness of desire, even as the Gentiles also which know not God; <sup>6</sup> that no *man* go beyond and overreach HIS BROTHER in the matter: because that the Lord is the avenger of all these things, as also we before told you and did solemnly testify. <sup>7</sup> For God called us not for uncleanness, but in sanctification. <sup>8</sup> Wherefore then, he that rejecteth, rejecteth not man, but God, who also gave HIS HOLY SPIRIT unto you.

*Cov., Rhem., 'that ye (Rhem., 'you') abstayne: 'that ye should abstain,' Auth., Cran.; 'and that ye shuld abstayne,' Tynd., Gen., Bish.; 'that ye abstayne yourselues,' Cov. (Test.)*

4. *Know]* So *Cov.*, and sim. *Wicl.*, 'kunne: 'should know,' *Auth.* and the remaining Vv. except *Rhem.*, 'may know.' *Get himself his own]* 'Possess his,' *Auth., Cov. (Test.), Bish., Rhem.; 'wilde' [wield], Wicl.; 'kepe his,' Tynd., Cov., Cran., Gen.*

5. *Lustfulness of desire]* 'Lust of concupiscence,' *Auth.* and the other Vv. except *Wicl., Rhem., 'passioun of lust.' Gentiles also]* Similarly *Cov. (Test.), 'the hethen also: 'Gentiles,' Auth.,* and similarly, as respects the omission of 'also,' the remaining Vv.

6. *Overreach]* 'Defraud,' *Auth.; 'ouer go,' Wicl., Rhem.; 'goe to farre,' Tynd., Cov.; 'passe,' Cov. (Test.); 'oppress,' Cran., Gen., Bish. The matter]* 'Any matter,' *Auth., Gen., Bish.; 'chaf-faringe,' Wicl.; 'bargayning,' Tynd., Cov. (both), Cran; 'in businesse,' Rhem. All these things]* So *Wicl., Coverd. (Test.), Rhem., 'all such,' Auth.; 'all suche thynges,' Tynd.* and the remaining Vv. *As also, etc.] 'As we also have forewarned you and testified,' Auth.; 'as we bifor seiden to you and han witnessid,' Wicl.; 'as we told you before tyme and testified,' Tynd.; 'as we haue sayde and testified unto you aforetyme,' Cov.; 'as we haue sayde unto you before*

and haue wytnessed,' *Cov. (Test.); 'as we tolde you before and testified,' Cran., Gen. ('before tyme'); 'as we have told you before time and have testified,' Bish.; 'as we haue foretold you and haue testified,' Rhem. The slight change to 'did testify' is for the sake of preserving a sort of rhythm; comp. notes on Phil. ii. 16 (Transl.).*

7. *Called us not]* Similarly *Wicl., 'clepid not us: 'hath not called us,' Auth. and the remaining Vv. For]* 'Unto,' *Auth.* and the other Vv. except *Wicl., Rhem., 'in to; 'Cov., 'to.' In sanctification]* 'Unto holiness,' *Auth.* and the other Vv. except *Wicl., 'in to holyness; 'Cov. (Test.), 'unto halowynng; 'Rhem., 'into sanctification.'*

8. *Wherefore then, etc.] 'He therefore that despiseth despiseth,' Auth. and the other Vv. except Wicl., Rhem., 'therefore he that dispisith thes thingis; 'Cov. (Test.), 'wherfore he that despyseth these thynges despyseth,' and Gen., Rhem., which also insert 'these things' after the first 'despiseth.' Also gave]* So *Wicl.: 'hath also given,' Auth.; 'hath sent,' Tynd., Cran., Gen.. 'hath geuen,' Cov.: 'also hath geuen,' Cov. (Test.), Rhem.; 'hath euen given you,' Bish. His Holy Spirit unto you]* 'Unto \*us His Holy Spirit,' *Auth.; 'His Holi Spirit in us,' Wicl., Cov. (Test.), Rhem.; 'His Holy Sprete among you,' Tynd., Cran; 'His Holy Spirit in to you,' Cov.; 'you*



<sup>9</sup> Now as touching brotherly love, ye need not that I write unto you; for ye yourselves are TAUGHT of God to love one another: <sup>10</sup> for indeed ye do it toward all the brethren that are in the whole of Macedonia. But we beseech you, brethren, to abound still more, <sup>11</sup> and to study to be quiet, and to do your own business, and to work with your own hands, according as we commanded you; <sup>12</sup> in order that ye may walk becomingly toward them that are without, and may have lack of nothing.

<sup>13</sup> Now we would not have you to be ignorant, brethren, concerning them that are sleeping, that ye sorrow not, even as the rest which have no hope. <sup>14</sup> For if we believe that Jesus died and rose again, even so those laid to sleep through Jesus will God bring with Him. <sup>15</sup> For this we say unto you in the word of the

His Holy Sprite,' *Gen.*; 'you His Holy Spirit,' *Bish.*

9. Now] 'But,' *Auth.* and all the other Vv.

10. For indeed] 'And indeed,' *Auth.*; 'for,' *Wicl., Cov. (Test.)*; 'ye and that thing verely,' *Tynd., Cov. (omits 'verely'), Cran., Gen., Bish.*; 'yea and you doe it,' *Rhem.* That] 'Which,'

*Auth.* and the other Vv. except *Wicl., Coverd. (Test.), Rhem.*, which omit the relative. The whole of] 'All,' *Auth.*

and the other Vv. except *Cov. (Test.)*, 'whole Maced.'

To abound still more] 'That ye increase more and more,' *Auth., Tynd., Cov. ('yet more and more'), Cran., Bish.*; 'that ye abounde more,' *Wiclif, Rhem.*; 'that ye be more abundaunte,' *Cov. (Test.)*; 'that ye excel more and more,' *Gen.*

11. To study] 'That ye study,' *Auth.* and the other Vv. except *Wicl.*, 'and taken kepe'; 'that ye endeououre,' *Coverd. (Test.)*; 'that you employ your indeuour,' *Rhem.* According as] 'As,'

*Auth.* and all the other Vv.

12. In order that] 'That,' *Auth.* and the other Vv. except *Wiclif, Rhem.*, 'and that.' Becomingly] 'Honestly,' *Auth.*

and all the other Vv. The translation 'seemly' deserves consideration, but is

appy. open to the objection that, in point of strict etymology, such a form of the adverb is somewhat doubtful; see Trench, on *Auth. Vers.* ch. II. p. 31.

13. Now we] 'But I,' *Auth.*; 'for—we,' *Wicl.*; 'but we,' *Cov. (Test.)*; 'and we,' *Rhem.*; *Tynd., Coverd. ('we'), Cran., Gen., Bish.* omit *dē* in translation. That are sleeping] Very similarly *Cov. (Test.)*, 'that be slepyng': 'which are

\*asleep,' *Auth., Bish.*; 'men that dreume,' *Wiclif*; 'which are fallen asleep,' *Tynd., Cov., Cran., Gen.*, 'that sleepe,' *Rhem.*

The rest] 'Others,' *Auth., Rhem.*; 'other,' *Wiclif, Tynd., Coverd., Cran., Gen., Bish.*; 'ye other,' *Cov. (Test.)*.

14. Those laid to sleep through Jesus] 'Them also which sleep in Jesus,' *Auth., Gen., Bish. (omits 'also')*; 'them that been deed bi Jesus,' *Wicl.*; 'them also which slepe by Jesus,' *Tynd., Cov., Cran.*; 'them that haue slept,' *Cov. (Test.), Rhem.*

15. In the word] So *Wicl., Tynd., Cov., Cran., Gen. ('words'), Rhem.*: 'by the word,' *Auth., Bish.*; 'on the worde,' *Cov. (Test.)*,—a translation that deserves consideration. Living and

are remaining behind] 'Which are alive and remain,' *Auth.*: 'that lyuen that ben lefte,' *Wicl.*; 'which live and are re-

Lord, that we which are living *and* are remaining behind unto the coming of the Lord shall in no wise prevent them which are asleep: <sup>16</sup> because the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; <sup>17</sup> THEN we which are living *and* are remaining behind shall be caught up at the same time with them in clouds, to meet the Lord in the air; and so shall we ever be with the Lord. <sup>18</sup> So then comfort one another with these words.

## CHAPTER V.

BUT concerning the times and the seasons, brethren, ye have no

mayninge,' *Tynd., Cov., Gen., Bish.*; 'that lyue whych remayne,' *Cov. (Test.)*; 'whych shall lyue, and shall remayne,' *Cran.*; 'which liue, which are remaining,' *Rhem.* It is not easy to give these words a perfectly accurate and perfectly idiomatic translation: 'we the living, the remaining, etc.' would be accurate, but bald; 'we the living who are, etc.' somewhat harsh and appositional. We therefore may perhaps not unwisely retain the 'and,' and also (with *Auth.*) omit the second *oi* in translation, as tending to overload the sentence.

*Shall in no wise*] 'Shall not,' *Auth.* and all the other Vv. Great caution is required in the translation of οὐ μὴ in the N. T., as in some cases it appears very doubtful whether any emphatic negation is really contemplated by the writer, and whether the formula was not due to that general tendency to strengthened negation which is often observable in later Greek. Perhaps the simplest and best rule is to be guided by the context,—which here seems to require the stronger form of translation. If it be thought necessary to alter the now obsolete 'prevent,' we may perhaps have recourse to the more modern 'precede;' archaisms, however, as such, are not altered in this revision.

16. *Because*] 'For,' *Auth.* and all the

other Vv. In the following words it is perhaps doubtful whether, as in *Rhem.*, the Greek order might not be advantageously retained. It tends, however, to throw appy. a greater stress on καταβήσεται ἂπ' οὐρανοῦ than is conveyed by the original.

17. *Are living, etc.*] 'Are alive and remain,' *Auth.*; 'that lyuen and ben lefte,' *Wicl.*; 'which live and remain,' *Tynd., Cov., Gen., Bish.*; 'that lyue whyche are left ouer,' *Cov. (Test.)*; 'which shall lyue (euen we which shall remayne),' *Cran.*; 'we that liue, that are left,' *Rhem.* The slight addition 'behind' seems suggested by the compound περιλείπεσθαι, the prep. perhaps marking the idea of overplus, and thence, in the present context, of a continuance on earth and survival; comp. Herod. i. 82. *At the same time*] 'Together,' *Auth., Wicl., Cov. (Test.)*; 'with them also,' *Tynd., Coverd., Cran., Gen., Bish.*; 'withal,' *Rhem.* On the translation of ἅμα, see notes.

*In clouds*] So *Wicl.*; 'in the clouds,' *Auth.* and the remaining Vv. except *Cov. (Test.)*, 'into the ayre.'

18. *So then*] 'Wherefore,' *Auth.* and the other Vv. except *Wicl., Rhem.*, 'therfor.'

CHAPTER V. 1. *Concerning*] 'Of'

need to be written unto. <sup>2</sup> For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. <sup>3</sup> For when they shall say, Peace and safety; then doth destruction come suddenly upon them, as travail upon a woman with child; and they shall in no wise escape. <sup>4</sup> But ye, brethren, are not in darkness, that the day should overtake you as a thief. <sup>5</sup> For ye all are sons of light, and sons of the day: we are not of the night, nor of darkness. <sup>6</sup> Accordingly then let us not sleep, even as *do* the rest; but let us watch and be sober. <sup>7</sup> For they that sleep sleep in the night; and they that are drunken are drunken in the night. <sup>8</sup> But let us, as we are of the day, be sober, having put on the breastplate of faith and love, and as an helmet, the hope of salvation; <sup>9</sup> because God did not appoint us to wrath, but to obtain

*Auth.* and all the other Vv. *To be written unto]* 'That I write unto you,' *Auth.* and the other Vv. (*Wicl.* 'to') except *Coverd.*, 'it is no nede to wryte unto you;' *Cov.* (Test.), 'that we do wryt unto you;' *Rhem.*, 'that we write to you.'

3. *Doth destruction comē suddenly]* 'Sudden destruction cometh,' *Auth.*; 'sudeyn deeth schal come,' *Wicl.*; 'commeth on the soden destr.,' *Tynd.*; 'shall soden destr. come,' *Coverd.*, *Cran.*, *Rhem.*; 'shall a soden destr. come,' *Cov.* (Test.); 'commeth on them soden destr.,' *Gen.*; 'shall come upon them sudden destr.,' *Bish.* *In no wise]* 'Not,' *Auth.* and all the other Vv.; see notes on ch. iv. 15 ('Transl.).

4. *The]* 'That,' *Auth.* and the other Vv. except *Wicl.*, 'the ilke;' *Rhem.*, 'the same.' It may be doubted whether the text is here so explicit as *Auth.*; the translation, however, of the article by a pronoun is so very hazardous, and so erroneous in principle, that the cases are but very few in which idiom or perspicuity can be admitted so far to prevail over the literal rendering.

5. *For ye all are]* '\*Yc are all,' *Auth.* Independent of the insertion of γὰρ, which is required by uncial authority, it

seems also better to give 'all' a prominence corresponding to that of the πᾶντες in the Greek. *Sons (bis)]* *Sim.*

*Wicl.*, 'the sones — sones;' 'the children,' *Auth.* and the remaining Vv. except *Cov.*, which omits the article in both cases, and *Rhem.*, which omits it in the second.

6. *Accordingly then]* 'Therefore,' *Auth.* and all the other Vv. *Even as]*

'\*As,' *Auth.* and the other Vv. except *Rhem.*, 'as also.' *The rest]* 'Others,' *Auth.*, *Rhem.*; 'other,' *Tynd.* and the remaining Vv. except *Cov.* (Test.), 'the other.'

7. *Are drunken]* 'Be drunken,' *Auth.* and the other Vv. except *Rhem.*, 'be drunke.'

8. *As we are]* 'Who are,' *Auth.*; 'that ben,' *Wicl.*; 'which are,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'that are,' *Cov.* (Test.), *Rhem.* *Having put on]*

'Putting on,' *Auth.*; 'clothid in,' *Wicl.*; 'armed with,' *Tynd.*; *Coverd.* (both), *Cran.*, *Gen.*, *Bish.*; 'hauing on,' *Rhem.*

*As an helmet]* So *Tynd.*, *Gen.*: 'for an helmet,' *Auth.*, *Cran.*, *Bish.*; 'in the helme of,' *Wicl.*; 'with ye helmet of,' *Cov.*; 'the helmet the hope, etc.,' *Cov.* (Test.); 'a helmet the hope of,' *Rhem.*

9. *Because]* 'For,' *Auth.* and all the

salvation through our Lord Jesus Christ, <sup>10</sup> who died for us, that, whether we wake or sleep, we should together live with him. <sup>11</sup> Wherefore comfort each other, and edify one the other, even as also ye do.

<sup>12</sup> Now we beseech you, brethren, to regard them which labor among you, and preside over you in the Lord, and admonish you; <sup>13</sup> and to esteem them very highly in love for their work's sake. Be at peace among yourselves. <sup>14</sup> Moreover, we exhort you, brethren, admonish the unruly, comfort the feebleminded, support the weak, be long suffering toward all men. <sup>15</sup> See that none render evil for evil unto any man; but always follow after that which is good, toward one another and toward all men. <sup>16</sup> Rejoice always; <sup>17</sup> pray without ceasing; <sup>18</sup> in every thing give thanks: for this is

other Vv. *Did not appoint*] 'Hath not appointed,' *Auth.* and the other Vv. except *Wicl.*, 'puttid not us.' *Through*] *-So Cov.* (Test.): 'by,' *Auth.* *Wicl.*, *Rhem.*; 'by the meanes of,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*

10. *Together live*] 'Live together,' *Auth.* and all the other Vv.; see notes.

11. *Each other*] 'Yourselves together,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*; 'ye to gidre,' *Wicl.*; 'one another,' *Cov.* (Test.), *Gen.*, *Bish.*, *Rhem.* *The other*] 'Another,' *Auth.* and the other Vv. except *Wicl.*, 'ech other.'

12. *Now*] *So Bish.*: 'and,' *Auth.*, *Wicl.*, *Cov.*, (Test.), *Rhem.*; *Tynd.*, *Cov.*, *Cran.*, *Gen.* omit. *Regard*] 'Know,' *Auth.* and all the other Vv. *Preside over*] 'Are over,' *Auth.*, *Bish.*; 'ben souereyns to,' *Wicl.*; 'have the oversight,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'haue oversight,' *Coverd.* (Test.); 'gouverne,' *Rhem.*

13. *Be at peace*] *Auth.*, *Tynd.*, *Cov.*; *Cran.*, *Gen.*, *Bish.* prefix 'and;' 'haue ye pees,' *Wicl.*; 'and haue peace,' *Cov.* (Test.); 'haue peace,' *Rhem.*

14. *Moreover*] 'Now,' *Auth.*; 'and,' *Wicl.*, *Cov.* (Test.), *Rhem.*: the rest omit. *Admonish the unruly*] *Sim.* *Bish.*, 'admonish them that are unruly;'

*Rhem.*, 'admonish the unquiet:;' 'warn them that are unruly,' *Auth.*, *Tynd.*, *Cov.*, *Cran.*, *Gen.*; 'repreue ye unpesible men,' *Wicl.*; 'rebuke the restless,' *Cov.* (Test.). *Longsuffering*] 'Patient,' *Auth.* and all the other Vv.

15. *None*] *So Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), 'no man.' It may be remarked that *Auth.* and the older Vv. appy. always adopt the form 'none,' not 'no one.' *Always*] *So Cov.* (Test.), and *sim. Rhem.*, 'alwaies:;' 'ever,' *Auth.* and the other Vv. except *Wicl.*, 'euermore.' *Follow after*] 'Follow,' *Auth.* and the other Vv. except *Wicl.*, 'sue;'; *Cov.* (Test.), 'followe — upon;'; *Rhem.*, 'pursue.'

*Toward one another*] *So ch. iii. 12 (Auth.)*: '\*both among yourselves,' *Auth.* and the other Vv. except *Wicl.*, 'eche to other;'; *Coverd.* (Test.), 'one unto another;'; *Rhem.*, 'towards eche other.' *Toward*] *So Bish.*, *Rhem.*; 'to,' *Auth.* and the remaining Vv. except *Coverd.* (Test.), 'unto.'

16. *Always*] *So Cov.* (both), *Rhem.*: 'euermore,' *Auth.*, *Wicl.*; 'euer,' *Tynd.*, and the remaining Vv.

18. *Toward you*] *So Tynd.*, *Coverd.* (both), *Cran.*, *Gen.*: 'concerning you,' *Auth.*, *Bish.*: 'in alle you,' *Wicl.*, *Rhem.*



the will of God in Christ Jesus toward you. <sup>19</sup> Quench not the Spirit; <sup>20</sup> despise not prophesyings: <sup>21</sup> but prove all things; hold fast that which is good. <sup>22</sup> Abstain from every form of evil. <sup>23</sup> But may the God of peace Himself sanctify you wholly; and may your spirit and soul and body be preserved whole without blame in the coming of our Lord Jesus Christ. <sup>24</sup> Faithful is He that calleth you, who also will do it.

<sup>25</sup> Brethren, pray for us. <sup>26</sup> Salute all the brethren with an holy kiss. <sup>27</sup> I adjure you by the Lord that this epistle be read unto all the holy brethren.

<sup>28</sup> The grace of our Lord Jesus Christ be with you.

21. *But prove*] '\*Prove,' *Auth.*

22. *Every form*] Similarly *Gen.*, 'all kynde:' 'all appearance,' *Auth.*, *Bish.*, *Rhem.*, sim. *Cran.*; 'al yuel spice,' *Wicl.*; 'all suspicious thinges,' *Tynd.*, *Cov.*; 'all euel lykenesse,' *Cov.* (Test.).

23. *But may the God, etc.*] Sim. *Rhem.*, 'and the God of peace Himself:' 'and the very God of peace,' *Auth.*; 'and God himsilf of pees,' *Wicl.*; 'the very God of peace,' *Tynd.*, *Cov.* (both), *Cran.*; 'that God of peace,' *Gen.*; 'now the very God of peace,' *Bish.* May] '*I pray God*,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), *Rhem.*, which omit the words. *Your spirit*] 'Your

whole spirit,' *Auth.* and the other Vv. except *Wicl.*, 'your spirit be kept hool:' see notes.

*Whole without blame*] 'Blameless,' *Auth.*, *Cov.* (both), *Bish.*; 'without playnt,' *Wicl.*; 'be kept faultlesse,' *Tynd.*, *Gen.*; 'so that in nothing ye maye be blamed,' *Cran.*; 'without blame may be, etc.,' *Rhem.* In] So *Wicl.*, *Cov.* (Test.), *Cran.*, *Rhem.*; 'unto,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*

26. *Salute*] So *Rhem.*; 'greet,' *Auth.* and the remaining Vv.

27. *Adjure*] So *Rhem.*, and sim. *Wicl.*, 'conjure:' 'charge,' *Auth.* and the remaining Vv.

28. *With you*] *Auth.* adds '\*Amen.'

## SECOND EPISTLE TO THE THESSALONIANS.

## CHAPTER I.

**P**AUL, and Silvanus, and Timothy, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. <sup>2</sup> Grace *be* unto you and peace, from God our Father and the Lord Jesus Christ.

<sup>3</sup> We are bound to give thanks to God always for you, brethren, as it is meet, because that your faith increaseth exceedingly, and the love of every one of you all toward each other ABOUNDETH; <sup>4</sup> so that we ourselves make our boast in you in the churches of God, for your patience and faith in all your persecutions and the afflictions that ye are enduring; — <sup>5</sup> *which* is a token of the righteous judgment of God, that ye may be counted worthy of the

CHAP. I. 1. *Timothy*] ‘*Timotheus*,’ ‘make our boast of;’ *Cran.*, ‘boast of:’ *Auth.* and the other Vv. except *Wicl.*, ‘glory in,’ *Auth.*, *Wicl.*, *Rhem.*; ‘rejoice of,’ *Tynd.*, *Cov.* (Test.), *Gen.*, *Bish.* *The afflictions*] ‘Tribulations,’ *Auth.* and the other Vv. except

2. *Grace be unto*] So *Cov.* (Test.), *Cran.*: ‘Grace unto you,’ *Auth.*; ‘grace to you,’ *Wicl.*, *Rhem.*; ‘grace be with you,’ *Tynd.*, *Cov.*, *Bish.*; ‘grace be to you,’ *Gen.*

3. *Give thanks to*] So *Cov.* (Test.), *Rhem.*, and *Auth.* in 1 Thess. i. 2: ‘thank,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘do thankyngis.’

*Increaseth*] So *Cov.* (both), *Rhem.*: ‘groweth,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘wexith.’

*Love*] So *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Bish.*: ‘charity,’ *Auth.*, *Wicl.*, *Rhem.*; comp. notes on 1 Tim. i. 5 (Transl.).

4. *Make our boast in*] Similarly *Cov.*,

*Cov.* (both), ‘troubles.’

5. *Token*] So *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; ‘manifest token,’ *Auth.*; ‘ensample,’ *Wicl.*, *Cov.* (Test.), *Rhem.* *Are also suffering*] ‘Ye also suffer,’ *Auth.* and the other Vv. except *Wicl.*, *Cov.* (Test.), ‘ye suffre;’ *Rhem.*, ‘also you suffer.’ The change appears to have two advantages, first, that it more distinctly preserves the association of *καὶ* and *πάσχετε*, and secondly, that it conveys more fully the present and continuing nature of the trials of the Thessalonians.

kingdom of God, for which ye are also suffering. <sup>6</sup> If so be that it is righteous with God to recompense to them that afflict you affliction; <sup>7</sup> and to you who are afflicted, rest with us, at the revelation of the Lord Jesus from heaven with the angels of His power <sup>8</sup> in flame of fire, rendering vengeance to them that know not God, and that obey not the gospel of our Lord Jesus Christ. <sup>9</sup> Who shall suffer punishment, *even* eternal destruction apart from the presence of the Lord, and from the glory of His power; <sup>10</sup> when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony to you-

6. *If so be that*] So *Auth.* in Rom. viii. 9, 17, 1 Cor. xv. 15, 2 Cor. v. 3, 1 Pet. ii. 3: 'seeing,' *Auth.*; 'if netheless,' *Wicl.*; 'it is verely,' *Tynd.*, *Cran.*; 'for it is,' *Cov.*, *Bish.*; 'if at the leest,' *Cov.* (*Test.*); 'for it is verely,' *Gen.*; 'if yet,' *Rhem.* *Afflict you, affliction*] 'Tribulation to them that trouble you,' *Auth.* and the other Vv. (*Cov.* 'unto') except *Rhem.*, 'tribulation to them that vex you.' The change seems to preserve more clearly the antithesis, and also to bring more into prominence the 'lex talionis' that is tacitly referred to.

7. *Afflicted*] 'Troubled,' *Auth.* and the other Vv. except *Rhem.*, 'vexed.' *At the revelation of the Lord Jesus*] *Sim.* *Cov.* (*Test.*), 'unto the revelation, etc.:' *Rhem.*, 'in the revelation, etc.:' 'when the Lord Jesus shall be revealed,' *Auth.*; 'in the schewynge of, etc.,' *Wicl.*; 'when the Lord Jesus shall shewe him silfe,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.* *The angels of His power*] So *Cov.* (both), *Cran.*, *Rhem.*, and *sim.* *Wicl.*, 'aungels of His vertu:' 'His mighty angels,' *Auth.*, *Tynd.*, *Gen.*, *Bish.*

8. *In flame of fire*] So *Rhem.* and similarly *Wicl.*, *Coverd.* (*Test.*), 'the flawme of fire:' 'in flaming fire,' *Auth.*, *Tynd.*, *Gen.*, *Bish.*; 'with flaminge fyre,' *Cov.*, *Cran.* *Rendering*] So *Tynd.*, *Gen.*, *Bish.*; 'taking,' *Auth.*;

'schall geue,' *Wicl.*; 'to geue,' *Cov.*; 'geuynge,' *Coverd.* (*Test.*), *Rhem.*; 'shall rendre,' *Cran.*

9. *Suffer punishment, even*] 'Shall be punished with,' *Auth.* and the other Vv. except *Wicl.*, *Cov.* (*Test.*), *Rhem.*, 'schulen suffre.' *Eternal*] So *Rhem.*: 'everlasting,' *Auth.* and the remaining Vv. Though really the change is here unimportant, it is still perhaps best to translate this word uniformly, except where the context seems specially and *exclusively* to imply *simple* duration. In the present case the *αἰώνιος* is equally qualitative and quantitative. *Apart from*] 'From,' *Auth.* and all the other Vv.

10. *Shall come*] So *Auth.* and all the other Vv. There is some little difficulty in the translation of *ἔραν* with the aor. subj. Perhaps, as a general rule, it may be said that when the exact rendering 'shall have,' is inapplicable (see notes on *Tit.* iii. 12, *Transl.*), we may conveniently adopt in translation the *present* (indic. or conj.) when the reference to the actual futurity of the subsequent event is less specially contemplated (comp. *Matth.* xxi. 40, *Mark* iv. 29, al.), and *future* when, as here, such a reference is more distinct and prominent. *To you-ward*] *Sim.* *Bish.*, 'toward you,' and somewhat *sim.* *Tynd.*, 'that we had unto you;' *Cov.*, 'unto you;' *Cran.*,

ward was believed) in that day. <sup>11</sup> Whereunto we also pray always for you, that our God may count you worthy of your calling, and fulfil every good pleasure of goodness and the work of faith with power; <sup>12</sup> that the name of our Lord Jesus Christ may be glorified in you, and ye in Him, according to the grace of our God and the Lord Jesus Christ.

## CHAPTER II.

Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him, <sup>2</sup> that ye be not quickly shaken from your *sober* mind, nor be troubled, neither by spirit, nor by word nor by letter as from us, to the effect that the day of Christ is now come. <sup>3</sup> Let no man deceive

'that we had to you:' 'among you,' *Auth.*; 'is bileued on you,' *Wicl.*; 'wyttesse upon you,' *Coverd.* (Test.), 'was beleued of you,' *Gen.*; 'testimony concerning you,' *Rhem.*

11. *Whereunto we also*] 'Wherefore also we,' *Auth.* and similarly *Tynd.*, *Cov.*, *Cran.*, *Gen.*, which omit 'also,' and *Bish.*, which inverts ('wee also'); 'in which thing also we,' *Wicl.*, *Cov.* (Test.) ('the whych'); 'wherein also we,' *Rhem.* *May*] So *Bish.*: 'would,' *Auth.*; 'wyll,' *Cov.* (Test.), *Cran.*; the remaining Vv. omit the auxiliary. *Your*] 'This,' *Auth.*, *Cran.*, *Gen.*; 'His,' *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.*; 'the,' *Tynd.*, *Cov.* *Every good pleasure of*] 'All the good pleasure of His,' *Auth.*, *Bish.*, *Rhem.*, 'all the wille of His,' *Wicl.*, *Coverd.* (Test.); 'all delectation of,' *Tynd.*, *Cov.*, *Cran.*; 'all the fre benevolence of His,' *Gen.*

CHAPTER II. 1. *Touching*] 'By,' *Auth.* and all the other Vv.; see notes. *And our*] So *Cov.* (Test.): 'and by our,' *Auth.*, *Bish.*; 'and of oure,' *Wicl.*, *Rhem.*; 'and in that we shall assemble,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*

2. *Quickly*] 'Soon,' *Auth.*, *Wicl.*, *Cov.* (Test.); 'sodenly,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'easily,' *Rhem.* *From your sober mind*] Similarly *Wicl.*, 'fro youre witte'; *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*, 'from youre mynde'; 'from youre meanyng,' *Coverd.* (Test.); 'from your sense,' *Rhem.*; *Auth.* alone adopts the incorrect 'in mind.'

*Nor*] So *Cov.* (Test.), *Cran.*, *Bish.*, *Rhem.*: 'or,' *Auth.*; 'neither,' *Wicl.*; 'and be not,' *Tynd.*, *Cov.*, *Gen.* *To the effect that*] 'As that,' *Auth.*, 'as if,' *Wicl.*; 'as though,' *Tynd.*, and the remaining Vv. This slight change seems to make the meaning a little more perspicuous. *Now come*] 'At hand,' *Auth.* and the other Vv. except *Wicl.*, 'be nyg.'

3. *In any way*] 'By any means,' *Auth.* and the other Vv. except *Wicl.*, 'on any manner.' *Because the day will not come*] 'For that day shall not come,' *Auth.*, *Bish.*; 'for but discencioun come first,' *Wicl.*; 'for the Lord cometh not excepte,' *Tynd.*, *Cov.* (both); 'for the Lord shall not come except,' *Cran.*; 'for the day of Christ shal not come,' *Gen.*; 'for unless there come, etc.,' *Rhem.*

*The fulling away*] 'A falling away.'



you in any way; because *the day will not come*, except there come the falling away first, and the Man of Sin be revealed, the son of perdition; <sup>4</sup> he that opposeth, and exalteth himself against every one called God or an object of worship; insomuch that he sitteth down in the temple of God, displaying himself that he is God. <sup>5</sup> Remember ye not, that, when I was yet with you, I told you these things? <sup>6</sup> And now ye know what restraineth, that he may be revealed in HIS OWN time. <sup>7</sup> For the mystery of lawlessness is ALREADY working, *yet* only until he who now restraineth be taken out of the way. <sup>8</sup> And THEN shall the Lawless One be REVEALED,

*Auth.*; 'discencioun,' *Wicl.*; 'a revolt,' *Rhem.*; 'a departynge,' *Tynd.*, and the remaining Vv. except *Cov.* (both), which alone of these Vv. preserve correctly the force of the article. *The man*] So *Wicl.*, *Rhem.*: 'that man,' *Auth.*, *Coverd.*, *Bish.*; 'that synfull man,' *Tynd.* and the remaining Vv.

4. *He that opposeth*] 'who opposeth,' *Auth.*; 'that is adversarie,' *Wiclif*, 'which is an adversarie,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*, *Rhem.*; 'which withstandeth,' *Cov.* (Test.). It will thus be seen that most of the Vv. rightly recognize the substantival character of ὁ ἀντικείμενος, and unite ἐπὶ πάντα κ. τ. λ. solely with the latter participle. *Against every one*] 'Above all that is,' *Auth.*, *Tynd.*, *Cov.* (both), *Cran.*, *Gen.*, *Rhem.*; 'oure alle thing that is,' *Wicl.*; 'agaynst all that is,' *Bish.* *An object of worship*] 'That is worshipped,' *Auth.* and the other Vv. except *Cov.*, 'God's seruyce.' *Insomuch*] So *Cov.* (Test.): 'so,' *Auth.* and the remaining Vv.

*That He*] 'That he,\*as God,' *Auth.* *Displaying*] 'Shewing,' *Auth.*, *Coverd.* (Test.), *Bish.*, *Rhem.*; 'and schewe,' *Wicl.*, *Tynd.*; 'and boasteth himselfe,' *Cov.*, *Cran.*; 'and beare in hand that,' *Gen.*

6. *Restraineth*] 'Withholdeth,' *Auth.* and the other Vv. except *Cov.* (Test.), 'doth withhold,' *Rhem.*, 'letteth.' There does not seem any reason for supplying

the pronoun 'him,' as Scholef. (*Hints*, p. 116, ed. 3): we seem bound to preserve the mysterious indefiniteness of the original. *May*] So *Cov.* (Test.), *Rhem.*; 'might,' *Auth.* and the remaining Vv. except *Wicl.*, 'be.' *His own*] 'His,' *Auth.* and all the other Vv.

7. *Lawlessness*] 'Iniquity,' *Auth.*, *Bish.*, *Rhem.*; 'wickednes,' *Wicl.*; 'that iniquitie,' *Tynd.*, *Cov.* (Test.); 'the iniquyte,' *Cov.*, *Cran.*, *Gen.* It seems desirable here to retain this more rigidly literal translation as serving more clearly to indicate the essential character of τὸ κατέχον. *Is already working*] 'Doth already work,' *Auth.*, *Cran.*, *Gen.*, *Bish.*; 'worcith now,' *Wicl.*; 'doeth he all readie work,' *Tynd.*; 'worketh already,' *Cov.*; 'doth worke allreadye,' *Coverd.* (Test.); 'now — worketh,' *Rhem.* *Yet only until, etc.*] Similarly *Cov.*, *Cran.*, 'tyll he which now onely letteth:' 'only he who now letteth *will let* until he,' *Auth.*; 'oonli that he that hooldith now, holde til he,' *Wicl.*; 'which onlie loketh, untill it be,' *Tynd.*; 'onely that he that holdeth let hym holde now untill he,' *Cov.* (Test.); 'only he which now letteth, *shal let* til he,' *Gen.*; 'only he which nowe withholdeth (*shall let*) till he,' *Bish.*; 'only that he which now holdeth, doe hold,' *Rhem.* The insertion of 'yet' may perhaps be admitted as slightly clearing up the elliptical formula. 8. *The lawless One*] 'That Wicked.'

whom the Lord shall consume with the breath of His mouth, and shall destroy with the appearance of His coming; <sup>9</sup> whose coming is after the working of Satan in all power and signs and wonders of falsehood, <sup>10</sup> and in all deceit of unrighteousness for them that are perishing; because they received not the love of the truth, that they might be saved. <sup>11</sup> And for this cause doth God send them a working of delusion that they should believe the lie; <sup>12</sup> that they may all of them be judged who believed not the truth, but had pleasure in unrighteousness.

*Auth., Tynd., Coverd., Cran.:* 'the ilke wickid,' *Wicl.;* 'the wicked,' *Coverd.* (Test.); 'that wicked man,' *Gen. Bish.;* 'that wicked one,' *Rhem.* *Breath]* So *Coverd.* (Test.): 'spirit,' *Auth.* and the remaining Vv. *Appearance]* So *Tynd., Cov. (both), Cran., Gen.:* 'brightness,' *Auth., Bish.;* 'lightnynge,' *Wicl.;* 'manifestation,' *Rhem.* The regular translation of this word in *Auth.* is 'appearing' (1 Tim. vi. 14, 2 Tim. i. 10, iv. 1, 8, Tit. ii. 13), but is here slightly changed to avoid the juxtaposition of two participial substantives.

• 9. *Whose]* So *Rhem.:* *Auth.* prefixes 'even him,' and so the remaining Vv. except *Wicl., Cov. (Test.),* 'hym whose.' *In]* So *Wicl., Cov. (Test.), Rhem.:* 'with,' *Auth.* and the remaining Vv. *Wonders of falsehood]* 'Lying wonders,' *Auth., Coverd. (Test.), Gen., Bish., Wicl.;* 'wondris fals;,' 'lyinge power, signes and wonders,' *Tynd., Coverd.* ('power and'), *Cran.;* 'lying signes and wonders,' *Rhem.*

10. *And in]* So *Wicl., Tynd., Cov. (Test.), Gen., Rhem.;* 'and with,' *Auth., Cov., Cran., Bish.* *Deceit]* So *Wicl.,* and similarly *Cov. (Test.),* 'deceatfulness:,' 'deceivableness,' *Auth.* and the remaining Vv. except *Rhem.,* 'seducing.' *For them]* 'In them,' *Auth.;* 'to hem,' *Wicl., Rhem.;* 'amonge them,' *Tynd., Coverd., Cran., Gen., Bish.;* 'unto them,' *Cov. (Test.).* *Are perishing]*

'That perish,' *Auth.* and all the other Vv.

11. *Doth God send]* 'God \*shall send,' *Auth.* and the other Vv. except *Coverd.* (Test.), 'shall God sende;,' *Rhem.,* 'God wil send.' *A working]* As in ver. 9, and as in *Wicl., Coverd. Test.* ('the'): 'strong delusion,' *Auth.* and the remaining Vv. except *Rhem.,* 'the operation of errour.' Though in both cases the introduction of the adjective 'effectual' seems partly borne out by the context, it is still, lexically considered, somewhat too strong as a purely literal rendering. It would thus seem perhaps better to strike out 'effectual' in Eph. iii. 7, iv. 16, Col. ii. 12, or to retain it only in italics. These are, however, points which it is very difficult to adjust, for if the one translation is too strong, the other certainly seems somewhat too weak: 'energy,' as adopted by some translators, is appy. too modern.

*The lie]* So *Cov. (Test.);* 'a lie,' *Auth.;* 'lesynge,' *Wiclif;* 'lyes,' *Tynd., Cov. Cran., Gen., Bish.;* 'lying,' *Rhem.*

12. *That they may all of them]* 'That \*they all might,' *Auth.;* 'that all be,' *Wicl.;* 'that all they might,' *Tynd., Cov., Cran., Gen., Bish.;* 'that all they may,' *Cov. (Test.);* 'that al may,' *Rhem.* The two slight changes are made to preserve the reading ἀπαρτες, and the correct sequence of tenses; comp. Latham, *Engl. Lang.* § 539 (ed. 4).

<sup>13</sup> But we are bound to give thanks to God alway for you, brethren beloved of the Lord, that God chose you from the beginning to salvation in sanctification of the Spirit and belief in the truth : <sup>14</sup> whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ. <sup>15</sup> Accordingly, then, brethren, stand fast and hold the traditions which ye were taught, whether by word, or by our epistle. <sup>16</sup> But may our Lord Jesus Christ Himself, and God and our Father, which loved us, and gave *us* eternal consolation and good hope in grace, <sup>17</sup> comfort your hearts, and stablish *you* in every good work and word.

## CHAPTER III.

FINALLY, brethren, pray for us, that the word of the Lord may

13. *To God alway*] 'Alway to God,' *Auth.* and in sim. order the Vv. except *Wicl.*, 'do thankyngis euernore to God;' *Cov.*, 'unto God;' *Coverd.* (Test.), 'geue God thanks alwaye;' *Rhem.*, 'giue thanks to God alwaies. There does not here seem any necessity for leaving the order of the original. *That*]

So *Wicl.*, *Cov.* (Test.), *Rhem.*; 'because,' *Auth.*, *Coverd.*, 'for because that,' *Tynd.*, *Cran.*, *Gen.*; 'because that,' *Bish.*

*Chose you*] So *Wiclif*, 'chees;' 'hath from the beginning chosen,' *Auth.* and the remaining Vv. except *Coverd.* (Test.), *Rhem.*, which read ἀπαρχήν [so too *Wicl.*], but equally insert the 'hath.' *In*

*sanctification*] So *Rhem.*, and sim. *Cov.* (Test.), 'in the s.:' 'through sanctification,' *Auth.*, *Bish.*; 'in halowinge,' *Wicl.*; 'thorow sanctifyinge,' *Tynd.*, *Cran.*, *Gen.*; 'in the sanctifyenge,' *Cov.*

*In the truth*] 'Of the truth,' *Auth.*, *Cran.*, *Rhem.*; 'of truth,' *Wicl.*, *Cov.*, (Test.) *Gen.*, *Bish.*; 'beleuyge the trueth,' *Tyn.*, *Cov.* ('of the').

15. *Accordingly then*] 'Therefore,' *Auth.* and all the other Vv. *Traditions*]

So *Auth.* with *Wicl.*, *Cov.* (Test.), *Rhem.* The other Vv. vary: 'ordinaunces,' *Tynd.*, *Cov.*, *Cran.*; 'instructions,' *Cov.*,

*Gen.*, *Bish.* *Were taught*] 'Have been taught,' *Auth.*, *Bish.*; 'han lerned,' *Wicl.* and the remaining Vv. *By our*] So *Wicl.*, *Cov.* (Test.), *Bish.*, *Rhem.*: 'our,' *Auth.*; 'by pistle,' *Tynd.* and the remaining Vv.

16. *But may*] 'Now,' *Auth.*

*God and our Father*] So *Rhem.*: 'God even our Father,' *Authorized* and sim. *Bish.*, 'our God even the Father;' 'God our Father,' *Wicl.* and the remaining Vv. except *Cov.* (Test.), 'oure God and Father.' On the translation of this solemn title, compare notes on *Gal.* i. 4 (Transl.). *Loved*] So *Wicl.*: 'hath loved,' *Auth.* and the remaining Vv.

*Gave*] So *Wicl.*: 'hath given,' *Auth.* and the remaining Vv. *Eternal*]

So *Wicl.*: 'everlasting,' *Auth.* and the remaining Vv.; see notes on ch. i. 9, and correct *Gal.* vi. 8, 1 *Tim.* i. 16. *In*

*grace*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'through,' *Auth.* and the remaining Vv.

17. *Stablish you*] *Auth.* retains '\*you' in Roman type, but contrary to the best mss. authority; see notes. *Work*

*and word*] '\*Word and work,' *Auth.*

CHAP. III. 1. *Free course*] In the best authenticated copies of *Auth.*, 'free' is

have free course, and be glorified, even as *it is* also with you :  
 2 and that we may be delivered from perverse and wicked men ;  
 for it is not all that have Faith. 3 But faithful is the Lord, who  
 shall stablish you, and keep *you* from the Evil One. 4 Yea we  
 have confidence in the Lord touching you, that ye both do and  
 will do the things which we command. 5 But may the Lord direct  
 your hearts into the love of God, and into the patience of Christ.

6 Now we command you, brethren, in the name of our Lord  
 Jesus Christ, that ye withdraw yourselves from every brother walk-  
 ing disorderly, and not after the tradition which they received of  
 us. 7 For yourselves know how ye ought to follow us : in that we  
 behaved not disorderly among you ; 8 neither ate we bread of any

in italics, but perhaps may be fairly con-  
 sidered as involved in the translation of  
*τρέχοντες*. Also with you] So Bish., and  
 similarly Cran. (omits 'even'), Rhem.,  
 (omits '*it is*') : Auth. and the remain-  
 ing Vv. omit 'also.'

2. Perverse] 'Unreasonable,' Auth.  
 and the other Vv. except Wicl., 'noy-  
 ous ;' Cov. (Test.), Rhem., 'importu-  
 nate.' *It is not all, etc.*] 'All men  
 have not faith,' Auth. and the other Vv.  
 except Wicl., 'feith is not of all men ;'  
 Cov. (both), 'fayth is not every mans.'

3. But faithful is the Lord] 'But the  
 Lord is faithful,' Auth. and the other Vv.  
 except Wicl., 'the Lorde is trewe ;'  
 Rhem., 'our Lord is faythful.' Inde-  
 pendently of the change of order agree-  
 ing better with that of the original, the  
 paronomasia caused by the juxtaposi-  
 tion of *πίστις* and *πιστός* is more dis-  
 tinctly preserved. *The Evil One*] 'Evil,'  
 Auth. and all the other Vv. ; see  
 notes.

4. Yea we] 'And we,' Auth., Wicl.,  
 Bish., Rhem. ; 'but we,' Cov. (Test.) ;  
 the rest, Tynd., Cov., Cran., Gen., omit  
*δε* in translation. *Command*] 'Com-  
 mand \*you,' Auth.

5. But may the Lord] 'And the Lord,'  
 Auth. and the other Vv. except Cov.,  
 which omits *δε* in translation.

*Patience of Christ*] So Wicl., Tynd.,  
 Cov. (both), Cran., Rhem. : 'patient  
 waiting for Christ,' Auth. ; 'weating for  
 of Christ,' Gen., Bish.

6. [Walking] So Cov. (Test.), Rhem. :  
 'that walketh,' Auth., Tynd., Cov., Gen.,  
 Bish. ; 'that wandrith,' Wicl. ; 'that be-  
 haveth himself,' Cran. Though the  
 meaning is practically the same, it still  
 seems desirable in translation, when con-  
 sistent with our idiom, to mark the anar-  
 throus participle. *Tradition*] So

Auth., Rhem. : 'techyng,' Wicl. ; 'insti-  
 tution,' Tynd., Coverd., Cran. ; 'ordi-  
 nance,' Coverd. (Test.) ; 'instruction,'  
 Gen., Bish. If any change be thought  
 necessary, the last of these translations  
 is perhaps to be preferred.

*They received*] '\*He received,' Auth.

7. In that] 'For,' Auth. and all the  
 other Vv. ; see notes.

*Behaved not disorderly*] 'Behaved not  
 ourselves disorderly,' Auth. ; 'we weren  
 not unpeisible,' Wicl. ; 'behaved not our-  
 selves inordinately,' Tynd., Cov., Cran.,  
 Gen., Bish. ; 'we were not restless,' Cov.  
 (Test.) ; 'we haue not been unquiet,'  
 Rhem.

8. Ate we bread of any man] Sim.  
 Wicl., 'eten breed of ony man ;' Rhem.,  
 'haue we eaten bread of any man ;'  
 'did we eat any man's bread ;' Auth.,



man for nought, but with toil and travail, working night and day, that we might not be burdensome to any of you: <sup>9</sup> not that we have not power, but to make ourselves an ensample unto you that ye should follow us. <sup>10</sup> For also when we were with you, THIS we commanded you, that if any will not work, neither let him eat. <sup>11</sup> For we hear that there are some walking among you disorderly, working at nothing, but being busybodies. <sup>12</sup> Now them that are such we command and exhort in the Lord Jesus Christ, that with quietness they work, and eat THEIR OWN bread. <sup>13</sup> But ye, brethren, be not weary in well doing. <sup>14</sup> But if any man obey not our

and similarly *Cov.* (Test.), 'the bread of any man;' 'toke we breed of eny man,' *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.* It seems desirable here to invert the order of the Greek that *ῥαπεδν*, which occupies the emphatic place in Greek, may occupy the same place in English, — that place being not uncommonly in our language *the last*.

*But with toil, etc.*] 'But wrought with labour,' *Auth.* and the other Vv. (*Bish.* 'we wrought') except *Wicl.*, 'but in traueil and werynesse worchiden;' *Cov.* (Test.), 'but labouring night and day in weeryness;' *Rhem.*, 'but in labour and in toil night and day working.'

*Burdensome*] Similarly *Rhem.*, 'lest we should burden:' 'chargeable,' *Auth.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*; 'that we greeieden noon,' *Wicl.*; 'we wolde not be grevous,' *Tynd.*; 'lest we shulde charge,' *Cov.* (Test.).

9. *Not that*] 'Not because,' *Auth.*; 'not as,' *Wicl.*; 'not but that,' *Tynd.*, *Cov.*, *Cran.*, *Gen.*, *Bish.*; 'not as though,' *Cov.* (Test.), *Rhem.* *That ye should follow*] Somewhat similarly *Rhem.*, 'for to:' 'to follow,' *Auth.* and the remaining Vv. except *Wicl.*, 'to sue.'

10. *For also*] So *Wicl.*, *Rhem.*, and sim. *Cov.* (Test.): 'for even,' *Auth.*, *Bish.*; 'and when,' *Cov.*; the rest, *Tynd.*, *Cran.*, *Gen.*, omit *καὶ* in translation. *Will not*] So *Wicl.*, *Cov.* (Test.), *Rhem.*: 'would not,' *Auth.* and the remaining Vv. *Neither let him*] So *Rhem.*,

and sim. *Wiclif*, 'nether ete he:' 'neither should he,' *Auth.*; 'that the same shuld not,' *Tynd.*, *Cov.* (omits 'that'). *Cran.* (ib.), *Gen.*; 'let him not,' *Cov.* (Test.); 'that he should not,' *Bish.*

11. *Walking*] 'Which walk,' *Auth.* and the other Vv. except *Wicl.*, 'that somme among you gon in rest;' *Cov.* (Test.), 'to be walkyng;' *Rhem.*, 'that walke;' also comp. notes on ver. 6.

*Working at nothing*] Similarly *Coverd.* (Test.), *Rhem.*, 'working nothing:' 'working not at all,' *Auth.*, *Cran.*; 'and no. thing worchen,' *Wicl.*; 'and worke not at all,' *Tynd.*, *Cov.*, *Gen.*, *Bish.*

*Being busybodies*] So *Cran.*: 'are busybodies,' *Auth.*, *Tynd.*, *Cov.*, *Gen.*, *Bish.*; 'don curiously,' *Wicl.*; 'using curiosite,' *Coverd.* (Test.); 'curiously meddling,' *Rhem.*

12. *In the*] '\*By our,' *Auth.*

14. *But if*] So *Cov.*: 'and if,' *Auth.*, *Rhem.* If 'but' be objected to in consequence of the preceding 'but' in ver. 13. it would then seem better with *Tynd.* and the remaining Vv. to omit it in translation.

*Obey not*] So *Auth.* and the other Vv. except *Wicl.*, 'obeieth not;' *Cov.* (Test.), 'doth not obey.' At first sight the latter translation might seem preferable, but considered strictly it would seem to imply that such would probably be the case (see Latham, *Eng. Lang.* § 537, ed. 4), whereas the Greek *ἐῖ* with the indic. 'per se nihil significat

word by this epistle, mark that man, and keep no company with him, that he may be shamed. <sup>15</sup> And count *him* not as an enemy, but admonish *him* as a brother. <sup>16</sup> But may the Lord of peace Himself give you peace continually, in every way. The Lord be with you all.

<sup>17</sup> THE SALUTATION OF ME PAUL WITH MINE OWN HAND WHICH IS A TOKEN IN EVERY EPISTLE: SO I WRITE. <sup>18</sup> THE GRACE OF OUR LORD JESUS CHRIST BE WITH YOU ALL. AMEN.

*præter conditionem*’ (Klotz, *Devar.* Vol. II. p. 455). It may thus be best, as a general rule, only to adopt the indicative in English where either (a) the context or circumstances of the case corroborate the likelihood of the assumed case, or (b) where the speaker appears to regard it as a matter of fact. The possibility of inserting after ‘if’ the words, ‘as is matter of fact,’ or, ‘as seems matter of fact,’ will commonly facilitate decision. *This epistle*] So *Auth.*; ‘oure worde bi epistil,’ *Wicl.*: all the other Vv. join τῆς ἐπιστολῆς with σημειούσδε, and translate τῆς by the English indef. art. This, perhaps, may remain as one of the few cases in which idiom and euphony may justify us in retaining the pronominal translation: Scholefield (*Hints*, p. 118, ed. 3) proposes ‘our epistle,’ but this is scarcely suitable after the preceding ‘our word,’ where the ‘our’ is a translation of ἡμῶν, and would thus seem to imply that it was repeated before τῆς ἐπιστολῆς.

*Mark*] So *Wiclif*: ‘note,’ *Auth.*, *Bish.*, *Rhem.*; ‘sende us worde of him,’ *Tynd.*,

*Cov.*, *Cran.*, *Gen.*; ‘shewe [us] the same,’ *Cov.* (Test.). *Keep*] ‘Have,’ *Auth.* and the other Vv. except *Wicl.*, ‘comyne ye not;’ *Rhem.*, do not companie with.’ *Shamed*] So *Wicl.*: ‘ashamed,’ *Auth.* and the remaining Vv. except *Rhem.*, ‘be confounded.’

15. *And*] So *Wicl.*, *Tynd.*, *Cran.*, *Rhem.*: ‘yet,’ *Auth.* and the remaining Vv.

16. *But may*] ‘Now — give,’ *Auth.*, *Gen.*, *Bish.*; ‘and — geue,’ *Wiclif*, *Rhem.*; *Tynd.*, *Cov.* (both), *Cran.*, omit δὲ in translation. *Continually in every way*] ‘Always by all means,’ *Auth.* and the other Vv. except *Wicl.*, ‘everlasting pees in al place;’ *Cov.* (Test.), *Rhem.*, ‘euerlastynge peace in euery place.’

17. *Me Paul*] So *Tynd.*, *Coverd.*, *Cran.*, *Gen.*, *Bish.*: ‘Paul,’ *Auth.*; ‘be the hond of Poul,’ *Wiclif*; ‘with myne owne hande Paul,’ *Coverd.* (Test.), *Rhem.* (‘Paules’). *A token*] Similarly *Rhem.*, ‘a signe:’ ‘the token,’ *Auth.* and the remaining Vv. except *Wicl.*, ‘whiche signe.’

THE END









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

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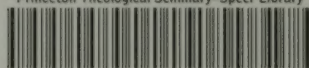
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